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THE

CROWN OF JESUS:

A

Complete Catholic Manual

OF

DEVOTION, DOCTRINE, AND INSTRUCTION.

"Be thou faithful unto death, and I will give thee the CROWN of Life."

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NEW YORK:
T. W. STRONG,
LATE EDWARD DUNIGAN & BRO.,
CATHOLIC PUBLISHING HOUSE,
599 BROADWAY.

48419

Published with the Approbation of the Most Rev.
Archbishop of New York.

IMPRIMATUR,

Westmon: 12 Feb., 1862.

N. CARD. WISEMAN.

I shall be happy to see the "Crown of Jesus" in the hands of al members of my flock.

N. CARD. WISEMAN.

LONDON, April 17, 1862.

RECOMMENDATIONS OF THE MOST REV. THE ARCHBISHOPS OF IRELAND.

I thank you very much for the "Crown of Jesus;" you may affix my recommendation and add my name in any way you wish after that of His Eminence.

✠ PAUL, Archbishop of Dublin, Primate of Ireland, and Papal Delegate.

DUBLIN, 19th Feb., 1862.

I sincerely congratulate you on the good and great work which you have accomplished in giving to our Catholic people such an admirable book of devotion as the "Crown of Jesus." Surely there was never in the world a Catholic Prayer Book more worthy of the title which it bears, "A Complete Catholic Manual." It would be hard, indeed, to think of anything that could enter into the composition of such a book, and is wanting here. I should rejoice exceedingly to see it widely circulated in this Diocese. The beautiful Hymns with which it abounds add in a remarkable degree to its value as a book of devotion. I trust that our people, for whom sacred song has always had such attractions, will soon make themselves familiar with these charming hymns.

✠ JOSEPH, Archbishop of Armagh, and Primate of all Ireland.

DROGHEDA, 17th Feb., 1862.

I am obliged for the copy of your excellent book, the "Crown of Jesus," and I shall encourage its circulation.

✠ JOHN, Archbishop of Tuam.

TUAM, 22d Feb., 1862.

I am satisfied that the "Crown of Jesus" may be placed in the hands of the Faithful, and I approve of its use and circulation in the Dioceses of Cashel and Emly.

✠ PATRICK, Archbishop of Cashel and Emly.

THURLES, 21st Feb., 1862.

Daily offer from this book a spiritual Crown of devotion at the feet of our dearest Lord and Saviour Jesus Christ; and you will receive from Him in return a beautiful Crown of eternal glory in heaven.

This

Crown of Devotion,

As a Memorial of esteem and solicitude,

is Presented

to Charles J. J. Devlin

by his beloved parents

on his 19th Birth-day.

April 27th 1875.

With the sincere hope

that you may hereafter receive,

From the hands of your Divine Lord,

a Crown of Glory in Heaven.

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All the Hymns in this Book are intended to be used either as Prayers or Meditations. Many of them are addressed to God through His servants, His martyrs, or His Mother. It must be remembered that every prayer to a saint is in reality a prayer to God, for in addressing a saint who is dwelling in the Beatific Vision of God, you are certain (if your prayer be accompanied with the necessary conditions of prayers,) that it is passed on to God, who was in your intention the ultimate object of your prayer, and since the Saint being in perfect charity is quite certain to supplicate in your behalf according to the extent of your own dispositions. Therefore, prayer addressed to God through a saint, exercises all the same virtues which are exercised in reciting devoutly the "Our Father," viz., Faith Hope, Charity, Adoration, Humility, and confidence in God. Different modes of addressing God excite our fervor and good dispositions, just as different forms of prayer are beneficial to us to arouse such sentiments in our hearts; but besides this, in addressing the saint we obtain the help of his perfect prayer which, according to our dispositions and perseverance, is offered in our behalf. And, moreover, the addressing a saint is a forcible way of imparting to us a love of his virtues, and a desire to imitate his sublime example. According to the general opinion of theologians, the Blessed Virgin is in a special way a channel by which the graces of her Son flow to succor us. St. Joseph, privileged to be the Foster Father of our Lord, the Head of the Holy Family, (and thus even a type of the Eternal Father,) is a mighty pattern for the whole Christian Family; but often, God causes us to receive special graces through the medium of Saints comparatively little known, for all the Saints are Friends, whom the King delighteth to honor.

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☞ The Five Laudate Psalms said at First Vespers of Apostles and Evangelists, are said at First Vespers of nearly all Feasts which are Totum Duplex.

A TABLE OR SCHEME OF CATHOLIC DOCTRINE AND LIFE.

For the use of Converts, Adults, and others, wanting to find in this Manual information on several Doctrines and Practices of the Christian Religion.

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CROWN OF JESUS.

PART I.

Devotions on Entering a Church.

Devoutly and reverently take holy water, bless yourself, and say,

SPRINKLE me, O Lord, with hyssop, and I shall be cleansed, wash me, and I shall be made whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me.

Or

CLEANSE me, O Lord, from my sins; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Reverently genuflecting to our Lord, present in the tabernacle, say,

"Sweet sacrament we thee adore,
Oh! make us love thee more and more."

Kneeling in your place with great recollection and humility, pay to Jesus in the Most Holy Sacrament your profound homage. Saying three times,

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then,

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be ev ry moment thine.

(*Indulgence* 100 *days.*)

If not conscious of mortal sin, make the following act of Spiritual Communion, with an ardent desire to unite your soul to your loving Saviour present within the Tabernacle on the altar.

MY Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me....✠....I thank Thee, my Jesus. O never, never leave me.

Then, uniting yourself reverently with the Sacred Heart of Jesus, say a Pater and Ave for perseverance. Then,

Ave Verum.

AVE Verum Corpus, natum
Ex Maria virgine,
Vere passum, immolatum,
In cruce pro homine.

Cujus latus perforatum
Vero fluxit sanguine.
Esto nobis prægustatum,
Mortis in examine.

O clemens, O pie,
O dulcis Jesu, Fili Mariæ.

HAIL to Thee! true Body sprung
From the Virgin Mary's womb!
The same that on the cross was hung,
And bore for man the bitter doom!

Thou whose side was pierced and flowed
Both with water and with blood,
Suffer us to taste of Thee
In our life's last agony.

O kind, O loving one!
O sweet Jesu, Mary's Son!

If you feel conscious you have by any thought or act lost the grace of God, and therefore, are unhappily in the state of mortal sin, you have truly need to prostrate yourself with great humility and contrition before your offended Lord, if it were only to implore of Him to spare your life till you have been absolved after a good Confession; but as in your present state, it would not be lawful for you to unite your soul to Jesus, in the act of Spiritual communion, very humbly say the prayer, p. 28, or at least say,

OH! my Jesus, I am very sorry that I have sinned against Thee, for Thou art so good: I will never sin again. Oh! pardon me, and help me with Thy grace.

Say this or any other act of contrition with sincerity whenever you commit a venial sin, and it will be forgiven you: also if you unhappily commit a mortal sin, make some act of contrition, and intend to confess as soon as you can, that very day if possible. Say the same when you are dying, or keep repeating devoutly, "My Jesus, mercy."

ACT OF CONTRITION.

God of Mercy and Compassion.

GOD of mercy and compassion!
Look with pity upon me!
Father! let me call Thee Father!
'Tis Thy child returns to Thee!
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them—
Never will I sin again.

By my sins I have deserved
Death and endless misery;
Hell with all its pains and torments,
And for all eternity!
Jesus! Lord! I ask for mercy.
Let me not implore in vain!
All my sins—I now detest them—
Never will I sin again.

By my sins I have abandoned
Right and claim to heaven above;
Where the saints rejoice for ever
In a boundless sea of love.
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them—
Never will I sin again.

See our Saviour, bleeding, dying,
On the Cross of Calvary,
To thee Cross my sins have nailed Him
Yet He bleeds and dies for me.
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them—
Never will I sin again.

The Sacrament of Penance.

PENANCE is a sacrament instituted by Jesus Christ, by means of which the sins that we commit after Baptism are forgiven, and we receive strength to enable us to avoid sin for the time to come. By this sacrament, the sanctifying grace of God, which is poured into our hearts by the Holy Ghost, cleanses the soul from the stains of sin, restores to

her the favor and friendship of God, and renders her holy and beautiful in His sight.

The conditions required on the part of the penitent, for the pardon of his sins are, first, Contrition, which is a great and sincere sorrow for having offended God, accompanied with a firm resolution to avoid for the future all sin and the occasions of sin, to adopt the means necessary for perseverance, and to repair the injury done by your sins. Secondly, Confession, which is a humble and sincere declaration of all our sins to a priest; and thirdly, Satisfaction, which consists in performing the prayers or other penitential works enjoined by the priest in confession. On the part of the minister of God, it is requisite that he be duly appointed, that he hear the confession and pronounce the words of absolution.

This holy and salutary institution is grounded on the words of Jesus Christ: *Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven.* Matt. xviii. 18. and, *As the Father hath sent me, I also send you. When he had said this, he breathed on them, and he said to them, Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained.*—John xx. 21, &c. In these words Jesus Christ gave to His apostles and their lawful successors power and authority to absolve from all sin those who sincerely repent of their offences.

☞ All the devotions for Confession are not to be used on every occasion, but according to time and opportunity. Those, however, who go seldom, must carefully go over the whole examination of conscience every time, in order to avoid the sin of making a bad confession. For frequent confession, see p. 518.

PRAYER BEFORE CONFESSION.

Veni Sancte Spiritus.

COME, Holy Ghost, send down those beams
Which sweetly flow in silent streams
From Thy bright throne above,
O come, Thou Father of the poor,
O come, Thou source of all our store,
Come, fill our hearts with love.

O Thou, of Comforters the best,
O Thou, the soul's delightful guest,
The pilgrim's sweet relief.
Thou art true rest in toil and sweat,
Refreshment in excess of heat,
And solace in our grief.

Thrice blessèd Light shoot home Thy darts
And pierce the centres of those hearts,
Whose faith aspires to Thee;
Without Thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.

Lord, wash our sinful stains away ;
Water from heaven our barren clay ;
Our wounds and bruises heal ;
To Thy sweet yoke our stiff necks bow ;
Warm with Thy fire our hearts of snow,
Our wand'ring feet repeal.

Grant to Thy faithful, dearest Lord,
Whose only hope is Thy sure word,
The seven gifts of the Spirit :
Grant us in life Thy helping grace ;
Grant us at death to see Thy face,
And endless joys inherit. *Amen.*

Anth. Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and our hearts will be regenerated ;

R. And Thou shalt renew the face of the earth.

Let us Pray.

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolations. Through Christ our Lord. Amen.

THE "MEMORARE."

Ask our Blessed Lady's help, to make a sincere and contrite examination.

MEMORARE, O piissima Virgo Maria, non esse auditum a sæculo, quemquam ad tua currentem præsidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego, tali animatus confidentia, ad te, Virgo virginum, Mater, curro ; ad te venio ; coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despicere, sed audi propitia et exaudi. Amen.

REMEMBER, O most holy Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy meditation without obtaining relief. Inspired with this confidence, to thee I fly, O Virgin of Virgins, my Mother! Before thee I wait, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

"O Mary! conceived without sin, pray for us who have recourse to thee."

PRAYER

To be used when conscious to yourself of having committed mortal sin.

BEHOLD, O my beloved Jesus, another prodigal son at Thy feet, terrified at his sins, one who knows not where to turn for refuge, save to Thy most holy feet, there to confess them all, and to trust in the immensity of Thy mercy. I am, indeed, O my beloved Jesus, that most un-

grateful child of Thine, who have so ill corresponded to all Thy love and compassion, and so shamefully outraged and offended Thee, who art my most loving Father. I am no longer worthy to be called Thy son, but, nevertheless, my poor heart cannot exist separated from Thee. I deserve indeed, to find in Thee, my dear Jesus, a severe Judge, and well it is for me that I am able to look up to Thee hanging upon the cross, with Thine arms open and ready to receive me once more into Thy most loving bosom. Thy wounds too, are so many mouths, which invite me to repentance, and repeat so lovingly to my heart—*Turn unto me, O my child, turn and repent and do not doubt me.* Perfect, then, O my crucified Jesus, the work that Thine infinite charity has begun: grant me a little of that knowledge, and of that sorrow which Thou hadst of my sins, when in the garden, through the violence of the horror and contrition which Thou hadst for them, Thou didst sweat a bloody sweat and didst fall as if dead upon the ground, so that I may comprehend their weight and malice, and may conceive a due sorrow for them. Enlighten my understanding, refresh my memory, so that I may be able to recall to mind all my sins, their number, and their circumstances; inflame my will with an enduring hatred for this accursed sin, and with a burning love for Thee, O my crucified Jesus. O Mary, Mother of sorrows, assist me in this great need of my soul. O my holy Angel Guardian, give me now more than ever thy powerful aid, that I may dispose myself to make a sincere and a contrite confession.

Having said this prayer, recollect yourself, and with all possible diligence commence the examination of your conscience. Keep specially in mind your predominant passion, and the virtue against which you have most frequently offended. Note down in your memory the sins which you have committed, their kind and number, and if you cannot ascertain the exact number, at least recall to mind the length of time during which you have committed a sin, how many times a month or week you have committed it, so that you may be able to declare all to your Confessor.

EXAMINATION OF CONSCIENCE FOR CONFESSION.

PREVIOUS QUESTIONS.

I. How long ago did you make your last confession? How many weeks, months, years? Did you then receive absolution? Did you perform your penance?

II. Was that confession a good one or a bad one?* Did

* Some persons who have made sacrilegious confessions think all can be made right again by making a general confession, without giving the true reason why they wish to do so. This is a mistake. It is not only necessary to make all these confessions over again, but they are bound to acknowledge that they confessed and communicated sacrilegiously, and how often, and to state also what other sacraments they have received in this state of sin.

you wilfully conceal any mortal sins from shame or any other motive? Did you tell a falsehood in confession concerning any mortal sins known to be mortal? Did you forget any mortal sins which might have been remembered if you had used proper diligence in your self-examination? Did you (having sins of some consequence to confess) deliberately choose a young or unskilful confessor, unexperienced in cases of conscience? Did you go to confession when under any sentence of excommunication from which you had not previously been absolved? Did you confess without true sorrow, having no sincere intention to amend your life, and avoid for the future all dangerous occasions of sin, or without honestly intending to perform your penance? If so, it was a bad one, and a sacrilege.

III. Did you go after this bad confession to communion? If so, it was another sacrilege. How many such sacrilegious confessions and communions have you made?

IV. Did you go to confession merely to clear yourself in the eyes of your confessor? Did you when not necessary for your own guidance talk of others or of their faults, in the confessional?

V. Have you been guilty of sacrilege by violating any other sacraments? By receiving Baptism unworthily, by receiving Confirmation, Marriage, or Extreme Unction in mortal sin?

Our Blessed Lady and all you holy angels and saints, pray to Jesus for me.

HOW TO PREPARE FOR CONFESSION

Humbly ask God to help you.

O MY God, help me to make a good confession, to know my sins, and to be truly sorry for them, because they have offended Thee. Keep me from sin for the time to come. Give me strength, that I may sincerely and humbly confess all my sins, and that I may keep back nothing in my heart.

O ALMIGHTY Redeemer! hope and refuge of sinners! preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of Thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to Thee, may be to accomplish Thy divine will. And, O my all-powerful Saviour! purify, I beseech Thee, in the furnace of Thy own pure love, my miserable heart, from all self-

seeking and self-love, that I may, in every part of my preparation for this holy sacrament, be guided by Thy divine Spirit. I ask this favor in Thy own sweet name, Jesus—that name to which Thou hast promised to grant whatsoever we ask of Thee. Amen.

Read over the following Examination of Conscience, and when you come to any sin that you have done, especially if it is a great one, try to find out how many times you did it, at least how many times each day, or week, or month. Sometimes in one action there are more sins than one. If a child strike its parent, there are two sins, one against the fourth Commandment, and another against the fifth. If by one detraction you injure the characters of many persons, then there are many sins.

If by any fault you have sinned against different Commandments, class it in your examination under the commandment chiefly violated by it.

In your examination you should have the heart of a child towards God, to honor Him; of a mother towards your neighbor, to serve Him; of a judge towards yourself, to know and punish your own defects.

EXAMINATION ON THE LAW OF GOD.

First Precept of Charity enjoined by our Lord Jesus Christ—"Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind."

FIRST TABLE OF THE LAW.

Regarding God and His Worship—directly.

FIRST COMMANDMENT.—ADORATION BY FAITH, HOPE, AND CHARITY.

Sins against Faith.—Idolatry—given to any person, pursuit, or thing, that service or affection which belongs to God alone—willing rather to sin against God than lose the object of your desire—through human motives delayed embracing the true faith—denied your religion through human respect—afraid through human respect to act as a Catholic when it might justly be expected from you—neglected to send for a Priest, when in danger of death—neglected counsels of perfection if called to practise them—neglected to assist those seeking the faith when in your power to do so—neglected to consult your confessor when in doubt as to the sinfulness of an action—habit of murmuring against God's providence (as to the weather, little crosses or trials, sickness, losses, or disappointments, &c.)—ignorance of the great truths, prayer, the commandments, the sacraments—wilfully doubted or spoken against an article of the Catholic Faith—favored or approved persons, writings, or propositions censured by the Church—supported or encouraged societies condemned by the Church or the Bishops, *Ex. gr.* Freemasons, Ribbonmen, Secret Societies; attended their meetings, encouraged others to do so; not repaired evil thus done to others—used false translations of the Holy Scriptures—read

tracts or other books on matters of religion circulated by heretics—kept them in your house, sold them, given them to others to read—joined in the worship of heretics, public or private—gone to their churches or meetings—listened to their preaching—habit of neglecting Sermons, instructions or spiritual reading, neglected to encourage a habit of lively faith in the invisible world (viz. Presence of God, Blessed Sacrament, Angel Guardian, &c.)—if a scholar, stopping away from catechism.

Superstitious Practices.—Card cutting—tossing cups—charms—spells—dream-books—astrology—fortune-telling—dreams—witchcraft—invocations of the Devil—mesmerism in a manner either superstitious or dangerous to morals, health, or intellect.

Sins against Hope.—Habit of neglecting morning and evening prayer—wilful distraction at prayer—neglected to pray when tempted to sin or in probable danger of death—neglected all prayer for some weeks—not given sufficient time each day to devotion—occupied too much time in worldly affairs to the neglect of your religious duties—neglected meditation, see page 328.—neglected frequent pious aspirations—religious indifference—broken good resolutions or taken up obligations too rashly—want of anxiety or consideration about the salvation of yourself or others—want of fortitude—carelessness about pious practices (viz. Holy water, sign of the cross, beads, scapulars, confraternities, holy images, indulgences)—neglected graces—neglected means of grace (viz. frequent confession—devotion to our Blessed Lady—Angel Guardian and patron saints—good counsel—good thoughts and holy inspirations)—presuming on God's goodness without caring to amend—deferred repentance—distrusted the mercy of God—given way to melancholy or despondency—thought it impossible to be good or to avoid mortal sin—tempted God—exposed yourself to the danger of offending God.

(This sin of not avoiding dangerous occasions applies to many of the sins already named, and to each of the other commandments, and must be confessed under the commandment broken.)

Sins against Charity.—Acted for self or some worldly object, and not for God—not made your worldly affairs subservient to the service of God—not sanctified your actions through the day by offering them to God—neglected to encourage a strong personal love to Jesus Christ, His Childhood, His Passion, His Blessed Mother, His Church, Himself in the Blessed Sacrament. Neglected to send for a Priest for the Sick or Dying—unwillingness to endure privations, insults, and ridicule for the sake of God and religion

—not sought to know the will of God in your regard—want of resignation, want of gratitude, murmured against God. Sacrilege—pollution or profanation of a church or other holy place, holy relic, image, vessel, vestment, or other blessed or consecrated thing. Profaned in any way the person of one consecrated to God. Sacrilege, by stealing any thing consecrated or belonging to a church—received any sacrament with bad dispositions—irreverent thoughts—irreverent curiosity.

SECOND COMMANDMENT.—REVERENCE IN WORD AND ACT.

Used God's name lightly—sworn by the name of God, falsely, rashly, unjustly, or unnecessarily, made a vow to do what is trivial, rash, wrong, or unlawful, in passion, without intention to perform, impossible to perform—broken or deferred lawful vows—kept wicked vows—cursed persons or things, especially if with the name of God, from your heart in passion, before others, how many—before children, how many—habitually or occasionally. Blasphemous conversation, joined in it, laughed at it, or listened to it, not tried to hinder it. Talked with levity about holy ceremonies, persons, or things. Lessened reverence, piety, or confidence in God's ministers, by jokes, idle criticism, or gossip. Irreverence in the church, going to church unbecomingly dressed—when in the church, gazing about, lounging, laughing, or making others laugh, speaking unnecessarily or loud—habit of not genuflecting devoutly to the Blessed Sacrament.

THIRD COMMANDMENT.—PRECEPTS OF THE CHURCH.*

I. Done servile work on Sundays or holydays of obligation without necessity or lawful permission, caused others to do the same—spent Sundays or holydays in public houses, or with foolish companions or in idle amusements—a habit of neglecting to spend a suitable portion of the Sunday in exercises of piety—allowed this negligence in others under your care.

II. Omitted to hear Mass on Sundays and holydays of obligation, when not hindered by sickness, distance, or necessity—neglected to send those under your care—neglected precautions necessary to insure being at Mass or

* "Every one is bound, where conveniently it can be done, to be present at his Parish Church to hear the Word of God."—Decrees of Council of Trent. Sess. xxiv., Cap. iv.

The same holy Council requires, under pain of incurring ecclesiastical censures, if necessary, that children should attend their respective Parish Churches on Sundays and Holydays to learn the Christian Doctrine.

other duty, come too late, or gone out of church during its celebration—allowed yourself wilful distraction or spiritual indolence—levity or idleness of manner in church, distracted others by such conduct.

III. Broken the abstinence or fasting days—been the cause of others doing so, see page 141.

IV. If above seven years of age, allowed more than a year to pass without making a good confession.

V. Neglected to make a worthy communion during the time fixed in your parish for Easter duty.

VI. Marriage—forbidden times, see page 643.

Received communion after having broken your fast.

Disregarded other traditional practices of the Church.

SECOND PRECEPT OF CHARITY ENJOINED BY OUR LORD JESUS CHRIST.—"Thou shalt love thy neighbor as thyself."

SECOND TABLE OF THE LAW.

Duties to God through others and ourselves.

FOURTH COMMANDMENT.—OBEDIENCE TO SUPERIORS.

ECCLESIASTICAL SUPERIORS. — Want of filial duty in thought, word, or deed to our Holy Father the Pope—want of *honor, obedience, and support* to him, and to our ecclesiastical superiors—been disrespectful or disobedient to the Bishop and Priests of the Church, treated them in a haughty and insulting manner, criticised or ridiculed them, taken part with the disaffected and seditious, neglected to contribute according to your means to the support of your pastors and the maintenance of religion—neglected to pray for them—contemptuously or indolently broken the rules of any Confraternity, Guild, or Society.

DOMESTIC SUPERIORS.—Married people—entered into marriage through unworthy motives—by levity or unkindness given cause for jealousy, been jealous without cause, rashly accused each other, done any thing not modest or lawful—by freedom of manner, action, or conversation, scandalized or disedified others—lived separate or remained a long time absent without just cause and without lawful permission, refused to be reconciled—treated your wife in a gross, tyrannical, and cruel manner—made her unhappy by neglect, coldness, want of confidence, or by spending your leisure time from home—habit of secrecy in little things, concealed a thing of importance from each other without a grave or lawful reason—extravagant expenses, contracted debts without your husband's knowledge or beyond his means of paying—applied money to a purpose different from that for

which it was given, without your husband's knowledge or against his wish—disobeyed and not been respectful and obedient to your husband in things reasonable, made known his faults or affairs, made his home disagreeable, by your temper, bad management, fault-finding, and not by obeying your husband in all lawful duties—any improper actions—want of mutual kindness and cheerfulness.

Parents.—Slept in the same bed with your infant without using proper care to prevent it receiving injury—wasted on yourself the money needed for the health, clothing, books, or education of your children—sent them out to beg unnecessarily—given unjust preference to one child over another—unjustly excluded them from your will—unkindness or neglect of step-children—neglected to inspire them with love for religion and fear of sin—neglected to make them humble and unworldly—praised them foolishly or discouraged them by fretful complaints—habit of checking children in little things unnecessarily—argued imprudently about your children in their presence—censured before a child the other parent, his spiritual superior or master—deferred their baptism above a week without cause—allowed a child to die without baptism through your neglect—neglected to have them prepared and brought forward at the proper age to confession, confirmation, and first communion, see page 169—neglected to get them well instructed in their religion, not heard them their catechism—not sent them to a good school, but to a heretical or other school forbidden by the Priest. Contrary to the rules of holy modesty, allowed brothers and sisters to sleep together, or parents and children of the opposite sex—not watched them carefully to see how they spend their time or in what company, &c.—allowed them to wander where they would—left them to the care of servants whose religion and morals were doubtful—allowed them to receive visits from the other sex alone, or to be out late at nights—allowed in your house foolish novels or other pernicious books—neglected to give them thoughtful and prudent correction—habit of punishing for trifling faults—violent or cruel correction—punishing them for accidents as if they were sins—ill used your children—punished them under the influence of passion—punished them severely for little faults—spoilt them by changeableness, indifference, or foolish indulgence, aggravating words—want of firmness—brought them up at a distance from a Catholic church or school when it might have been avoided—neglected family prayer—put them to service or a situation where they could not practise their religion or where their faith or virtue was in danger—forced your children into

some profession or state of life for which they felt an aversion, hindered their vocation when called to a religious or ecclesiastical life* — without just reason hindered their marriage or forced them to marry—neglected to pray for them.

CHILDREN. *Honor, Obedience, and Support to Parents.*—Despised, hated, or desired evil to your parents; insulted, cursed, or ridiculed them; provoked, scolded, threatened, or struck them—been ungrateful—made them unhappy—habit of secrecy in little things, concealed things of importance without grave and lawful reason—doing things without leave, which there was reason to suppose would be objected to or cause anxiety—made known domestic affairs and secrets—habit of disobedience, disobeyed in a grievous matter—promised or contracted marriage without their knowledge, neglected them in sickness, sorrow, or old age—not aided them in their necessities—been ashamed of them—want of cheerful and respectful courtesy in little matters—neglected their wishes and their last will—neglected to pray for them.

SECULAR. *Government.*—Opposed unlawfully the authorities of the country—taken part in any riot or society to commit violence.

Magistrate or Public Officer.—Been influenced in discharge of duty, by fear, human respect, desire of popularity, interest of self or family, bribes, or resentment—shielded the wicked, neglected the poor or oppressed—revealed official confidence to your family or others.

Lawyer or Clerk.—Maintained an unjust cause—maintained a cause by unjust means—injured a just cause by ignorance, neglect, or delay—caused useless litigation—embarrassed or falsified documents—revealed professional confidence to family or others—exorbitant fees—not made restitution for the injury caused by any of the foregoing.

Physician or Surgeon.—Undertaken a case without sufficient knowledge or experience, used dangerous remedies or made merciless experiments, particularly on the poor and neglected—reckless advice or mode of operating, through

* Our eternal salvation depends principally on our choice of a state of life, and of those who according to the counsel of our Lord, leave all things and follow Him in the Religious State, in Poverty, Chastity, and Obedience, it has been said by St. Bernard, that they have embraced "a Holy State in which a man lives more purely, falls more rarely, rises more speedily, walks more cautiously, is bedewed with grace more frequently, rests more securely, dies more confidently, is purged more quickly, and rewarded more abundantly." Our Lord says they shall receive a hundredfold in this life, and eternal glory in the next. How criminal to oppose so high and happy a vocation. See St. Alphonsus Liguori on the Religious State.

presumption or want of strict sobriety—neglected to consult —caused needless expense—to please patients, prescribed medicines slightly injurious—under any circumstances caused the death of the infant before the birth or after birth, neglected to use influence to hinder this crime—neglected to baptize an infant in danger of death, even with doubt of its capability to receive it—by drink or medicine stupefied the dying, or shortened life—concealed from them their danger or approach of unconsciousness or of death, neglected to inform the Priest, used an improper influence with the patient or the family—revealed professional confidence to your family or others.

Hotel or Innkeeper.—Overcharges, adulteration, given drink to habitual drunkards, to those nearly or quite drunk, to young people, to persons injuring their family by expense or dissipation, kept your house open during mass, allowed it to be a place of resorts on Sundays and holydays—allowed public and dangerous dances—gambling—immoral shows —bad songs, wicked discourse, bad or loose characters—allowed forbidden societies, scandalous interviews, given encouragement to young people without their parents' knowledge.

Masters, Mistresses, and Employers.—Ill-treated servants—overworked them—not allowed them sufficient or prudent recreation—not given them food enough—not paid their wages, made hard and unequal terms, broken the agreement, allowed them to commit sin, to go to dangerous places, or keep improper company, allowed imprudent intercourse, asked them to do what is sinful, allowed them to neglect religious instruction, prayers, mass, or the sacraments.

Servant, Clerk, or Apprentice.—Not served your employers diligently and faithfully, caused them to suffer harm by your fault—wasted their substance—given away their property, stolen from them—disobeyed orders—kept back change when making purchases—kept or taken their property under pretence that your wages were too low—concealed from your employers the thefts or misconduct of your incorrigible fellow-servants in matters belonging to your charge—revealed the faults of your superiors without necessity and to their prejudice—sown discord in their families—been the cause of other servants being sent away by your false or malicious complaints—engaged yourself in service where your faith or morals were in danger or where you would not be allowed to hear mass or approach the sacraments—allowed yourself to be enticed to the churches of heretics, to join in their family prayer, or read their religious books—suffered yourself to be employed in some

wicked service or assisted your superiors in any criminal design—broken lawful agreements voluntarily entered into.

Schoolmasters, Mistresses, and Pupil Teachers.—Through vanity, idleness, or ambition, neglected the sole object of school education, that of making the children intelligent and conscientious Catholics—not considered the immortal soul of the child—not observed punctuality, method, and firmness in carrying on discipline—hasty and vague orders—foolish, irritating, satirical, uncourteous, or overbearing reproofs—violent or imprudent correction—want of compassion—want of parental admonition—overlook faults, or failed to enforce obedience through weakness or partiality—encouraged tale-bearing—excited or flattered vanity—undue preference through foolish fondness or worldly motives—want of zeal, interest, or attention in the discharge of duties—disedification in or out of school—want of affectionate reverence to Priests—want of openness and willingness towards the ecclesiastical superior—criticised or murmured at orders—criticised a parent to a pupil—neglected the rational wishes of a parent—neglected to get instructions as to the religious, moral, and secular improvement of the school.

Organists, Choirs, Sacristans, and Altar Boys.—Considered the glory of God or the religious functions of the Church promoted by the display of personal skill—want of obedience, simplicity, and docility in receiving and carrying out orders—want of internal and external devotion in the discharge of so sacred a duty—caused distraction to any one during prayers or sermons—neglected the instruction necessary to the due discharge of your duties—speaking aloud or unnecessarily in the church or sacristy, during practice or vesting—neglected the holy sacraments or exercises of piety—neglected offerings for the support of religion—resigned duties hastily or in passion—disedifying occupations or amusements.

Doorkeepers, Collectors, Officers, and Members of Confraternities.—Discourtesy, roughness, bad temper—want of punctuality, zeal, prudence, sobriety, integrity—neglect of religious duties—want of thoughtful or cheerful obedience to orders—criticised orders—exaggerated orders—caused distractions or disedification during the sacred functions—violated the rules or spirit of any confraternity or third order—resigned duties hastily or in passion—dishonesty—disedifying occupations or amusements.

☞ Persons in the army, navy, or other states of life, should obtain from their confessor or from spiritual books, accurate information regarding their state. Young people at colleges and schools, see above and p. 73.

FIFTH COMMANDMENT.—FRATERNAL CHARITY.

Pride.—Entertained too great an opinion of yourself—boasted—talked of yourself, exploits, &c.—vulgar and dirty talk—vainly published your own praise—arrogated to yourself the good you have not—presumption—acted through self-love, through vain complaisance—vanity in dress—confided too much in your own strength—self-conceit—attempted what you were not fit for—contempt of others in thought, word, or action, whether of superiors, equals, or inferiors—habit of censuring—satirical remarks—habit of making excuses—dislike of admonition or correction—discouraged or disheartened others—hypocrisy—obstinacy—ingratitude to others—scoffing at others—habit of turning things into ridicule.

Anger.—Impatience — hastiness — rage — waywardness — picking of quarrels—immoderate grieving—severe correction—hasty, inconsiderate, and unnecessary correction—violent language—abuse—uncalled-for threats—desire of revenge—wanton cruelty for animals—distaste or aversion to others—not forgiving injuries—not showing signs of reconciliation—borne hatred—desired the misfortune of another—showed enmity—refused to speak or salute—not taken pains to make others happy—engaged in lawsuits through revenge—raillery—teasing—insulting or irritating actions—tyranny.

Gluttony.—Habit of eating or drinking to excess, injured thereby health or reason; encouraged others to do so, boasted of having done so—taken too much pleasure in eating and drinking—effeminate or luxurious way of living—celebrated festivals, christenings, marriages, or funerals with drinking parties—broken the temperance pledge—encouraged others to do so, exceeded prescribed allowance—taught or encouraged young people to drink—encouraged drinking customs—frequented public-houses—spent much time in public-houses, particularly on Sundays and Festivals—ridiculed persons for their temperance principles—over expense in eating and drinking—indulged or encouraged gluttony in the mode of talking about eating or drinking—before eating and drinking, neglected to ask God's blessing—after eating or drinking, neglected to return thanks to God—a greedy way of eating and drinking—not practised due mortification of the appetite.

Envy.—Grieved at another's prosperity or to hear them well spoken of—rejoiced at their hurt—dispraised them or their goods—interpreted their doings or sayings in the worst sense. Engaged in or encouraged fights or duels—prize fights—gone to see prize fights—challenged or struck others—engaged in, or gone to see amusements endanger-

ing life, health, morals, or charity—desired the death of another—of a very near relative—of a parent, priest, &c. Impatience of life—endangered the life or health of yourself or another, through rashness, want of thought, indolence, meanness, neglect, carelessness, or mode of dressing—engaged in any thing likely to affect the life or health of yourself or another, without adequate skill, experience, judgment, prudence, knowledge, or counsel (viz., medicines, operations, midwifery, bleeding, posts of responsibility, engines, boats, exploits, experiments)—manslaughter—selling things deleterious to health—through ignorance, presumption, or malice, given advice calculated to injure others—endeavored to procure miscarriage—endeavored to shorten or destroy life in yourself or others.

Murder.—Engaged in any pursuit calculated to destroy life, through revenge or hatred—without due care supplied poisons or dangerous weapons—encouraged factions—intimidation (threatening violence or life)—secret societies—unlawful strikes.

Spiritual murder—spoken lightly of sin—laughed at sin—boasted of sin—neglected to hinder sin (examine this under each commandment)—neglected fraternal correction—neglected the spiritual works of mercy, *i. e.* 1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead. Neglected the seven corporal works of mercy. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbor the harborless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead. Sins against prudence (examine under each commandment)—sins against fortitude—human respect—moral cowardice—fear of ridicule—want of resolution—pusillanimity—spiritual sloth.

SUGGESTIONS AS TO SOME OF THE WORKS OF MERCY, CORPORAL AND SPIRITUAL.

Neglected by prayer, communions, and confraternities, to obtain the conversion of bad Catholics and heretics—satisfied to see the people continue in heresy or indifference—refused to lend books to enlighten unbelievers, to move bad Catholics, or to assist to pious thoughts in the young, the good, or the sick—neglected reading to the sick—culpably neglected to encourage and to lend Catholic newspapers and periodicals—not supported Catholic libraries—discouraged others in holy or charitable thoughts, designs, or actions by levity, ridicule, or despondency—not exercised

becoming liberality and generosity—not got mass said for your deceased parents, relations, or benefactors—not got mass said or offered prayers for living benefactors—not rejoiced with those that rejoice—not wept with those that weep—neglected to honor the graves of the departed—neglected to help in the teaching of the Christian Doctrine in your parish church, schools, or amongst poor and neglected children in your immediate neighborhood—not felt interest in the sanctification of others—given advice presumptuously without reflection, without experience—culpably neglected to support, by your alms and countenance, Catholic Orphanages, Reformatories, Hospitals, Infirmaries, and other charitable institutions—neglected, in times of severity, to assist the poor in procuring blankets, clothing, &c., done things in a patronizing way and not as honoring, in the poor and the suffering and the imprisoned and the ignorant, the poverty, the passion, and the childhood of Jesus Christ—to save yourself trouble, exhausted on the undeserving and forward what you might have bestowed on the needy—culpably neglected to save persons from the necessity of frequenting public-houses, by providing refreshments and amusements for them in other ways—when death has occurred, failed to discourage the unchristian custom of a "wake" celebrated with profane merriment or drink—not assisted in the pious commemoration of the departed, *i. e.*, two or three persons of the same sex, of a prudent age, remaining during the night beside the corpse, for the sake of prayer for the deceased, and consolation of the living.

SIXTH AND NINTH COMMANDMENTS.—CHASTITY IN ACT AND CHASTITY IN THOUGHT.

Every thought, desire, or feeling of lust, fully and wilfully consented to, is a mortal sin. Impure thoughts or imaginations—impure desires—did the object aggravate or change the guilt (*i. e.*, single, married, very near related, &c.)—impure language or allusions, uttered, listened to, laughed at, how many present. Immodest conversation—immodest songs—boasted of sin—encouraged sensual curiosity—immodesty by touch of yourself or another of either sex. Immodest kisses or looks—immodest pictures or books, used or lent such—read bad romances, lent such—gone to immodest plays, dancing houses, immodest or unseemly amusements—encouraged criminal intimacy or bad ideas by letters, manners, or dress—remained with dangerous company, or alone with persons of the other sex at unreasonable times and places—enticement—dangerous ca-

resses, corruption of the innocent—flirting—foolish love-making—levity—dangerous jokes—forwardness—impudence in dress or bearing—indecent, foolish, or immodest valentines—habit of reading novels and romances—habit of talking loosely—foolish jesting—double meaning—dislike of every thing serious—bold and unrestrained laughter or glances—effrontery—imprudence or disedification during courtship, connived at such in others—improper familiarities with single or married persons—fornication—incest, &c. Neglected the means for preserving holy purity (*i. e.*, holy modesty of manner, word, dress, gesture, conversation, and looks, prayer when tempted, avoiding occasions, mortification, frequenting mass and the sacraments, remembrance of the eternal truth)—not practised celibacy if under obligation to do so.

Sloth.—Laziness, idleness, seeking your own ease, procrastination, indolence, neglect, habit of wasting time—spent overmuch time in amusement—spent overmuch time in sleep—spent overmuch time in idle visiting, gossiping, and frivolous letter-writing.

SEVENTH AND TENTH COMMANDMENTS.—JUSTICE IN ACT AND JUSTICE IN THOUGHT.

Stolen, on how many occasions—total value or damage—still in your possession. (*Sacrilege*, see First Commandment.) Exorbitant prices—false bills, false weights or measures, cheated in weight, measure, quantity, or quality of your goods, under excuse that others do the same—used false weights, scales, or measures—adulterated goods, cheated in buying or selling—unfair tricks to get customers—taken undue advantage in purchasing works of art—not given fair price for goods or work—not given fair price for services rendered—fraudulently concealed defects in goods, lied about goods to the injury of your customer—unjustly taken advantage of the ignorance and inexperience of your customer—injured your customer by the false representation of your goods—warranted goods for the purpose of deceiving and to the injury of your customer—injured your employer or customer by negligence, idleness, or culpable ignorance—caused injury to another by misrepresentation and trickery in the sale of goods or any other matter—in your dealings taken unjust advantage of the young—injured the property of another through carelessness, neglect or malice—advised or entered on an unjust lawsuit—advanced your cause by flattery, bribery, or intimidation—gambled—cheated at games—followed unlawful trades or professions—joined in deceitful or precarious speculations,

induced others to do so—defrauded your creditors—falsified accounts for the purpose of deceiving and to the injury of others—made a false statement of your position in life, to the injury of others. Injured property at places where you were staying—exorbitant interest—forgery—received over-pay—passed bad money, bad bills—appropriated things found or lent, detained them too long, not tried to find the owner, restored them only partially or injured, kept back part of goods intrusted to your charge—kept back change—bought or received things believed or known to be stolen, taken charge of them—neglected, refused, or deferred too long to pay just debts—contracted debts without reasonable hope of paying—contracted debts with the intention of not paying—over-expense in furniture, amusements, dress, &c. Made hard bargains with the poor, delayed to pay them—not given fair wages—kept back wages—kept back part of the wages for a harsh or insufficient reason. Fraud or embezzlement in any public office or private trust—taken part in theft, fraud, or injustice—concerled when it was your duty to inform—desired, intended, or attempted to defraud, steal, or rob—committed little thefts with the intention of repeating them—broken lawful agreements voluntarily entered into. Covetousness, niggardliness, greediness of gain—unjust curiosity, opened or read letters without leave. Neglected or deferred full restitution for any of the foregoing—neglected or deferred partial restitution if full restitution were not in your power—if immediate restitution were impossible, failed to make a firm resolution to restore when possible.

EIGHTH COMMANDMENT.—TRUTH IN WORDS.

Lies, particularly for malicious, unjust, or bad purposes—habit of lying—calumny—wilful and pernicious lies against and before how many—delayed restoring their good name to the fullest extent in your power, whether the person was living or dead.

Detraction.—Made known the secret faults or defects of another—through carelessness, imprudence, or malice, to how many, delayed restoring their good name to the fullest extent in your power—spoken with pleasure, through malice or without just necessity, of the known faults or defects of others—backbiting—listening willingly or with pleasure to such conversation—overmuch talking—caused mischief or ill-feeling by tale-bearing—mischief making—hastily believed complaints or stories against others—neglected to repair injury or unkindness caused by imprudence or gossiping—listened unlawfully to the private conversation of

others—made known injuriously private business — rash judgments—unjust suspicions—unjust accusations—broken promises of importance—revealed secrets without just cause —given false testimony, advised others to do so—falsified letters or documents—used flattery or dissimulation—broken a promise of marriage, made a false promise for a wicked purpose—implied what you never meant to perform.

IMPORTANT OBSERVATIONS ON THE EXAMINATION OF CONSCIENCE.

In all the commandments we may not only sin ourselves but also be accessory to another's sin: *i. e.* either by commanding, commending, counselling, consenting, or approving; by not endeavoring to hinder; by not admonishing, and by evil example. If you induce another to commit sin with the malicious motive of involving him in its guilt, you are guilty of spiritual murder, and you also sin against the commandment which he violates. Try to discover the motive of your sins; you will thus often discover two or more sins contained in one act, *ex. gr.* I accuse myself of having missed mass through pride (fancying myself not neat or well enough dressed) or if through sloth or procrastination having sat up too late over-night. Devotions, or mass, or means of grace may be neglected through want of piety, want of faith, through worldliness of mind, over anxiety, human respect or sloth. Duties of state of life or works of mercy, may be neglected through want of desire to please God, want of fraternal charity, culpable thoughtlessness, pride in not getting information, idleness of mind, procrastination. Lies may be told through levity, vanity, cowardice, revenge, or fraud. Drunkenness may be committed through gluttony, foolish vanity, cowardice, or tempting God. Scandal may be given through levity, culpable thoughtlessness, passion, malice, or even through hatred of God, of religion, or of the immortal soul of another. A person may, in matters not of faith, adopt an uncatholic line of conversation, of argument, of manner, of action, through conceit, frivolity, real or culpable ignorance, love of singularity (pride), cowardice (to escape censure or ridicule), want of lively faith, want of piety. A person may lose his vocation, or something almost essential to his salvation, through some habit of venial sin persisted in, or through some sloth, indifference, cowardice, or procrastination, causing the withdrawal of God's grace. In some cases an intended succession of venial sins becomes mortal,

ex. gr., little thefts not at long intervals, continued up to double the amount of what would, if in one act, be considered a mortal sin. It should be borne in mind, whereas a theft from one extremely rich might not be considered a mortal sin, a similar theft from a person moderately well off, might be accounted mortal, while an exceedingly small sum stolen from a person very poor would be a grave injury. These distinctions should be borne in mind in numbering up the separate acts of mortal sins of injustice. A person commits a mortal sin who does what he erroneously supposes to be mortal; *ex. gr.*, a man in hard work taking his usual number of meals on a fasting day, or a person missing mass through sickness or distance, must confess those things if he erroneously supposed them sins. With a view to your confession, try to discover which sins are mortal, which venial; for although it is necessary to use careful and thoughtful endeavor to discover, as accurately as possible, the number of mortal sins; it is sufficient for venial sins that they be confessed in a more general manner, always supposing a hearty intention of avoiding them.

MEDITATIONS TO EXCITE TO TRUE SORROW FOR MORTAL SIN.

1. You have merited hell.
2. You have lost heaven.
3. You have renewed the sufferings of Jesus.
4. You have offended God, the sovereign good.
5. You have destroyed His grace in your soul.

ACT OF CONTRITION.

O MY only and most loving Lord! behold me in Thy Divine Presence all confusion, while I consider the many and grave offences which I have committed against Thee. I beg pardon of Thee for them with all my heart; I repent of them through pure love of Thee; and reflecting on Thine infinite goodness, I detest and abominate my sins above every other evil. As I would now rather have died than have offended Thee, so I am fully resolved to lose my life, rather than ever offend Thee again. O my crucified Jesus! I firmly purpose to cleanse my soul at all times from every stain in Thy most precious Blood through the sacrament of Penance: and do thou, most tender Virgin, Mother of Mercy and refuge of sinners, obtain for me, through thy bitter sorrows, the pardon of all my sins.

Know thou, and see, that it is an evil and a bitter thing for thee, to have left the Lord thy God.—Jer. ii. 19.

I HAVE sinned, and I have thereby lost the friendship of Thee, my Creator, my Preserver, my Redeemer, and my God. I have made myself a slave to Thy enemy and mine; I have exposed myself to the never-ending pains of hell—to eternal separation from Thee, my God. But, more than this, I have, by my sins, renewed the cause of my Saviour's sufferings; I have offended Him who loved me and delivered Himself a willing victim, to bleed and die, that I might live; I have offended Him who, on account of His own infinite perfections, and for His own sake, should possess an undivided and devoted love. Oh! how happy are those who have never offended Thee, my God! O that I had been so happy! But I resolve, with the assistance of Thy divine grace, without which I can do nothing, never more to offend Thee, for the least offence against Thee is something inconceivably great. Too late have I known Thee, O Eternal Truth! Too late have I loved Thee, O Beauty ever ancient and ever new!

My soul is sorrowful even unto death.—St. Mark xiv. 34.

MY *soul is sorrowful even unto death!* Who is he that utters this expression, and for whom does he utter it? My poor guilty soul, it is thy Saviour, thy Jesus, the great God of heaven and earth, the God of all holiness; and it is for thy sins that He is SORROWFUL, and SORROWFUL EVEN UNTO DEATH. Approach, behold the adorable blood gushing from every sacred pore: His soul is in a sea of anguish, His merciful heart is pierced by as many darts as we have committed sins. O my Saviour! by all that Thou didst suffer for me in this bitter hour, grant that I may to the end of my life, unceasingly lament and detest, from the purest love of Thee, each one of my sins—alas, each one added new anguish to Thy agonized heart.

Behold, O heavenly Father, my Jesus sorrowful for my sins, even unto death, and permit me to offer His sorrow to supply my want of sorrow.

ACT OF SORROW PARTICULARLY FOR MORTAL SIN.

O MY crucified Lord, behold me all confusion and shame at Thy feet, while I call to mind the guilt of my many and grievous sins. Have mercy, most loving Father, on the soul Thou hast redeemed with Thine own blood. Have pity on Thy child, who returns to Thee sorrowing and repenting. I know, and confess, my God, that I am guilty

of innumerable sins, and of all the malice of each one of them. I am guilty of having outraged Thy goodness, I have merited hell a thousand times, and I should long ago have been burning there if Thy mercy had not waited for me until I repented. I am grieved, O Lord, at having done such injury to my soul by committing sin; but much more do I grieve, and my heart is pierced with sorrow, in reflecting that by my sin I offended Thee, who art my Sovereign Good. O most cruel sight! behold my Jesus, nailed to the cross by the work of my hands! My sins have caused Thee to be truly a man of sorrows! I see those sharply piercing thorns, the miserable fruit of my proud and impure thoughts —I see those sad wounds with which the whole of Thy virginal body is covered, the dreadful consequence of the many wicked pleasures in which I have indulged—I see that heart torn asunder in punishment for my unworthy affections. O my beloved Jesus, now that Thy mercy has brought me to Thy feet, here let me die of mere sorrow, here let me breathe forth my soul with true contrition for my great ingratitude. Yes, my Jesus, may this body of sin die, that my soul may live. I ask of Thee mercy by the fruit of that most precious Blood which still drops from Thy dying limbs. Behold me, O dear Jesus, prostrate at the foot of Thy cross, and see me already sprinkled with that precious blood! It is not I, O my dear Redeemer, that now speak to Thee, but it is Thine own Blood which speaks, and begs of Thee pity and mercy and forgiveness; it asks Thee to give me a boundless hatred for sin, it begs of Thee to inflict on me any penance sooner than that I should only once lose Thy grace. O Father of mercies, behold Thy Son crucified and dead for me, and in satisfaction for my sins. In His name, by the merits of His Sacred Passion, by His scourging and crowning with thorns, by His Blood, His agony, His death, look upon my sinful soul with an eye of pity and compassion; give me an exceeding and most earnest contrition for my sins. I repent, O Lord, I am sorry for them. I am grieved above every other evil for having offended Thine infinite goodness—Thee, who art the Sovereign Good—good above all that is called good, the fountain and author of all good, who art infinitely perfect and worthy of being loved, obeyed, served, and honored; while I, a miserable and vile creature, instead of serving, honoring, loving, and obeying Thee, have outraged Thee, set Thee at naught, and abandoned Thee. I have transgressed Thy most holy law, by following the shameful devices of my own corrupt heart and perverse will! O my God, may I who have shared by my sins in the death of

Jesus Thy Son, rather die of grief at Thy feet than live to offend Thee again.

I firmly resolve, by the assistance of Thy grace, to suffer any thing, even death itself, rather than to wrong Thee again. Yes, my God, I desire, at all costs, to abandon every occasion of sin; I desire to be wholly different to what I have been, I desire to love Thee, with my whole heart, and to renounce every thing sooner than offend Thee.

O my dear Mother Mary, by thy sorrows, and the tears thou didst shed at the foot of the cross, obtain for me a sincere, lively, and real sorrow for my sins, that, in receiving the holy absolution from God's priest, I may receive all the fruit of the Blood which thy Jesus shed for the love of me. Do thou assist me to accuse myself of all my sins, to detest them all, and so to return once more to the favor and friendship of my God.

ACT OF SORROW PARTICULARLY FOR VENIAL SIN.

DIVINE Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul, who hast penetrated my heart with sorrow for my offences; it is in Thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving Thy grace, and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ all my time carefully, and in the manner that Thou requirest, since I must account for every moment of it to Thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weakness. I do not deserve those graces I have so often abused; but, notwithstanding, since Thou knowest I can do nothing without Thee, I humbly hope Thou wilt give me the grace and strength necessary for persevering in Thy love, and keeping most faithfully the resolutions I now make.

Preserve me, O Lord, from presumptuous confidence in my own strength; for that alone would cause my fall. Alas! there are many now in hell, who, at some period of their mortal life, felt more fervor, more sorrow for sin, and made more firm purposes of amendment than I do; I also may deserve to be abandoned by Thee. My God and only

hope! leave me not to myself—accept my resolutions, but do Thou give them efficacy; permit me to place them in Thy hands, in Thy Sacred Heart, and under the protection of Thy blessed Mother, and my good Angel; that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

Then recite one or more of the following psalms:

THE SEVEN PENITENTIAL PSALMS.*

A DEVOTION FOR SUNDAYS IN LENT.

Ant. Remember not, O Lord, our offences, nor those of our parents; neither take thou vengeance of our sins.

1. Psalm vi. *Domine, ne in furore.*

1. David, in deep affliction, prays for a mitigation of the Divine anger; 4. in consideration of God's mercy; 5. his glory; 6. his own repentance. 8. By faith he triumphs over his enemies.

O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou, O Lord, how long?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who shall give thee thanks in hell?

6 I have labored in my groanings, every night will I wash my bed: and water my couch with my tears.

7 Mine eye is troubled through indignation: I have grown old among all mine enemies.

8 Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication: the Lord hath received my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedily.

Glory, etc.

2. Psalm xxxi. *Beati quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease; 8. safety; 14. joy.

BLESSED are they whose iniquities are forgiven: and whose sins are covered.

* It is a pious custom to recite the seven Penitential Psalms, respectively by way of prayer, against the seven deadly sins.

2 Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3 Because I was silent, my bones grew old: while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5 I acknowledged my sin unto thee: and my injustice have I not concealed.

6 I said I will confess against myself my injustice to the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee: in a seasonable time.

8 But in the flood of many waters: they shall not come nigh unto him.

9 Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

10 I will give thee understanding, and will instruct thee in the way wherein thou shalt go: I will fix mine eyes upon thee.

11 Be ye not like unto horse and mule, which have no understanding.

12 With bit and bridle bind fast the jaws of those who come not nigh unto thee.

13 Many are the scourges of the sinner: but mercy shall compass him about that hopeth in the Lord.

14 Be glad, O ye just, and rejoice in the Lord: and glory all ye that are right of heart.

Glory, etc.

3. Psalm xxxvii. *Domine, ne in furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

O LORD, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 For thine arrows stick fast in me; and thou hast laid thy hand heavily upon me.

3 There is no health in my flesh because of thy wrath: there is no rest in my bones because of my sins.

4 For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5 My wounds have putrefied and are corrupt: because of my foolishness.

6 I am become miserable and am bowed down even to the end: I go sorrowfully all the day long.

7 For my loins are filled with illusions; and there is no soundness in my flesh.

8 I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9 Lord, all my desire is before thee: and my groaning is not hidden from thee.

10 My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11 My friends and my neighbors drew near, and stood up against me.

12 They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13 And they that sought to do me evil talked vanities: and imagined deceits all the day long.

14 But I, as a deaf man, heard not: and as one that is dumb, who openeth not his mouth.

15 I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18 For I am prepared for scourges: and my sorrow is always before me.

19 For I will confess mine iniquity: and will think upon my sin.

20 But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21 They that render evil for good spake against me, because I followed goodness.

22 Forsake me not, O Lord my God: go not thou far from me.

23 Haste thee to my help, O Lord God of my salvation.

Glory, &c.

4. Psalm l. *Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity. 17. Sacrifice without contrition will not pardon sin. 19. David prays for the exaltation of the Church.

MISERERE mei Deus: * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam, iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

HAVE mercy upon me, O God; according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my

am ego cognosco :* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci :* ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum :* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti :* incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor :* lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam :* et exultabunt ossa humiliata.

Averte faciam tuam a peccatis meis :* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus :* et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua :* et Spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui :* et spiritu principali confirma me.

Docebo iniquos vias tuas :* et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ :* et exultabit lingua mea justitiam tuam

iniquity : and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight : that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities : and in sins did my mother conceive me.

7 For behold, thou hast loved truth : the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness : and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins and blot out all my iniquities.

11 Create in me a clean heart, O God : and renew a right spirit within my bosom.

12 Cast me not away from thy presence : and take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways : and the wicked shall be converted unto thee.

15 Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall extol thy justice.

Domine, labia mea aperies :* et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique :* holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus :* cor contritum et humiliatum, Deus non despicies.

Benigne fac, Domine, in bona voluntate tua Sion :* ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta :* tunc imponent super altare tuum vitulos.

Gloria, &c.

16 Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

℣ 17 For if thou hadst desired sacrifice, I would surely have given it: with burnt offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

℣ 19 Deal favorably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon thine altars.

Glory, &c.

5. Psalm ci. *Domine exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God, 19. to be recorded and praised by future generations. 26. The unchangeableness of God.

O LORD, hear my prayer: and let my cry come unto thee.

2 Turn not away thy face from me: in the day when I am in trouble, incline thine ear unto me.

3 In what day soever I shall call upon thee; oh, hearken unto me speedily.

4 For my days are vanished like smoke: and my bones are dried up like fuel for the fire.

5 I am smitten as grass, and my heart is withered: for I have forgotten to eat my bread.

6 Through the voice of my groaning: my bones have cleaved to my flesh.

7 I am become like a pelican in the wilderness: and like a night-raven in the house.

8 I have watched: and am become like a sparrow that sitteth alone on the housetop.

9 Mine enemies reviled me all the day long: and they that praised me have sworn together against me.

10 For I have eaten ashes as it were bread; and mingled my drink with weeping.

11 Because of thine indignation and wrath: for thou hast lifted me up and cast me down.

12 My days are gone down like a shadow: and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

15 For thy servants have delighted in her stones: and they shall have compassion on the earth thereof.

16 The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard unto the prayer of the lowly: and hath not despised their petition.

19 Let these things be written for another generation: and the people that shall be created shall praise the Lord.

20 For he hath looked down from his high and holy place; out of heaven hath the Lord looked upon the earth.

21 That he might hear the groaning of them that are in fetters: that he might deliver the children of the slain.

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23 When the people assemble together: and kings that they may serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 Thou, Lord, in the beginning didst lay the foundations of the earth: and the heavens are the work of thy hands.

27 They shall perish but thou endurest: and they all shall grow old as a garment.

28 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

Glory, &c.

6. Psalm cxxix. *De profundis.*

The Just, afflicted by his sins, implores the divine mercy.

DE profundis clamavi ad te, Domine:* Domine, exaudi vocem meam.

Fiant aures tuæ intenden-

OUT of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2 Let thine ears be atten-

tes* in vocem deprecationis meæ.

Sid iniquitates observaveris, Domine :* Domine, quis sustinebit ?

Quia apud te propitiatio est :* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus :* speravit anima mea in Domino.

A custodia matutina usque ad noctem :* speret Israel in Domino.

Quia apud Dominum misericordia :* et copiosa apud eum redemptio.

Et ipse redimet Israel,* ex omnibus iniquitatibus ejus.

Gloria Patri, &c.

tive to the voice of my supplication.

3 If thou, O Lord, wilt mark iniquities : Lord, who shall abide it ?

4 For with thee there is merciful forgiveness : and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word : my soul hath hoped in the Lord.

6 From the morning watch even until night : let Israel hope in the Lord.

7 For with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

Glory, &c.

[When said for the departed.]

Requiem, &c.

Eternal rest give, &c.

7. Psalm cxlii. *Domine, exaudi.*

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace ; 9. for deliverance ; 10. for sanctification ; 12. for victory over his enemies.

HEAR my prayer, O Lord ; give ear to my supplication in thy truth ; hearken unto me for thy justice' sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul : he hath brought my life down unto the ground.

4 He hath made me to dwell in darkness, as those that have been long dead ; and my spirit is vexed within me, my heart within me is troubled.

5 I have remembered the days of old, I have thought upon all thy works : I have mused upon the works of thy hands.

6 I have stretched forth my hands unto thee ; my soul gaspeth unto thee, as a land where no water is.

7 Hear me speedily, O Lord ; my spirit hath fainted away.

8 Turn not away thy face from me : lest I be like unto them that go down into the pit.

9 Make me to hear thy mercy in the morning: for in thee have I hoped.

10 Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11 Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

12 Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou shalt quicken me in thy justice.

13 Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy mine enemies.

14 Thou shalt destroy all them that afflict my soul: for I am thy servant.

Glory, &c.

Ant. Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

MEDITATIONS TO EXCITE TO TRUE SORROW FOR VENIAL SIN.

1st. You have merited Purgatory.
2d. You have impeded the gaining of Heaven.
3d. You have caused displeasure to Jesus.
4th. You have offended God the sovereign Good.
5th. You have weakened the fervor of Charity in your soul.

O!! my Jesus, I am very sorry that I have sinned against Thee, for Thou art so good: I will never sin again. O pardon me, and help me with Thy grace.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints to pray to the Lord our God for me.

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

LITANY OF THE HOLY NAME OF JESUS.*

[When used in the church, to be addressed to Our Lord in the Blessed Sacrament.]

KYRIE eleison.	LORD have mercy on us.
Christe eleison.	Christ have mercy on us.
Kyrie eleison.	Lord have mercy on us.
Jesu audi nos.	Jesus hear us.
Jesu exaudi nos.	Jesus graciously hear us.
Pater de cœlis Deus,	God the Father of Heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi,	Jesus, son of the living God,
Jesu, splendor Patris,	Jesus, splendor of the Father,
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,
Jesu, Rex gloriæ,	Jesus, King of glory,
Jesu, sol justitiæ,	Jesus, the sun of justice,
Jesu, Fili Mariæ Virginis,	Jesus, Son of the Virgin Mary,
Jesu, amabilis,	Jesus, amiable,
Jesu, admirabilis,	Jesus, admirable,
Jesu, Deus fortis,	Jesus, the mighty God,
Jesu, Pater futuri sæculi,	Jesus, Father of the world to come,
Jesu, magni consilii Angele,	Jesus, Angel of the great council,
Jesu potentissime,	Jesus most powerful,
Jesu patientissime,	Jesus most patient,
Jesu obedientissime,	Jesus most obedient,
Jesu mitis et humilis corde,	Jesus meek and humble of heart,
Jesu, amator castitatis,	Jesus, lover of chastity,
Jesu, amator noster,	Jesus, lover of mankind,

Miserere nobis. — Have mercy on us.

*Approved by a Decree of the Sacred Congregation of Rites, Aug. 21, 1863.

Jesu, Deus pacis,	Miserere nobis.	Jesus, God of peace,	Have mercy on us.
Jesu, auctor vitæ,		Jesus, author of life,	
Jesu, exemplar virtutum,		Jesus, model of virtues,	
Jesu, zelator animarum,		Jesus, zealous for souls,	
Jesu, Deus noster,		Jesus, our God,	
Jesu, refugium nostrum,		Jesus, our refuge,	
Jesu, pater pauperum,		Jesus, father of the poor,	
Jesu, thesaurus fidelium,		Jesus, treasure of the faithful,	
Jesu, bone pastor.		Jesus, good shepherd,	
Jesu, lux vera.		Jesus, true light,	
Jesu, sapientia æterna.		Jesus, eternal wisdom,	
Jesu, bonitas infinita,		Jesus, infinite goodness,	
Jesu, via et vita nostra,		Jesus, our way and our life,	
Jesu, gaudium Angelorum,		Jesus, joy of the Angels,	
Jesu, Rex Patriarcharum,		Jesus, King of the Patriarchs,	
Jesu, Magister Apostolorum,		Jesus, Master of the Apostles,	
Jesu, Doctor Evangelistarum,		Jesus, Teacher of the Evangelists,	
Jesu, fortitudo Martyrum,		Jesus, strength of Martyrs,	
Jesu, lumen Confessorum,		Jesus, light of Confessors,	
Jesu, puritas Virginum,		Jesus, purity of Virgins,	
Jesu, corona Sanctorum omnium,		Jesus, crown of all Saints,	
Propitius esto, *parce nobis, Jesu.*		Be merciful, *spare us, O Jesus.*	
Propitius esto, *exaudi nos, Jesu.*		Be merciful, *graciously hear us, O Jesus.*	
Ab omni malo,	Libera nos, Jesu.	From all evil,	Jesus, deliver us.
Ab omni peccato,		From all sin,	
Ab ira Tua,		From Thy wrath,	
Ab insidiis diaboli,		From the snares of the devil,	
A spiritu fornicationis,		From the spirit of fornication,	
A morte perpetua,		From everlasting death,	
A neglectu inspirationum Tuarum,		From neglect of Thy inspirations,	
Per mysterium sanctæ Incarnationis Tuæ,		Through the mystery of Thy holy Incarnation,	

Per nativitatem Tuam,
Per infantiam Tuam,
Per divinissimam vitam Tuam,
Per labores Tuos,
Per agoniam et passionem Tuam,
Per crucem et derelictionem Tuam,
Per languores Tuos,

Per mortem et sepulturam Tuam,
Per resurrectionem Tuam,
Per ascensionem Tuam,

Per gaudia Tua,
Per gloriam Tuam,

Libera nos, Jesu.

Through Thy nativity,
Through Thy infancy,
Through Thy most divine life,
Through Thy labors,
Through Thy agony and passion,
Through Thy cross and dereliction,
Through Thy weariness and faintness,

Through Thy death and burial,
Through Thy resurrection,
Through Thy ascension,

Through Thy joys,
Through Thy glory,

Jesus, deliver us.

Agnus Dei, qui tollis peccata mundi,
Parce nobis, Jesu.
Agnus Dei, qui tollis peccata mundi,
Exaudi nos, Jesu.
Agnus Dei, qui tollis peccata mundi,
Miserere nobis, Jesu.
Jesu, audi nos.
Jesu, exaudi nos.

Lamb of God, who takest away the sins of the world,
Spare us, O Jesus.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

Oremus.

Domine Jesu Christe, qui dixisti, "Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua nunquam laude cessemus.

Sancti Nominis tui, Domine, timorem pariter et

Let us Pray.

O Lord Jesus Christ, who hast said, "Ask, and ye shall receive: seek, and ye shall find: knock, and it shall be opened unto you:" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth Thy praise.

Grant, O Lord, that we may have a perpetual fear

amorem fac nos habere perpetuum: qui nunquam tua gubernatione destitutis, quos in soliditate tuæ dilectionis instituas. Per Dominum.

and love of Thy holy Name; for Thou never failest to direct and govern those whom Thou instructest in Thy true and solid love. Through our Lord.

Hymn to the Holy Name of Jesus, see page 236.

A PRAYER OF ST. THOMAS AQUINAS,

MOST PROPER FOR OBTAINING MANY AND GREAT VIRTUES.

GRANT me, I beseech Thee, almighty and merciful God, to desire fervently, to investigate wisely, to acknowledge sincerely, and to fulfil perfectly the things that please Thee.

Dispose my state of life to the praise and glory of Thy name. Give me the knowledge, ability, and will to do what Thou requirest of me; and grant me grace to perform it well, to the advancement of my soul's salvation.

Let my way to Thee, I beseech Thee, be safe, direct, and perfect, not failing either in prosperity or adversity, but leaving me unelated by the one, and undepressed by the other. Let me thank Thee in prosperity, and preserve my patience in adversity. Let me be glad or sorry for nothing except what carries me on to Thee or draws me back from Thee. Let me seek to please, and fear to displease, none but Thee.

Grant me to do all things in charity, and to count for dead what has nothing to do with Thy service. Grant that I may not perform my actions from custom, but with devotion as an offering to Thee.

Let all that is transitory be worthless to me for Thy sake, and all that is Thine precious; but Thou, my God, more precious than all. Let every labor that is for Thee delight me, and all repose that is not in Thee be wearisome to me. Enable me, dearest Lord, to turn my heart to Thee frequently and fervently, and to atone for my faults by sorrow, with firm purpose of amendment.

Make me, O my God, humble without pretence, joyful without dissipation, sorrowful without dejection, sedate without moroseness, active without levity, truthful without duplicity, timid without despair, hopeful in Thee without presumption, chaste without taint, to reprove my neighbor without displeasure, to edify him by word and example without pride, to be obedient without contradiction, and patient without murmuring.

Give me, dearest Jesus, a watchful heart, never to be led

away from Thee by foolish or curious thoughts; steadfast, never to be dragged down from Thee by unworthy affection; dauntless, to be tired out by no tribulation; free, to be enslaved by no pleasure or passion; upright, to be turned aside by no sinister intention.

Bestow on me, my dearest Lord, the understanding to know Thee, the diligence to seek Thee, the wisdom to find Thee, the conversation to please Thee, the perseverance sweetly and confidently to await Thee, and the confidence happily to embrace Thee. Grant me by penance to be pierced with Thy sufferings, by grace to enjoy Thy blessings on the way, by glory at last to possess Thy delights in my true home with Thee, who with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

☞ St. Thomas Aquinas is the special Patron of youth, of Students, of Chastity, of Learning, and of Devotion to the most Holy Sacrament. He is also a special Patron of vocations to the Priesthood, and to the Religious State, he having in his sixteenth year heroically conquered a terrific temptation planned against his virtue, by those who fruitlessly tried to make him abandon his design of being professed in the holy Order of St. Dominic.

DIRECTIONS FOR CONFESSION.

HAVING prepared yourself for confession, go to your confessor with great humility and modesty, and remember that you are about to present yourself before Jesus Christ Himself, who sees the depths of your heart, and will one day judge you. If you are obliged to wait, renew your act of contrition. Regard yourself as a criminal bound with chains, who has been tried and convicted, and is called before the judge, whom he has insulted and offended.

When at the feet of your confessor, kneel down with the greatest reverence and humility, and consider that you are at the feet of Jesus crucified, who desires to hear from your own lips a sincere confession of all your sins, and is ready to pardon them if you really repent, and to wash you in His own most Precious Blood by means of His minister in the sacramental absolution.

Then make the sign of the cross, saying, "Father, give me your blessing, for I have sinned." Whilst the priest gives you the blessing to assist you to make a true and contrite confession, say, "I confess to Almighty God and to you father."

Then, humbly, and in a clear intelligible voice, not in a hurry but slowly, with your eyes cast down, and your hands joined, say how long it is since your last confession, whether you received absolution and whether you have performed your penance. If you have any serious offences to confess, begin with the n, explaining distinctly the kind of sins, the number and circumstances of them, &c. Say if you frequently fall back into these sins, or if you live in any bad habit, or in a proximate occasion, or if you have any attachment or occupation which is the occasion of them. Mention also if you have neglected to fulfil any serious obligation—tell your confessor every thing, with sincerity and as clearly as possible, both that he may be able to apply the proper remedy, and that you may avoid making a bad confession, which is easily done, by the slothful and the careless.

If you have no grave offence to confess, accuse yourself of your sins of omission, and include in your act of sorrow all the sins of your past life. And it will be well for you, in order to secure a greater sorrow and a firmer purpose of amendment, to accuse yourself of some grave offence in your

past life, which you may also do in all your confessions, as a means to increase your humility, and for the greater purification of your soul.

If you desire to make really good confessions, imagine each confession to be the last one you shall ever make, and that immediately after you have to be judged by almighty God. Think that on this confession may depend your damnation or salvation. Endeavor so to confess, that at the hour of your death your past confessions may not be the cause of any disquietude to you, but of consolation.

Listen with silence, attention, and humility to the instructions of your confessor, remark carefully the penance enjoined, and before receiving absolution renew with all your heart your act of contrition and purpose of amendment, bowing down your head and devoutly striking your breast.

On leaving your confessor, if absolved, excite within your heart the liveliest affections of consolation and confidence, hoping and rejoicing that God has forgiven your sins. Perform your penance as soon as possible, and thank God for the great favor He has granted you.

A PRAYER AFTER CONFESSION WHEN ABSOLUTION HAS BEEN DEFERRED.

O MY God, how sad it is that I was not worthy to receive from Thee the pardon of my sins! O Lord, I acknowledge my unworthiness, and I humbly submit to the decision of Thy minister. But how long, O Lord, how long shall this afflicting separation from Thee continue? Oh! assist me, I beseech Thee, to begin from this moment a new life. I will endeavor by Thy grace daily to excite in my heart a more sincere and earnest sorrow for my offences. I will carefully avoid all occasions of sin; I will faithfully put in practice the advice given me by my director. O my God, have mercy on me, and give me grace to keep these my resolutions, that so I may have the happiness to renounce all sin, and to obtain from Thee the full pardon of all my offences. Through Jesus Christ our Lord. Amen.

Make the Stations of the Cross, or recite the holy Rosary, see page 364.

PRAYER AFTER ABSOLUTION FOR MORTAL SIN.

O MY beloved Jesus, behold me, though most undeserving of Thy mercy, cleansed, through Thy love, of my most grievous sins. How have I deserved to be restored once more to Thy friendship after having so often despised Thee? I am a debtor to Thy merits, and to Thy goodness. O beloved Redeemer of my soul, how much do I owe Thee! Thou, though wholly innocent, wert obliged to shed all Thy blood to obtain this favor from me, and to suffer so much agony, and to die overwhelmed with anguish upon a cross; whilst I, who am the miserable author of all this evil, have done nothing more than make a little act of sorrow, and a simple acknowledgment. O my most merciful Jesus! What thanks can I return Thee for so great, so loving a benefit? Most Holy Mary! O ye Angels and Saints of Paradise, help me to thank my God for His great mercy to me. Obtain for me the grace never to separate myself from Him again,

and to be constant in the resolution I have made, and which I now renew, never to offend Him any more, but to love Him and serve Him to the hour of my death. Grant, O my dearest Lord, that I may never again lose the fruit of Thy precious Blood. Grant that I may tear myself away from any thing or object rather than ever again commit a mortal sin and offend Thy great goodness! Ah! whatever kind of death I die, do not permit me, most loving Saviour, to lose my soul which has cost Thee so much.

A METHOD OF OPENING THE PENANCE ENJOINED IN CONFESSION.

Accustom yourself to direct your intention, before you recite your sacramental penance, fervently uniting it to the sufferings and merits of Christ.

PRAYER.

O MY God and my Creator! I offer Thee the penance I am about to perform; Thou didst impose it on me by the ministry of my confessor, and I desire to perform it with the utmost contrition, devotion, and humility. But, Lord, since Thou well knowest that it is inadequate to my sins, and that any thing I could do would be incapable of blotting out the least of my offences, permit me to unite this penance, as well as all the actions, pains, and sufferings of my life, to the bitter sufferings of my Redeemer, to the great sacrifice of expiation which Jesus offered on Mount Calvary for my sins; also to the merits of the Blessed Virgin, to the penance and sufferings of all the Saints, and all the just, that thereby the deficiencies of my imperfect satisfaction may be abundantly supplied. Amen.

THANKSGIVING AFTER ABSOLUTION.

PSALMS OF ADORATION, PRAISE, THANKSGIVING FOR SUNDAY EVENING DEVOTIONS.

Psalm 137. *Confitebor.*

CONFITEBOR tibi, Domine, in toto corde meo:* quoniam audisti verba oris mei.

In conspectu Angelorum psallam tibi:* adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua et veritate tua:* quoniam mag-

I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

2 I will sing praise unto thee in the sight of the angels: I will adore towards thy holy temple, and give glory unto thy name.

3 For thy mercy and for thy truth: for thou hast mag-

nificasti super omne, nomen sanctum tuum.

In quacumque die invocavero te, exaudi me:* multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ:* quia audierunt omnia verba oris tui.

Et cantent in viis Domini: * quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit:* et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me: * et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Dominus retribuet pro me, Domine misericordia tua in sæculum:* opera manuum tuarum ne despicias.

Gloria, etc.

nified thy holy name above all.

4 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

5 Let all the kings of the earth give glory to thee, O Lord: for they have heard all the words of thy mouth.

6 And let them sing in the ways of the Lord: for great is the glory of the Lord.

7 For the Lord is high, and looketh on the lowly: and the lofty he knoweth afar off.

8 If I shall walk in the midst of tribulation, thou wilt refresh me: and thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

9 The Lord will repay for me; thy mercy, O Lord, endureth for ever; O despise not the works of thy hands.

Glory, etc.

Psalm 144. *Exaltabo te Deus.*

EXALTABO te Deus meus Rex:* et benedicam nomini tuo in sæculum, et in sæculum sæculi.

Per singulos dies benedicam tibi: * et laudabo nomen tuum in sæculum, et in sæculum sæculi.

Magnus Dominus et laudabilis nimis: * et magnitudinis ejus non est finis.

Generatio et generatio laudabit opera tua: * et potentiam tuam pronuntiabunt.

Magnificentiam gloriæ sanc-

I WILL extol thee, O God my King: I will bless thy name for ever, yea, for ever and ever.

2 Every day will I bless thee: and I will praise thy name for ever, yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: of his greatness there is no end.

4 Generation and generation shall praise thy works: and shall declare thy power.

5 They shall speak of the

titatis tuæ loquentur: * et mirabilia tua narrabunt.

Et virtutem terribilium tuorum dicent: * et magnitudinem tuam narrabunt.

Memoriam abundantiæ suavitatis tuæ eructabunt: * et justitia tua exultabunt.

Miserator et misericors Dominus: * patiens, et multum misericors.

Suavis Dominus universis: * et miserationes ejus super omnia opera ejus.

Confiteantur tibi, Domine, omnia opera tua: * et sancti tui benedicant tibi.

Gloriam regni tui dicent: * et potentiam tuam loquentur:

Ut notam faciant filiis hominum potentiam tuam: * et gloriam magnificentiæ regni tui.

Regnum tuum, regnum omnium sæculorum: * et dominatio tua in omni generatione et generationem.

Fidelis Dominus in omnibus verbis suis: * et sanctus in omnibus operibus suis.

Allevat Dominus omnes qui corruunt: * et erigit omnes elisos.

Oculi omnium in te sperant Domine: * et tu das escam illorum in tempore opportuno.

Aperis tu manum tuam: * et imples omne animal benedictione.

Justus Dominus in omnibus viis suis: * et sanctus in omnibus operibus suis.

magnificence of the glory of thy holiness: and shall tell of thy wondrous works.

6 They shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8 The Lord is gracious and merciful: patient and abundant in mercy.

9 The Lord is sweet to all: his mercies are over all his works.

10 Let all thy works, O Lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power.

12 To make thy might known unto the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

14 The Lord is faithful in all his words: and holy in all his works.

15 The Lord lifteth up all them that fall: and setteth up all them that are cast down.

16 The eyes of all hope in thee, O Lord: and thou givest them their meat in due season.

17 Thou openest thine hand: and fillest every living creature with blessing.

18 The Lord is just in all his ways: and holy in all his works.

Prope est Dominus omnibus invocantibus eum: * omnibus invocantibus eum in veritate.

Voluntatem timentium se faciet: * et deprecationem eorum exaudiet: et salvos faciet eos.

Custodit Dominus omnes diligentes se: et omnes peccatores disperdet.

Laudationem Domini loquetur os meum: * et benedicat omnis caro nomini sancto ejus in sæculum et in sæculum sæculi.

Gloria Patri, &c.

Ant. Per singulos dies benedicam te, Domine.

Ant. Laudabo.

19 The Lord is nigh unto all them that call upon him: to all such as call upon him in truth.

20 He will do the will of them that fear him: he will hear their prayer and will save them.

21 The Lord keepeth all them that love him: but all the wicked he will destroy.

22 My mouth shall speak the praise of the Lord: let all flesh bless his holy name for ever, yea, for ever and ever.

Glory be to the Father, &c.

Ant. Every day, O Lord, will I bless thee.

Ant. I will praise.

[The following are the 3d, 4th, and 5th Lauda Psalms.]

Psalm 145. *Lauda anima.*

LAUDA anima mea Dominum, laudabo Dominum in vita mea: * psallam Deo meo quamdiu fuero.

Nolite confidere in principibus: * in filiis hominum, in quibus non est salus.

Exibit spiritus ejus, et revertetur in terram suam: * in illa die peribunt omnes cogitationes eorum.

Beatus, cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius: * qui fecit cœlum et terram, mare et omnia quæ in eis sunt.

Qui custodit veritatem in sæculum, facit judicium injuriam patientibus: * dat escam esurientibus.

PRAISE the Lord, O my soul; while I live will I praise the Lord: I will sing to my God as long as I shall be.

2 Put not your trust in princes: in the children of men, in whom there is no salvation.

3 His spirit shall go forth, and he shall return unto his earth: in that day all their thoughts shall perish.

4 Blessed is the man who hath the God of Jacob for his helper, whose hope is in the Lord his God: who made heaven and earth, the sea, and all things that are in them.

5 Who keepeth truth for ever, who executeth judgment for them that suffer wrong: who giveth food to the hungry.

Dominus solvit compeditos: * Dominus illuminat cæcos.

Dominus erigit elisos: * Dominus diligit justos.

Dominus custodit advenas, pupillum, et viduam suscipiet: * et vias peccatorum disperdet.

Regnabit Dominus in sæcula, Deus tuus Sion: in generationem et generationem.

Gloria Patri, &c.

6 The Lord loseth them that are fettered: the Lord giveth sight to the blind.

7 The Lord lifteth up them that are cast down: the Lord loveth the just.

8 The Lord keepeth the strangers, he will support the fatherless and widows: and the ways of sinners he will destroy.

9 The Lord shall reign for ever, thy God, O Sion: from generation to generation.

Glory be to the Father, &c.

Psalm 146. *Laudate Dominum.*

LAUDATE Dominum quoniam bonus est psalmus: * Deo nostro sit jucunda, decoraque laudatio.

Ædificans Jerusalem Dominus: * dispersiones Israelis congregabit.

Qui sanat contritos corde: * et alligat contritiones eorum.

Qui numerat multitudinem stellarum: * et omnibus eis nomina vocat.

Magnus Dominus noster, et magna virtus ejus: * et sapientiæ ejus non est numerus.

Suscipiens mansuetos Dominus: * humilians autem peccatores usque ad terram.

Præcinite Domino in confessione: * psallite Deo nostro in cithara.

Qui operit cœlum nubibus: * et parat terræ pluviam.

Qui producit in montibus

PRAISE ye the Lord, for it is good to sing praise: let the praise of our God be joyful and comely.

2 The Lord that buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken-hearted: and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord and great is his power: of his wisdom there is no number.

6 The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praise: sing unto our God upon the harp.

8 Who covereth the heaven with clouds: and prepareth rain for the earth.

9 Who maketh grass to

fœnum : * et herbam servituti hominum.

Qui dat jumentis escam ipsorum : * et pullis corvorum invocantibus eum.

Non in fortitudine equi voluntatem habebit : * nec in tibiis viri beneplacitum erit ei.

Beneplacitum est Domino super timentes eum : * et in eis, qui sperant super misericordia ejus.

Gloria Patri, &c.

grow upon the mountains : and herbs for the service of men.

10 Who giveth the beasts their food : and to the young ravens that call upon him.

11 He shall not delight in the strength of a horse : nor take pleasure in the legs of a man.

12 The Lord taketh pleasure in them that fear him : and in them that hope in his mercy.

Glory be to the Father, &c.

Psalm 147. *Lauda Jerusalem.*

LAUDA Jerusalem Dominum : * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum : * benedixit filiis tuis in te.

Qui posuit fines tuos pacem : * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ : * velociter currit sermo ejus.

Qui dat nivem sicut lanam ; * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas : * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea : * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob : * justitias et judicia sua Israel.

Non fecit taliter omni nationi : * et judicia sua non manifestavit eis.

Gloria Patri, &c.

PRAISE the Lord, O Jerusalem : praise thy God, O Sion.

2 For he hath strengthened the bars of thy gates : he hath blessed thy children within thee.

3 Who hath made peace in thy borders : and filleth thee with the fat of corn.

4 Who sendeth forth his speech on the earth : his word runneth very swiftly.

5 Who giveth snow like wool : he scattereth the mist like ashes.

6 He sendeth his crystal like morsels : who shall stand before the face of his cold?

7 He shall send out his word, and melt them : his wind shall blow, and the water shall run.

8 Who declared his word unto Jacob : his justice and judgments to Israel.

9 He hath not done in like manner to every nation : and his judgment he hath not made manifest to them.

Glory be to the Father, &c.

THE BENEDICTUS, OR CANTICLE OF ZACHARY.

BLESSED be the Lord God of Israel: for he hath visited and wrought the redemption of his people.

2 And hath raised up a horn of salvation to us: in the house of his servant David.

3 As he spake by the mouth of his holy prophets: who are from the beginning.

4 Salvation from our enemies: and from the hands of all that hate us.

5 To perform mercy to our fathers: and to remember his holy testament.

6 The oath that he sware to Abraham our father: that he would grant unto us.

7 That being delivered from the hands of our enemies: we may serve him without fear.

8 In holiness and justice before him: all the days of our life.

9 And thou, boy, shalt be called the Prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.

10 To give knowledge of salvation unto his people: for the remission of their sins.

11 Through the tender mercy of our God: whereby the orient from on high hath visited us.

12 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory, &c.

☞ The Vesper and Compline Psalms—Te Deum and Magnificat, are also admirably suited for thanksgiving after absolution. Magnificat, p. ——— Te Deum, p. 600.

"He that shall persevere to the end, he shall be saved."

TO PERSEVERE YOU MUST OBESRVE FAITHFULLY

A Rule of Life.

I. *Avoid occasions of Sin.*—"He that loveth danger shall perish in it." Keep your eyes, ears, tongue, and hands from what is bad. Keep away from bad company—public-houses—bad dancing and singing houses—gambling houses—bad wakes—bad books—bad newspapers, song books, foolish novels, and romances—never jest with bad persons, nor speak with such without necessity.

II. "*Pray without ceasing.*"—Every morning as soon as you awake, make the sign of the cross, and say: "Jesus, Mary, Joseph, I offer you my heart and my life." For your morning prayers, say at least the "Pater," "Ave," and "Credo" (see page 306.), and ask grace to spend the day as if it were to be your last. Intend to gain the indulgences which may be attached to any acts of piety you may perform during the day. Make every action and suffering meritorious, by thinking in your heart, "*My Jesus, all things for Thee.*" Say grace before and after all your meals. When the clock strikes, say, "*Jesus and Mary I love you—my sweet Angel Guardian defend me.*" Or, "*O my God, teach me to love Thee in time and in eternity.*" Or, "*Jesus, Mary, Joseph, I offer you my heart and my life.*" Often, during your work, say the "Our Father," very slowly, thinking devoutly of each sentence in it. In the evening, say at least the "Our Father," "Hail Mary," and "I confess to God," (Confiteor)—and ask pardon for the faults done during the day. When in bed put your arms in the form of a cross, and say a "Hail Mary," and the offerings to Jesus, Mary, Joseph, for a happy death.

III. *Resist Temptation at Once.*—Put a bad thought out of your heart as quickly as you would shake a spark off your hand. Say the "Hail Mary," or "*Jesus and Mary help me,*" to send it away. Often pray that you may not put yourself in danger of sin. "*Lead us not into temptation.*"

IV. *Meditation.*—"With desolation is all the land made desolate, because there is none that considereth in the heart." Often think, piously, practically, and earnestly, about heaven, hell, eternity, purgatory, death, sin, the passion of Jesus Christ, the justice and mercy of God, your own faults, your own duties, and make practical resolutions what to do—thus think what services you can do to souls, to the Church, to the poor, ignorant, and afflicted, and to the souls in purgatory. If you are a child, what duties you owe to your parents—if a parent, think whether you see that your children say their prayers, are kept from evil, go to Mass and to Confession, attend their own Catholic school, and learn their religion.

V. *The Sacraments* bring God's grace to the soul. You cannot get to heaven without them—you cannot keep from sin unless you go often to Confession and Communion. If you neglect your *Easter Duty* you commit a mortal sin. (N.B.—The Easter Communion must be received between Ash-Wednesday and Trinity Sunday inclusive.) But go to Confession much more frequently—*go every month* or oftener. When you go to Confession, hate *all* your sins, wish to

improve, and wish to confess all your sins, for as long as you conceal a grievous sin wilfully, you can never be pardoned.

VI. *Blessed Virgin Mary.*—"Behold your Mother." Be very devout to her, and daily practise acts of piety in her honor. "*Mary conceived without sin, pray for us who have recourse to thee.*"

VII. *Pious Practices.*—Say the Angelus morning, noon, and night (see page 227.) Collect pious books, and daily read from such. Have holy water in your room, and use it at least morning and night, also a crucifix, and holy pictures.* Use your beads every day. Every week day, if possible, hear Mass. "God hears the man who often hears the Mass." Visit every day the Blessed Sacrament and an Image of the Holy Virgin. Wear a cross, medal, and scapular. Say devoutly and regularly your scapular and confraternity prayers. Read this rule frequently, and consider whether you practise it faithfully.

VIII. *Works of Mercy.*—Pray for the living and the dead every day, particularly at Mass and after receiving Holy Communion. Pray for priests, for your relations, for benefactors, for bad Catholics and all persons out of the Catholic Church. Lend good books and Catholic papers. Invite persons to Mass and to the sacraments, and to hear Catholic instructions. Remind others of holy truths. If you give a cup of cold water you shall not lose your reward—but how great shall be the reward if by your instruction, counsel, example, or prayers, you give the kingdom of heaven.

IX. *Penance.*—Bear all things in spirit of penance. Do some little penance every day, if it be only in your meals, or in rising, or in conversation. *We must imitate Jesus Christ*—let us imitate Him in His penitential life. Be careful to perform your sacramental penance.

X. *Act of Spiritual Communion* to be made frequently, and always at Mass: "*My Jesus, I believe that Thou art truly present in the Holy Sacrament. I adore Thee—I am sorry that I have offended Thee—I love Thee—come to my poor*

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* We naturally testify a regard for any thing which brings back to our mind the remembrance of those who are dear to us; and this principle of our nature, which all persons apply to their relatives or friends, the Catholic extends to the friends of God, and to God himself. Hence we exalt the crucifix in our churches and houses in honor of our Divine Redeemer, and the sight of it again kindles in our hearts a warmer flame of divine love: and we place before our eyes the images of the saints, to the end that, from the contemplation of their virtues, we may pass to the imitation of them—and we know that God confers graces on us by the pious use of holy images as He did of old to the Israelites gazing with faith and piety on the brazen serpent suspended on the cross in the wilderness, the type of our Lord.

soul—unite Thyself to me . . ✠ . . I thank Thee, my Jesus—oh, never, never leave me."

XI. *Sins Committed.*—If it be a venial sin, strike your breast and be sorry. If it be a mortal sin, make an act of contrition, and resolve to go to confession at once. As you value heaven and fear hell, never remain a night in mortal sin. Often strike your breast, and say, "*My Jesus mercy.*"

XII. *When you are dying* make an act of contrition. At least say, "*O my Jesus, I am very sorry that I have sinned against Thee, for Thou art so good—I will never, never sin again—O pardon me, and help me with Thy grace,*" and breathe out your soul, saying the sweet names of Jesus and Mary. If there be no priest to hear your confession when dying, remember an act of perfect contrition will save the soul of a baptized person who earnestly desires to confess if he could. *Jesus, Mary, Joseph, I offer you my heart and life. Jesus, Mary, Joseph, assist me in my agony. Jesus, Mary, Joseph, may I die in peace in your blessed company.*

It is a common practice to consecrate each day of the week by the following devotions:

Sunday.....to the Holy Trinity.
Monday.....to the Holy Ghost.
Tuesday.....to the Holy Angels.
Wednesday.....to St. Joseph.
Thursday.....to the Blessed Sacrament.
Friday.....to the Passion of our Lord.
Saturday.....to the Blessed Virgin.

THE MEANS OF ARRIVING AT THE INTERIOR LIFE.

1. Purity of conscience, or a great horror of sin, of all imperfection, and of all unfaithfulness.

2. Purity of heart; *i.e.*, entire detachment from all created objects, the goods, pleasures, and conveniences of life.

3. Purity of spirit—that is, an assiduous and constant attention to keep far from the mind all useless reflections on the present, the past, and the future.

4. Purity of action; not to burden yourself with any affairs but those which are prescribed by duty; to repress in every thing all unquiet, solicitude, and over-anxious natural activity.

5. Spirit of penance, of recollection, and mortification.

6. Modesty and simplicity in dress, in furniture, in conversation, in action, in walking, and in your whole deportment.

7. Corporal penance and mortification of the senses.

8. Care in regulating, though in a spirit of holy liberty,

all the hours of the day, the hour of rising, of going to rest, of labor, of occupations, of prayer, of taking food, of recreation, of pious or charitable exercises, and of every individual action.

9. Exactness in devotional exercises, in prayer and meditation every morning; in the particular examination at midday upon some predominant defect, as for instance, upon dissipation of the heart, or too great liberty of the senses, or upon some special virtue, such as, for instance, interior recollection, purity of intention, resignation to the Divine will, etc. Towards evening, in the recital of the Rosary,* in the reading of some devout book, in the visit to the Most Holy Sacrament, in prayers before sitting down to table, and again when the meal is over; in avoiding over much anxiety and dissipation; in guarding against acting from habit, and without reflection.

10. Reverent familiarity with our Lord; doing every thing in His presence; often speaking to Him, simply and lovingly; treating with him of all your affairs, and consulting Him with confidence in every thing that happens.

11. Never neglecting that which may serve to strengthen tender and affectionate piety, to maintain devotion and to preserve the spirit of interior recollection.

12. Frequently offering and consecrating your heart to God; sincerely protesting again and again that you will never consent to any sin, or to any thing which may displease His sovereign goodness.

13. Receiving every thing from the loving hand of God; accepting willingly, and with resignation to His divine will, whatever may befall, whether it be pleasing or distasteful.

COLLEGES AND SCHOOLS.

WHAT heroic virtue would be formed, what great things would accrue to the Church of God, how many immortal souls would be saved if youth duly prized the holy discipline under which is spent so many precious years never to return.

Young people often seem to regard rules of discipline as the result of a kind of conspiracy of superiors against their freedom, whereas such rules are but a carrying out the Divine command, and by restraining the liberty of the flesh preserves to the soul the more glorious liberty of the sons of God. Reverence, then, dear Christian youth, those supe-

* Besides being in the Rosary and other confraternities, it is an excellent and pious act, and tends greatly to sanctity, to obtain admission into the 3d Order of St. Dominic, and the Conference of St. Vincent de Paul.

riors who, with all their failings, imperfections, and mistakes, still represent to you the supreme sovereignty of God, and whose rules are to you an expression of the Divine will. The laughter of fools is heard in deriding them, the daring of weakness is seen in violating them, the wisdom of youth is in reverencing them, its fortitude in persevering and cheerful obedience to them.

If you encourage others to break or despise little rules, you so far take the side of the devil. "He that despiseth little things shall fall by little and little." When you commence your school or college life, seek the blessing of God and the gift of perseverance by a fervent communion. Regard your superiors as fathers and friends, your companions as brothers, on whose immortal souls you will have an influence for evil or for good. Youth is a type of the youth of Jesus Christ; it is also, whilst it lasts (though without the vows that constitute the religious state), a continued practice of the *virtues* of the religious state—*i.e.*, poverty, chastity, and obedience. It is the novitiate of life, of that life on which your eternity depends. In the sacred offices of religion, let reverence ever fill your soul and possess your exterior. Towards superiors, an obedience, frank, loyal, and confiding. Toward companions, modesty and charity; no teasing, bantering, rudeness, vulgarity, roughness; but reverence in your companion the living temple of the Holy Ghost.

You are the disciple of the Crucified, you are the descendant of martyrs, take up your cross and follow Him and them. Desire, seek, and practise penance, penance in sleep, talking, eating, spending pocket-money, amusement. Self-indulgence is the destruction of every thing hopeful and generous in youth. Daily practise works of mercy, at least by prayer. When home for the vacation, do not act as if piety and virtue, discipline and knowledge, only belong to college or school: but let your manner of life be an edification to others, and a source of continual grace to yourself, carrying on as much as possible the pious exercises enjoined by those rules which have shielded you from so many dangers, and brought you to so many blessings.

Rejoice! he that would strip religion of its joy, would shear Jesus of His locks of beauty, and tear from Him the very attributes of Heaven; but rejoice with wisdom: let a holy watchfulness, restraint, and discipline, give at once depth and permanence to your joy: may that God who "giveth joy to your youth" cause you thus ever more to rejoice!

RETIREMENT AND SILENCE.

YOU will obtain great graces, increase the power of your prayer, promote charity, and avoid many sins, if you seek frequently times of retirement and silence; every day you should secure, either in your private room or in the church, a period of retirement. It would be an inestimable blessing in a family if some period of each day silence was observed throughout the house. Occasionally observe it, even in the midst of society. "In the multitude of words, there shall not want sin;" silence procures quiet, hinders waste of time, augments devotion, forwards virtue, preserves domestic discipline, conduces to learning, is helpful for prayer, meditation, contemplation, and familiar intercourse with God and the invisible world. It is impossible to love much the things of God unless you delight in silence. Whereas those who speak over much and over freely soon seek a stimulant in detraction, their tongue becomes as a viper and as a dart. Whisperers and double tongued, accursed of God and abominated by man, they are traitors in the midst of families, they sow discords, nourish scandals, destroy hopes, uproot affection, embitter friendship; the poison of asps is under their lips, and they ruin the absent with a jest.

ON PRAYER.

NECESSITY OF PRAYER.

WE ought always to pray, and not to faint.—*Luke* xviii. 1. Watch, ye, and pray, that ye enter not into temptation. —*Matt.* xxvi. 41. Ask and it shall be given you.—*Ibid.* vii. 7. Without me you can do nothing.—*John* xv. 5. Not that we are sufficient to think any thing of ourselves as of ourselves, but our sufficiency is from God.—2 *Cor.* iii. 5. God bestows some favors without prayer, such as the beginning of faith; others, such as perseverance, are granted only to those who pray.—*St. Augustine.* To enter heaven, continual prayer is necessary after baptism; for although all sins are remitted by that sacrament, there still remain concupiscence to assail us from within, and the world and the devil to attack us from without.—*St. Thomas.* All the graces, which God hath prepared for us from all eternity, will be granted only to prayer.—*St. Thomas.* Prayer is necessary, not to make our wants known to Almighty God, but to convince us of our obligation to recur to His mercy for succor, and thus to make us acknowledge Him to be the author of all our

works.—*Ibid.* God wishes to give, but He gives only to those who ask.—*St. Aug.* As the soul animates the body, so prayer sustains the life of the soul. As the body cannot live without the soul, so the soul without prayer is dead.—*St. Chrys.* As the flesh derives its nutriment from food, so the soul is nourished by prayer.—*St. Aug.* To prayer may be traced the beginning, the progress, and the perfection of all virtues.—*St. Charles Borromeo.* Who are we, or what is our strength, that we should be able to resist so many temptations? God certainly wished, that we, seeing that we are deficient, and that out of Him there is no assistance for us, should, with all humility, have recourse to His mercy.—*St. Bernard.*

EFFICACY OF PRAYER.

ASK, and it shall be given unto you: seek, and you shall find: knock, and it shall be opened unto you.—*Matt.* vii. 7. How much more will your Father, who is in heaven, give good things to them that ask him?—*Ibid.* vii. 11. For every one that asketh, receiveth; and he that seeketh, findeth.—*Ibid.* vii. 8. If you shall ask any thing in my name, that will I do.—*John* xiv. 14. You shall ask whatever you will, and it shall be done to you.—*John* xv. 7. Amen, Amen, I say to you, if you ask the Father any thing in my name, he will give it to you.—*Ibid.* xvi. 23.—I can do all things in him who strengthened me.—*Phil.* iv. 13. The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will do the will of them that fear him, and he will hear their prayer and save them—*Psalm* cxliv. 18, 19. By prayer is obtained the possession of every good, and deliverance from every evil.—*St. Bonaventure.* By the practice of prayer we may construct an impregnable citadel, in which we shall be securely protected against all the snares and violence of the enemy.—*St. Laur. Justinian.* Prayer is more powerful than all the devils.—*St. Bernard.* Prayer is an armor capable of resisting all the assaults of the devil; it is a defence which preserves us in every danger, a port which saves us in every storm, and a treasure which supplies us with every good.—*St. Liguori.* He who practises prayer, sins not; and, divested of every affection, he begins to dwell in heaven, and to enjoy the conversation of God.—*Ibid.* He knows how to *live well*, who knows how to *pray well*.—*St. Aug.* He who prays shall infallibly be saved, and he who does not pray, will inevitably be lost. All the elect (infants excepted) are saved by prayer. All the reprobate are lost through neglect of prayer.—*St. Liguori.*

CONDITIONS OF PRAYER.

THE most necessary conditions of prayer, are humility, confidence, and perseverance.—*St. Liguori.* He hath had regard to the prayer of the humble.—*Psalm* ci. 18. God esisteth the proud, and giveth grace to the humble.—*St. James* iv. 6. The prayer of him that humbleth himself, shall pierce the clouds:. . . . and he will not depart till the Most High behold.—*Ecclus.* xxxv. 21. A contrite and humble heart, O God, thou wilt not despise.—*Psalm* l. 19. Thou who savest them that trust in thee.—*Ibid.* xvi. 7. Because he hoped in me,. . . . .I will deliver him and glorify him. —*Ibid.* xc. 14, 15. But they that hope in the Lord, shall renew their strength.—*Isaias* xl. 31. Not one hath hoped in the Lord, and hath been confounded.—*Ecclus.* ii. 11. They that trust in the Lord, shall be as Mount Sion.—*Psalm* cxxiv. 1. Let thy mercy, O Lord, be upon us, as we have hoped in thee.—*Psalm* xxxii. 22. He that wavereth is like a wave of the sea, that is moved and carried about by the wind. Therefore, let not that man think that he shall receive any thing of the Lord.—*St. James* i. 6. 7. Go; and as thou hast believed, so be it done to thee.—*Matt.* viii. 13. All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you.—*Mark* xi. 24. God protects and saves all who confide in him.—*St. Liguori.* They that hope in the Lord shall lay aside their weakness, and put on the strength of God; they shall not faint, nor even be fatigued, in treading the rugged ways of salvation.—*Ibid.* Thou, O Lord, dost not pour the oil of mercy, unless into vessels of confidence.—*St. Bernard.* The prayer of the just man is the key of heaven; his petition ascends, and God's mercy descends.—*St. Aug.* Trusting in the *divine promises*, let us ever pray with confidence, not wavering, but strong and firm.—*St. Liguori.* To obtain final perseverance, we must continue to pray to the end of our lives. If, by our negligence, we break the chain of our prayers, the chain of graces, on which our salvation depends, will also be broken.—*Ibid.* O! how the constant application to God by prayer, and the confident expectation of receiving from Him the graces we stand in need of, enkindle in us the fire of divine love, and unite us to the Divinity.—*Ibid.* We must continue to pray until we receive the sentence of eternal salvation.—*Ibid.*

All our petitions should be made through our Lord Jesus Christ. Ask in the name of Jesus Christ, through His merits, and in virtue of His divine promises.

If God is pleased by our prayers to His saints, He will be much more pleased by our supplications to His holy Mother. When we have recourse to the intercession of the Blessed Virgin, it is not from a diffidence in the Divine mercy, bu from a sense of our own unworthiness.—*St. Anselm and St. Liguori.*

See St. Liguori's Treatise on Prayer.

TO OBTAIN SOME SPECIAL FAVOR FROM GOD, OR TO RETURN THANKS FOR SOME SPECIAL BLESSING.

1. *Assist at the Holy Mass.*—Joining your intention with the end of the Holy Sacrifice, applicable to your present necessities, i. e. to supplicate a favor or to return thanks.

2. *Offer a Holy Communion.*—Jesus Christ contains in Himself all grace, you receive Him : according to the fervor of your communion and the purity of your conscience and intention, you secure His co-operation. To receive Jesus Christ is the most sublime expression of gratitude to Him, and that expression of gratitude can be directed for any intention.

3. *Procure the Holy Mass offered for your intention.*—There is one fruit of the Holy Sacrifice which the Priest offering can direct the bestowal of by his intention, just as in prayer, every prayer obtains a fruit for yourself, a fruit for the Catholic Church, a fruit for those with whom you pray, and another fruit which you can bestow according to your desire.

As the fruit of the Holy Sacrifice does not depend upon the person, or sanctity of the minister, but comes from the Divine High Priest, who is the true Priest and Victim, it is of inestimable benefit to procure that intention directed for yourself.

4. *To Fast and give Alms.*—Fasting and alms are the wings of prayer. But let your penance and alms be equivalent to the magnitude of the boon you seek.

5. *To make a Pilgrimage* to some shrine, church, or holy place.

6. *To make a Novena.**—And do not forget novenas of gratitude and thanksgiving. The acts of His mercy have been strewn on our path like the very sand on the sea-shore in multitude, we tread them beneath our feet as thoughtlessly. Let us no longer deserve the reproach, "Were not ten made clean? Where are the nine? There is no one found to return and to give glory to God, but this stranger."

* See table of Novenas, page 173.

7. *Ask others to join you in some* of the above good works.

8. *Vow*, but with prudence, something to God.

MODE OF MAKING A PILGRIMAGE.

HAVING obtained permission of your confessor, before starting, offer your communion for the intention for which you make the pilgrimage. Obtain from the Priest the blessing appointed for pilgrims. Let your companions be of one mind and object with yourself. Start from the church; say the Itinerarum. During the journey observe as much as possible silence and recollection, and abstain from whatever might cause dissipation, or if the journey be long, and to beguile the way you speak, let it be like the two disciples, who so spoke together of the things of God, that Jesus Himself came and joined them, and when the day was far spent, and the evening near, went in together with them, and as they sate at the board to eat, their hearts burnt within them at His words.

Often during the journey, and particularly when arrived at the place of pilgrimage, offer your beads, litanies, and other devotions in union with, under the protection of, and in honor of, the saint whose shrine you visit.

SUPERNATURAL CURES.

IF your faith should lead you to seek a supernatural cure by the reading of an office or by the touch of a holy relic (4 Kings xiii. 21, Matt. ix. 20, Acts xix. 11) make a contrite and fervent confession, resigning yourself entirely to God, intent to devote to Him and His service the health you seek from Him, and on the day of your Holy Communion, after a devout novena, apply to the healing power of the Church, confident that to your soul even, if not to your body, a grace helpful to you shall be vouchsafed.

ETERNITY.

"IN all thy works remember thy last end and thou shalt never sin."—(Eccles. vii. 46.) The only real evil we have to dread is sin. Sin alone is misery. There may be pain, tears, loss, trouble, calumny, sickness, death; these with sin are terrible to bear, they crush down the spirit or drive it to despair; but take away sin—poverty, suffering, and death, become the imitation of Jesus Christ; as the Divine Wisdom saith, "the souls of the just are in the hands of God, and the *torment* of death shall not touch them.... in the sight of men they suffered torments, their

hope is full of immortality.... afflicted in few things, in many they shall be rewarded, because God hath tried them and found them worthy of Himself." Sin then alone is misery; sorrow and punishment follow sin by a law immutable; but the Divine Wisdom prescribes us a rule of life mighty to banish sin, it is to do every work with the remembrance of the last end. What is the last end? it is something that has no end; it is last, because it endures for ever; it is eternity. This life is the road to eternity: death is the approach of eternity: judgment is the gate of eternity: and eternity is either in heaven or in hell. Death, it may come to-day! Judgment follows the moment that I die! and then ETERNITY! *Eternity!* but where?

This body will die, it will be flung into the grave as an unclean thing. Those who love me best could not bear to keep my rotting carcass. It will dissolve into parts, and those parts will not be reunited till the general judgment day, when my body refashioned will arise to add torment or joy by a reunion with my soul. But my soul is *one*, it has no parts, my soul, it is I—IT IS MYSELF—it may be removed from the body, it may be in the midst of that dissolution of parts which we call destruction; but nothing perishes: substances change, they never are annihilated, they never can be utterly destroyed; to annihilate would require an act of omnipotence equal to the act of creation. My soul is one, it must therefore endure for ever. That conviction of the soul's immortality is so profoundly impressed on the universal human heart, that we have to labor to remind ourselves that we are united with what is mortal—to be humbled by the thought of our bodily mortality, of our earthly death. "Memento homo quia pulvis es et ad pulverem reverteris." "Remember, O man, that thou art dust, and unto dust thou shalt return again." The body to its mortality, the soul to its immortality. The whole history of mankind is based on the craving for immortality, the most human amongst us try ever to fling the habit and the language of eternity round the perishable things with which our immortal souls are occupied; we erect sepulchres for the preservation of our body, glory for the preservation of our name, and we would crown our life with honorable toil that generations may arise to think of us. Whatever there has been of grandeur or of virtue upon earth springs from a belief in the soul's immortality. Even the materialist who has lived denying the immortality of the soul and the providence and the judgment of God, has seldom died without, at the closing scene, proclaiming these sublime truths in the feeble plaint of his agony. And

the immortal soul has a *conscience;* you may try and train it to error, you may try and make it dumb, but its voice is the echo of the Eternal Wisdom of God, and that voice, though stifled, will at least sometimes make itself heard and say in the depths of your heart, "Where do you go? Stop! What have you done? you have sinned."

Within your immortal soul there is a moral and intellectual world—there is that within you which longs for the beautiful and the true; and love and truth is only accomplished in heaven. Your immortal soul desires, hopes, fears, loves, believes; this all points to eternity. If man were only made for this world, the possession of this world would, as with an animal, satisfy his cravings; but experience tells us that such worldly things but harass, impede, and render uneasy, and as you keep attaining each fresh object of worldly desire you take up that cry, repeated by succeeding generations in the bitterness of heart, yet never truly believed, "All is vanity." And when the keepers of the house tremble and the strong men stagger, when the mourners prepare to go about the street, when the silver cord is about to break, and the golden fillet to shrink back, and your soul to go to the house of your eternity; then late you arrive at "the conclusion of that discourse," the commencement of which is numbered with the traditions of your childhood. "Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not." "The dust returns unto its earth from whence it was, and the spirit returns to God who gave it." And every thing else is disappointment, bitterness, and emptiness; "Vanity of vanities, and all things are vanity," except to "fear God, and keep His commandments," for "this is the whole business of man." "And *all* things that are done, God will bring into judgment, for every secret thing, whether it be good, or whether it be evil."—(Eccles. xii.) This judgment and retribution for every moral act, taught us by Revelation, has been felt and required even by the natural heart and conscience of mankind in every age, we feel and see that each thought or act influences the next, and then the next, and in its degree thus through an infinite series of successions: like the law that affects the movement of the heavenly bodies, is that law of God's moral government which makes every responsible action contain within itself the elements of happiness or of pain; of reward or of punishment. Sin is a dark and troubled stream, and it flows into eternity. So profound in the human heart is this conviction that sin involves the

necessity of suffering; that sin is a violation of a law infinite, eternal, and perfect; that therefore, as there is no limit to the evil wrought against what is infinite, so there is no limit to the consequence it involves on the sinner; therefore the suffering it causes to him must be irretrievable as well as without end. Thus the sinner would be in despair unless with the atoning blood of Jesus Christ and His mighty sacraments the Christian wisdom came like a ray of light wandering into the murderer's cell. Our human reason tells us of the pain, the remorse, the enduring evils which follow sin—it needed the Divine reason to reveal to us the remedy. When we try to live according to our conscience, we feel those great convictions which teach us the immortality of the soul, the degree of happiness of its state to be dependent on this life. We read in the harmony and beauty of nature, of the Providence of God, as we judge a traveller to have preceded us if we find the trace of a foot-mark upon the sands; or an artist, and not chance to have been at work, if we find a picture full of beauty and of truth. We see nothing is beneath the minute vigilance of that Providence who has fashioned the little insect and painted its tiny wings with a care so delicate as if He had had nothing else to do but to fashion and to beautify it. Every human being, therefore, however little instructed in religion, has reason to ponder well his last end; to apply to himself and his own life those great truths which he cannot deny, unless by wilful sin he should darken the light within him and deafen his ears to the universal traditions of mankind—the immortal soul in a mortal body, dependent for its happiness or misery on this present life—our free will—our conscience—eternity—the Providence of God—and prayer, by which we hold intercourse with Him—prayer, which makes us as the high priest of creation, to offer to the great Father of all our adoration, our gratitude, our petition for help, and when we have violated His sacred laws, the sorrowing sighs of our contrition, prayer without which Heaven would contain but a dumb, motionless idol, fatality would reign upon the earth, and hope would abandon man. Such truths are displayed to all men by the original tradition delivered by God to mankind, and never entirely obscured by sophistry, passion, and sin—these are truths of which we can recognize the moral justice and the intellectual truth by means of that conscience planted by God in the soul to approve or disapprove; and by means of that reason which can often recognize the truth of a fact or system presented to its consideration when it would fail by an unaided effort in discovering such facts or sys-

tems by itself. Let him desire that his immortal soul should by prayer be helped by God, by virtue be disciplined for Heaven, by contrition and God's mercy be purified from sin, and he will consider with awful and grateful reverence that Divine Church, Catholic because it is universal, Christian because it is founded, taught, and maintained in truth by Jesus Christ the incarnate Wisdom; he will recognize this Church as restoring again the original traditions given to mankind, but restoring them along with creation of fresh mercies, and more magnificent hopes, and with revelation of fresh forms of moral beauty and truth which made the glory of this last spiritual temple surpass the glory of the former.

Then receiving his instructions from that Church taught by the Eternal Wisdom, he will find again how all its sublime lessons, all its inspiring hopes, seem so conformable to the dictates of his conscience and the judgment of his reason. He will find how the evil of sin against an Infinite Being is met by an infinite atonement, and how that atonement is applied personally to himself through most precious sacraments. He will find a system of religious philosophy laid open to the simplest and most ignorant, yet sublimer than could be attained to by the greatest genius who without having ever heard any truth either originally or through the Catholic Church revealed to mankind, should try to discover such for himself. He will find the precepts of a morality the most perfectly adapted for the happiness and moral discipline of all, and will find combined two grand fundamental virtues supposed by the world to be irreconcilable—fortitude, which makes the man a hero—humility, which makes him a child. He will find the counsels of evangelical perfection held out to those generous souls in whom a spiritual heroism aspires ever to the highest; he will find virtues taught, such as humility, poverty, and obedience, which the natural mind would never have discovered, but which when once displayed to the conscience command its moral approval; he will find a Church which has spread the knowledge of religion, truth, and moral beauty even among those who have ranged themselves as antagonistic to that inspired Church from whom as from the sun has come forth to them whatever rays of spiritual truth enlighten with a borrowed lustre their ephemeral system; he finds that Church, on thousands of altars, daily pleading for him in mystic Sacrifice. He sees that Church as the queen of all intelligences, the mother of all souls, regenerating the infant in Baptism, strengthening the youth in Confirmation, feeding those who hunger after justice with a

heavenly manna, healing those sick with sin by the spiritual medicine of penance, consecrating domestic affections by blessing an irrevocable union, anointing the priesthood with the graces of a spiritual unction, bearing to those struggling in their agony the soothing succors of the last anointing, and for their journey to eternity, feeding them with an immortal food; he finds that Church blessing the grave where mortality decays, and going down with mercy to that purgatory where what is immortal is being purified from imperfections. He learns that he has in heaven the mother of his Lord as his own spiritual mother, and saints the friends of God, the warriors of virtue and of faith to pray for him; whilst on earth he is surrounded by countless unseen beings, angels to guard him, or demons from hell to tempt him; and how he and all things exist in the midst of the awful presence of the Holy and Undivided Trinity. He learns how, wherever there is a Christian church or a Christian altar, there the Second Person of the Holy Trinity exists, united with our poor humanity, which Body and Blood and Soul He has taken up into His own Divinity, deified it, and with it in a glorified state, abides upon the Christian altar, throughout the length and breadth of the Catholic world. To him now there is no longer uncertainty; he does not strive after the discordant teachings of a human philosophy which ever contradicts and doubts, but never solves the great questions of the soul. "Thou hast made manifest unto me the uncertain and hidden things of thy wisdom." (Ps. l.) God has communicated Himself by truth to his mind, by justice to his conscience, by moral beauty to his heart. He realizes the words of Sacred Wisdom: "If any man will do the will of God, he shall know the doctrine whether it be of God." (John vii. 17.) He no longer *asserts* an *opinion*, he *confesses* a *Faith*. His soul has received from God through sacraments according to His promise, a mysterious gift—the gift of Faith. It is like a Divine Reason, a supernatural conscience, which receives with child-like trust the sacred teachings of the Church, and the Church teaches with the authority of Jesus Christ. The Church may, and often has ruled nations, inspired arts, moulded manners, fostered science, nursed civil institutions, guarded liberty—these functions she may often be compelled to abdicate, but two functions she can never abdicate, these are the two maintained by Jesus Christ equally, whether on His triumphant entry into Jerusalem; or when on the sorrowful journey of the cross—the sanctification of immortal souls, and the witnessing for the Eternal truth. Thus reason and the ancient traditions of

mankind, earnest prayer and love of purity and truth, and God's great mercy have brought him to *Faith :* and now to doubt would be disloyalty, to falter would be sin. And now inspired with a hope of what can alone satisfy the upward cravings of his soul, he considers how much must be required from one, for whom so much has been done.

How impossible to the tepid must be the life of virtue, this life all directed to God, when Jesus Christ, the true wisdom, not content with simply offering the infinite atonement of one drop of His Blood, deemed it in His charity necessary to stimulate virtue by the perfection of His example; penance by the bitterness of His sufferings; love by contemplation of His devotedness. He feels how terrific must be the punishment of sin, when Jesus Christ was overwhelmed in agony to obtain the means of pardoning it. He considers with bitterness the recklessness of his former life, and even when he repented the feebleness of that will with which he hardly turned from sin. Repeated acts of sin have produced a habit, and habits of sin have been woven round his soul like a second nature, and his "bones are filled with the vices of his youth." He remembers that "many are called, but few are chosen;" for it is only the few who when they turn from mortal sin have that disposition of mind the lowest necessary for a valid absolution, that they would prefer to lose every thing and to suffer every thing rather than to offend God again by one mortal sin, thus giving a real efficacious preference to God's service over every thing incompatible with it.

The mere sincere desire for pardon is not sufficient, any sinner might have that and sin. The mere servile fear of hell is not sufficient. A mere displeasure at past or future mortal sin is not enough: there must, to obtain a valid absolution, be a resolution, firm, efficacious, and universal to serve God and to avoid every thing incompatible with His service. Such contrition can be based on higher or lower religious motives: motives having more of perfect love or simple fear of God; but no absolution can be validly obtained, no pardon received, without having obtained by sincere, humble, earnest, and hopeful prayer, grace and fortitude thus to turn the will from sin to God. He says to Himself, "how can I expect on my deathbed to be enabled to make an act efficacious enough to break through my long formed habits of sin, and to fix my will and affections on God to the exclusion of every thing grievously opposed to Him?—no as I live, so shall I die, as I die so shall be my eternity." He prays with faith and earnestness that he may receive grace efficaciously to resolve to make henceforth

eternity the daily object of his life. He resolves to abandon every human object, pursuit, pleasure, or desire, except so far as such shall be a means to his one end—God. Present time *for* God: eternity *with* God. "I have had in remembrance the eternal years, and therefore have I begun." He will be henceforth a disciple in the school of Jesus Christ; the Catholic Church is the school of Christ to train immortal souls here to live and to suffer for God, and to possess and to enjoy God for Eternity hereafter. He no longer allows his mind to be perplexed by the captious objections raised by cavillers against what belongs to the Church on its human side, the imperfections of the good, the scandals of the wicked, the differences on what is not of Faith, the obscuring of its Divinity—like Jesus in His childhood, its tribulations or derelictions—like Jesus in His Passion, these affect him not, except to make him more vigilant, more humble, more devoted to prayer, and for the rest to remember that the Church like Jesus Christ is eternal, and like Him abides its time.

Truth once discovered and embraced, must never be abandoned on account of difficulties. No difficulties are so great as those which regard the knowledge of God and our free will, and yet if vanquished by those difficulties we must become either atheists or fatalists. Henceforth not by opinions, but by faith will he live; not for man, but for God; not for the body, but for the immortal soul. He girds himself to the conflict; he is the warrior of Jesus Christ, and he contends for a prize which only the valiant shall bear away. That is those who with energy and courage do violence to their human nature, subjecting it to the supernatural. Let others fix their affections on that which perishes, their hopes on that which disappoints, their object in that which ends: his shall be fixed henceforth on that alone which can never disappoint, for it is heaven; on what endures for ever, for it is God. The child blows the bubble, delights to see it glittering in the light with its rainbow colors, he chases it, that he may possess, he desires it, he follows it over the pleasant meadows as it dances along in the morning breeze, "If I only possess it," he says, "I shall be happy." It floats to the edge of the precipice, one more bound and he will possess it, he leaps, he stretches his hand, he grasps the pretty bauble, but it breaks, for it is nothing, he falls over the precipice and perishes.

But the man who has staked his all on eternity, first engages the Eternal one on his side by prayer, which places the power of God into the hands of man; he prays, but it is no careless form of words, he prays as the drowning

man carried down the torrent would cry for help, with humility, conscious of his worthlessness, with earnestness as remembering his necessities, with perseverance never fainting, with confidence inspired by faith, with child-like love as addressing Him who is the Father to the prodigal child, the good Shepherd to the sheep that had wandered astray. The sacraments have given to his soul a supernatural life called grace which is rendering his soul beautiful, and actions which before were only moral and good in the natural order have now become meritorious, and most pleasing to God, who is through this sacramental life at once the origin, the support, and the rewarder of those actions. With grateful and loving heart he tries to keep up an intercourse with God during the entire day. God allows himself to be regarded as his friend. He lives in his soul as in a temple. He avails himself of a friend's privilege and converses with God constantly during the day.

He engages others to pray for him to God, and chiefly those who enjoy the Beatific Vision, the Angels, the Saints, and above all, her, the Immaculate Mother, Queen of Angels and of men. He then commences to mould his daily life with a view to eternity, to separate himself from worldly influences and from occasions of sin. If his *state* of life be irrevocably fixed, its spirit and circumstances are capable of almost any degree of elevation. He will if possible, by a retreat of some days in a religious house, secure a time of silence, recollection, and retirement, to consider his future life. If a retreat be impossible, he will at least seek, as much as his occupations will permit, times of quiet reflection in the church, or in his own room, he will submit to his confessor a rule of daily life, he will determine to approach to the holy sacraments several times each month, or if possible, several times each week, to practise meditation, to assist at the daily Sacrifice, to read spiritual books, to make an examination of conscience every evening, and also during the day a particular examination on his predominant fault. He will most earnestly consider how he can most piously, justly, and faithfully discharge the duties of his state, including of course, in that consideration, his duties spiritual and temporal, to his relations, dependants, superiors, and neighbors; his duties to the Catholic Church and to his own parish and diocese; and the works of mercy spiritual and corporal which it is either his obligation, or at least in his power to perform. He will look on others, not with envy or indifference, not with criticism or harshness, not as the instruments of his pleasure or of his pride, but as those whom he hopes may be the companions of his

eternity, and if he cannot do much by act or counsel, by example, or by word, to help them, he will at least do nothing to retard or embarrass them on their perilous pilgrimage to heaven. But compassionating their failures and their troubles, rejoicing at their virtues and their happiness, he will never see them but what with a momentary act he interiorly asks God's blessing on them and honors the angel by their side; he will never even think of them, or of the poor souls departed, without thus presenting them in his thoughts to God.

Every thing he sees or hears will become to him a symbol or reminder of the invisible or the eternal world. Each action he will perform as if it were to be the last of its kind; as each day begins he will resolve, with God's help, so to spend it, that if it were to be his last, he should not have cause to lament it; during the day he will keep offering his actions and his thoughts to God, with many sweet and holy aspirations, such as faith teaches and charity delights to practise. His model in all things will be Jesus Christ to imitate. Thus, if he be misjudged, ill-treated, or unjustly hated; if his mind be in trouble and his body in pain; if friends desert him, and riches take to themselves wings and leave him; if even in holiest times and places his spirit seems almost abandoned—he will remember that Jesus Christ is causing the disciple to imitate the master, and as each day closes he will represent to himself the circumstances and the thoughts of death—a death dependent on the habits of life—as you live so you die. The last day, the last hour, the last moment of his life, the receiving the last sacraments, death, the judgment immediately after death, the eternity depending upon it. "It hath been appointed unto men once to die, but after death the judgment." The loss, then, of every worldly thing, of every thing but what is supernatural. "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" A person who has accustomed himself to sin has deadened and sometimes almost entirely lost the perception of mortal sin and its magnitude, its ingratitude, its violation of a law infinitely perfect, its foulness, its malice, its consequences (for who can trace the consequences by which one word or act spreads itself even to the infinite?) Whereas, the nearer we approach to God the more perfectly do we feel and see that disunion which sin causes between Himself and us. A law divine, perfectly just, renders it necessary that every sin should be punished and the punishment to atone to the justice wronged must equal the magnitude of the evil caused; thus one mortal sin com-

mitted could never have been atoned for by man, for man could never have presented any merit equivalent to the evil. He might have united to his contrition, penance. What is penance? Penance is the privation of a lawful gratification, to repair this violation done to justice,—by the enjoying of a forbidden one. And it is written (Acts xvii. 30), that God has announced that "all men must in every place do penance," and that unless we "do penance we shall all perish."—(Luke xiii. 3.) And that "we must when we turn to God perform worthy works of penance."—(Acts xxvi. 20, and Luke iii. 8.) For penance repairs, according to its extent, the glory and the honor which sin has violated; and like medicine to the sick so is penance to the sinner; we must either do penance or we must burn. We read in sacred Scripture what severe penances were performed by the penitents and servants of God. Still this concentrated penance of the whole human race could not have repaired the evil and the dishonor of one mortal sin. An infinite merit could alone repair an evil, the nature of which consisted in wilfully turning away from the Creator, and preferring to Him and to His infinite and perfect law the indulgence of a passion diametrically opposed to Him. Such a reparation could only be presented by the merits of the God-man. Jesus Christ lived as a man, his merits deserved an infinite reward. He could not and He would not be rewarded, for He possessed all things as God, and He deprived Himself of all things as man. Even a man and a subject can say to a king in behalf of another, "Pardon this man the wrong and insult he has done to you, a favor I ask in consideration of the services I have rendered to you, and the dangers and sufferings I have incurred for you—pardon him, for he was my friend and I loved him, and do so still except for the wrong he has done to you." And that king would accept the reparation, if the culprit pleaded guilty and promised amendment, unless his soul was bereft of the royal virtue of clemency.

Jesus Christ merited an infinite reward, and He made us His poor disciples, the recipients of what He deserved. Wonder not at those thirty-three years of what has seemed to you superfluous suffering on the part of Him who, had He shed but one drop of blood in penance for us, would have presented an infinite reparation and have deserved an infinite reward. He would merit in every action and in every age, in infancy, in childhood, in boyhood, in manhood, in the priestly apostolate. He would merit in His obedience, in His poverty, in His purity, in His humility, in His mercy, in His justice,—He would merit in His

prayers, in His tears, in His fastings, in His vigils; He would merit in every breath he drew, in every step He took through this vale of tears. He would merit in the suffering of His memory, His understanding and His will. Finally would He merit in His most bitter passion, agony, and death, when crowned with the crown of thorns as the King of Penance He had "consummated" the work, and leaving to mankind a very treasury of expiation and satisfaction, and obtaining in heaven, right by an accumulation of infinite merit, to an accumulation of infinite rewards.

He offered them freely to all mankind, to all who would in sincere and humble prayer from a penitent heart seek grace to turn their will to God, and to obtain by the Sacraments and by the Sacrifice of the altar, and by faith, hope, charity and contrition, an individual application of this boundless satisfaction (atonement) and of these boundless rewards: and those who should avail themselves of these magnificent offers, He calls His friends, His heirs, His brethren—to show that to them He has made over the right to what He has earned. Whilst so anxious was He to induce us by obedience and charity to be united with His merits and His rewards, that in the very acts whereby He obtained this treasury of mercy He was both setting us the sublimest example of life, and striving to win us to the following of Him by the most touching appeals to our generosity, our pity, and our affection—Oh, infinite compassion of Jesus!

How unspeakably awful must be the eternal punishment of mortal sin when our God has thus, as it were, exhausted Himself to induce our free will to seek the means of avoiding sin for the future, and getting it atoned for as to the past. When we contemplate the suffering which has to be endured in this present life, in some cases the result of a personal sin, in many cases the result of a mortal sin, committed thousands of years ago; the scenes presented by a hospital, a prison, a field of battle, or a lunatic asylum; when we consider the torments of remorse, and the agony of disappointed hope, and the bitterness of a soul crushed beneath some unaccepted humiliation; when we remember the reparation needed for mortal sin, by those who refuse the reparation of Jesus Christ, and the means by which it is applied to the individual soul—when we remember how the hardened heart, and the will averted from the obedience of God, only adds sin to sin—we cannot be surprised at the awful language in which the sacred Scripture describes the eternal sufferings of hell—the fire—the worm that never dies—the remembrance of the past—the remorse—the shame

—the companions—the despair without contrition—the hatred and the loss of God. If thus infinite be the loss of those who turn their will from God and lose Him, if terrible be the eternal home which the devils prepare for those who prefer them and sin to God—how infinite is the gain of those who serve God and obey Him, who direct to Him the belief of the intellect, and the affections of the heart. Beautiful is the eternal home prepared by Jesus Christ for those who have, in obedience and in love, united themselves to His merits, to His prayers, to His sacrifices, to His penance and satisfaction, to His humiliation and to His rewards. There was once a sinner who died exclaiming, "Oh, beautiful heaven, I shall never see you." If heaven and hell had never been revealed to us, if there were not even the universal sentiment and tradition of mankind in every age attesting it, if there were nothing but a mere glimmering of reason to adduce to show either probable, what madness would it be to live recklessly without reference to either, unless a revelation had assured us that neither existed. But the God who made heaven has Himself revealed it to us. If hell is the loathsome grave of souls that can never die, heaven is the beautiful palace of the elect. The whole world has, in a vague and earthly way, believed it—Christianity alone revealed it. Philosophy taught man to desire earthly joys in heaven: Christianity taught man to desire not so much heaven, as Him who made heaven—the beauty of the all-beautiful God. Philosophy guessed at heaven, and placed in it every thing fair and beautiful from the earth. Though St. John describes a vision of the altar of the Lamb in heaven, with the angels, the white robed company, the solemn prostrations, the Sanctus, Sanctus, Sanctus, the fragrant clouds of incense, and the voices of the martyrs crying aloud for justice—yet the same sacred Scriptures say that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." A happiness which, though we cannot describe it, is now in our power to increase by every prayer, by every action done in union with Jesus Christ. Then in heaven is obtained what can alone satisfy the longings of the soul, God, and every thing in creatures which is beautiful, and pure, and true, in the bosom of God. Here all things disappoint, there every expectation is surpassed. Here the glow of friendship and charity is but too often dimmed, there charity is all in all; and who shall occupy that eternal home? Open your gates and let the children of God pass in. Little child with baptismal innocence, yet unsullied, approach the Holy Child

Jesus. Youth who, in Christian fortitude, have trampled beneath your feet the lion and the dragon of sin, encompass again the mystical altar of the Lord you loved. Chaste band of the virgins, beautiful company of the confessors, you have left all and followed your Lord whithersoever He led, follow Him now into the glory of heaven. You martyrs, surround the King of Martyrs with the palm branches of your victory, and let them flourish like trees planted by the living waters' side. You, the poor, and the humble, and the meek, and the clean of heart, and the peace-maker, and the persecuted; you, the merciful, you that hungered and thirsted after justice, now be glad and rejoice, for your reward is exceedingly great in heaven. You that mourned and wept on earth, now draw near and be comforted! Tears, that blood of the soul, sad privilege of man, expression of all suffering, and of deepest love; tears which form so frequent a part of the heritage of virtue, which so often flow unconsoled, mistaken, and insulted, there is not a tear, however obscure, however unknown, however wronged, but for it if shed in holy resignation or in charity, He will give you joy for it, "and He himself will wipe it away." Heaven is won—God is mine—my eternity is with Him! "Misericordias Domini in æternum cantabo." "The mercies of my God will I sing for ever."

But, perhaps, your state of life is not irrevocably fixed: in that case you should, with much prayer, virtue, and penance, if possible in holy retreat, strive to discover for what state of life God has intended you, whether for the secular, the ecclesiastical, or the religious state, or whether for a state combining the two last. It is most perilous to choose a state contrary to the will of God, for it is to break the thread of those means which Divine Providence has ordained in order to your eternal salvation, and the errors thence resulting will be laid to your charge, and you cannot expect to receive from God help to bear a burden you have assumed of your own will, and not received from Him. If, however, such has been your misfortune, and that it is no longer possible to rectify your self-willed choice, you must, in humble spirit of continued penance, throw yourself on the mercy of God, trusting to His paternal clemency that He will, by another way, conduct you to a happy eternity. Remember that in the secular state your eternal salvation has to encounter many perils; amidst the pleasures and anxieties, the indulgences and the cares of domestic and secular life, it is difficult to keep the heart and mind fixed on God; it is difficult to toil for money and to succeed, and not to experience the truth of our Divine Master's

words, "A rich man shall hardly enter into the kingdom of heaven." However, "with God all things are possible," and if such is to be your state, keep your heart detached from the things of the world, remember the greater the danger the greater should be the vigilance, and let prayer, humility, penance, and many works of mercy keep you in that narrow path which, through the midst of the world, leads the few to the eternal beatitude of heaven. "The time is short: it remaineth that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice as if they rejoiced not; and they that buy as though they possessed not; and they that use this world as if they used it not: for the fashion of this world passeth away."

But some are still free to discover and adopt their vocation: a person without the education or disposition necessary for the priesthood, may yet have a vocation for the religious state, and may aspire to the state of lay-brother or lay-sister in a religious house: imitating thus the hidden life of Jesus, Mary, and Joseph at Nazareth: in humility or in penance, sanctifying toil by imitation of them; in poverty, in chastity, and in obedience. Another may have a vocation to be in an order engaged in the instruction of the young, or in the care of the sick or aged; of the repentant or the afflicted. "Blessed are the merciful, for they shall obtain mercy." Another burns with love of immortal souls. "Sadness hath possessed me on account of the sinners forsaking Thy law." "I saw them going astray, and I pined away because men kept not the words of Thy truth." He considers that it is the most God-like to co-operate with God in the salvation of souls; the beast of burden falls, and there is some one to lift it up; the immortal soul falls beneath the sorrowful burden of sin, and there is no hand stretched out to raise him. And yet it is written that "he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." And that "those who turn many to justice shall shine as the stars in the firmament for ever and ever." The Catholic youth has found the heart of the apostle, he too, will bear to men the glad tidings of great joy. "Thou, boy, shalt be called the Prophet of the Most High, for thou shalt go before the face of thy Lord to prepare His ways: to give knowledge of salvation to His people, unto the remission of their sins; through the tender mercy of our God, whereby the Orient from on high hath visited us: to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace." The youth

prepares to study for the holy priesthood, "and the child grew, and was strengthened in spirit: and was in the desert until the day of his manifestation to Israel." The candidate to the holy priesthood should have purity of conscience, love of souls, sincere desire of perfection, willingness for holy discipline, love of study and of prayer, and his heart should be detached from the things of the senses, and from the pursuits, amusements, and affections of the world. The priesthood is a vocation given by God, and manifested by such desires and disposition. "No one taketh this honor on himself, but he who hath been called by God as Aaron was." When the confessor has been with entire sincerity consulted, he decides whether the true signs of vocation exist, and when at length his answer is favorable, it only remains to be seen whether God removes such external difficulties as may still impede its accomplishment.

The vocation of the priesthood may be exercised either in the secular or the religious state. The vocation to the priesthood demands an entire detachment from all things in desire, a perfect purity of heart, the adoption of whatever discipline, penance, or helps may be necessary to obtain and to secure such; and also the practice of the counsel of perpetual continency. The religious state is the state of those aspiring to the perfection of Christian charity, bound by vow to live in perpetual poverty, chastity, and obedience; in community life, under a rule, in an Order approved by the Holy See. The religious state is not commanded, but counselled by our Lord; and as it is the state most conformable to the poverty, detachment, humility, penance, and obedience of His own life on earth, it is the state to which He has promised His choicest graces and greatest rewards. (Matt. xix. 12; 1 Cor. vii. 7, 8, 27, 32, 33, 35, 37, 38, 40; Apoc. xiv. 4; Matt. viii. 19, 21, 22; Matt. xix. 21; Acts iv. 32; Matt. xix. 27, 28, 29. The holy Fathers and Doctors of the Church understand the promise contained in the twenty-eighth verse to apply to all good religious equally with the promise of the twenty-ninth verse.) St. Thomas and the other Doctors of the Church teach that by the religious profession is received a special grace called by them second baptism, by virtue of which all punishment of past sin is entirely remitted. Have you that interior impulse either in your reason or in your will impelling you *for the sake of the salvation of your immortal soul*, to embrace the evangelical counsels in the state of holy religion? If so, and if no impediment of justice or of nature hinder you, consider at once before God, which of the Religious Orders you will embrace, and fly to it as to a city of refuge where you

may do penance for the past, obtain grace for the future, and confidently await eternal glory. Then living with your brethren in the sweetness of unity, the apostolical labors, the choral duties, penance, charity, and holy discipline, all combine to fix your entire being on eternity. "I rejoiced at the things that were said to me: we shall go into the house of our Lord." "Thy justifications were the subject of my song in the place of my pilgrimage: in the night I have remembered Thy name, O Lord." "I rose at midnight to give praise to Thee; I prevented the dawning of the day and cried, because in Thy words I hoped exceedingly. Seven times a day I have given praise to Thee for the judgments of Thy justice: I meditated also of Thy commandments which I loved. I am young and despised, but I forgot not Thy justifications: teach me goodness, and discipline, and knowledge, for I have believed Thy commandments. So shall I answer them that reproach me, that I have trusted in Thy words." "Blessed are the undefiled in the way, who walk in the law of the Lord."

If, however, the happiness, the sweet penance, the blessed rewards of the religious state cannot be yours, strive at least to practise the evangelical counsels as much as your state of life lawfully and prudently admits; and in all things still remember time is short, eternity is long. We live our little span, we do our humble work, and then we die, and God judges us, and man forgets us, but still there remains ETERNITY—ETERNITY! BUT WHERE

As the tree falls,
So must it lie;
As the man lives,
So will he die;

As the man dies,
Such must he be,
All through the days
Of Eternity.

THE SIGN OF THE CROSS,

THE EMBLEM OF THE HOLY CATHOLIC FAITH.

Make the Sign of the Cross *openly*, because it is by this sign that you show yourself a Christian, and prove that you do not blush at the Cross and humiliation of your God and crucified Saviour. While others boast of ribbons and stars, which are worn and gazed on because they are badges of worldly honor conferred by the great ones of the earth, you should think it the greatest happiness, the greatest honor, to bear that holy ensign of the King of kings, which is expressive of His greatest mysteries. Therefore, far from refraining from this sacred sign, which would point you out as a Christian to utter strangers in the furthest quarter of

the globe, you should always make it openly and without hesitation. Remember, however, that you are to be always guided by prudence, which should direct and accompany every action to make it virtuous. You cannot make the Sign of the Cross too frequently or too openly, if you be in the bosom of a Catholic and pious household; because you will be sure of that sacred sign being duly reverenced: but there are occasions in which it would be more prudent to refrain from making the Sign of the Cross outwardly. For example, openly to make the Sign of the Cross when the clock strikes, as you are frequently in the habit of doing, might perhaps sometimes expose the sacred sign to derision. Therefore, on *that account*, through respect for the Sign of the Cross, and not from any approbation of drawing ridicule on yourself, you would on such occasions do better to confine yourself to an elevation of the heart to God. Be careful, however, not to confound those occasions with others in which your not making the Sign of the Cross may be taken, if not for a denial of your faith, at least for a wish to conceal it. Among those, you may, for example, consider the custom of blessing yourself before and after meals; because in all companies, on such an occasion, Catholics are expected to make the Sign of the Cross. Then, also, on all such occasions, you should call to mind, that those who deny Jesus Christ before men, shall be denied by him before his Father (*St. Matt.* x. 33) and do not hesitate to show yourself a Catholic by making the Sign of the Cross openly, devoutly, and with the generous, noble chivalry of soul, which made St. Paul glory in the Cross of our Lord Jesus Christ, by which the world was crucified to him, and he to the world.

There is no honor equal to the honor of belonging to that ancient and magnificent empire, the Holy Catholic Church, founded by Jesus Christ, inheriting His promises, and dispensing His mercy to mankind,—that Church to which even heresy or human philosophy owes whatever it has, however, partially taught of beautiful or true,—that Church which, now as ever, inspires such heroic deeds of charity,—that Church for which so many millions of martyrs have shed their blood,—that Church which has engaged the affections of the purest hearts, and riveted the admiration of the loftiest intellects,—that Church which, through its venerable hierarchy proclaims to the world the purest morality, the sublimest philosophy, the most consoling truths, which, with tenderness teaches the youngest and the poorest, and with fortitude declares its high mission to the most powerful and the most rebellious. Let your heart ever beat

with sympathy for that Church, for it will show you nave at heart the interests of Jesus Christ; be ever in all things at her side, it is the side of victory, it is the side of God; Jesus Christ has declared that the Church is built upon a rock, that the gates of hell shall never prevail against it, that, to the end of the world it shall teach God's truths. Jesus Christ established His Church, baptized it on Pentecost with the baptism of fire and the Holy Ghost; His sacred Scriptures declare that it is His empire, His city, His fold, His own mystic Body,—He declares that His Church shall always possess the Holy Ghost, shall always teach the truth, shall never be seduced into error, or vanquished to destruction, either by the malice that comes from earth, or proceeds from the gates of hell. Of this majestic spiritual Sovereignty, He, the Omnipotent and the Author of Truth, is the Supreme Lord and Master. All this the Catholic believes, all this he in outward act professes; but some have arisen who, with a terrible blasphemy, deny it, who declare the very opposite, who said that error has prevailed, and conquered and seduced His mystic Body, the Church; that He has misgoverned His own inheritance, and allowed His own pillar of truth to fall, has permitted the light to become darkness, and His holy city placed on the mountain top to become the city of Satan. You are ridiculed by the unbeliever, and yet, what system of teaching or of practice have those self-called philosophers ever consented to adopt, what problems have they solved, agreed on, and adhered to, on the great questions which engage the human mind: God's providence, the effects of prayer, the means of grace, the origin of evil, sin, eternity, the obligation of domestic life, what teaching can the unbeliever give to his child, on what grounds can he even require obedience of his own child; how can he enforce against the passions of youth, the observance of the moral law? He says there are difficulties in the reception of that Catholic faith which solves these problems, but what difficulties equal to those forced upon him by the evidence of his senses? How does he reconcile the existence of pain with God's infinite mercy, the existence of sin with God's infinite goodness, the appearance of imperfection in creation with God's infinite wisdom, the free will of man with God's omnipotence? The Catholic Church alone guides us securely through this moral labyrinth, the unbeliever dealing in vague censure, or self-satisfied in the mental cowardice of skepticism, or the slothfulness of indifference, ridicules the Church from which, at least, originally he has really derived all the moral truths he adheres to, and which, for the sake of domestic

virtue and social order, he is compelled to teach to others. Unbelievers have pulled down, but what have they ever built up? they have no system to present for investigation, no moral code inviolable in its character to enforce: the skeptic doubts, speculates, talks, boasts, wonders, trembles, and dies; he leaves nothing behind him but some hopes destroyed, some holy aspirations crushed, some fair promise blighted; or perhaps, as the approach of death begins to tinge with a darker hue the evening of his life, humility returns, and he learns again those sacred lessons which were perhaps once dear to his childhood, and abandoned amidst the bustle and passions of manhood. What Catholic ever sought infidelity, or Protestantism, as his security at the approach of death? how many unbelievers have found their only peace by seeking to die in the arms of that mighty mother in whose bosom alone the immortal soul can repose with confidence and hope. You are ridiculed by the Protestant, and yet who will feel the most confident before the judgment-seat of Jesus Christ? the Catholic, who has received, believed, and acted on the exact words of our Lord, or the Protestant, who explains them away as impossible; at the judgment-seat what shall a Protestant plead when he is asked why he denied the efficacy of baptism, against our Lord's declaration, "Amen, amen, I say unto thee, unless a man be born again of water, and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5); or denied the efficacy of the Priest's absolution, against our Lord's declaration, "Whose sins you shall forgive they are forgiven them; and whose you shall retain, they are retained" (John xx. 23); or refused "To discern the Body of our Lord" (1 Cor. xi. 29) in the Blessed Sacrament, our Lord saying, "This is my Body," the Protestant saying, "It is not your body;" our Lord saying, "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you" (John vi. 54); the Protestant saying, "How can this man give us his flesh to eat?" Our Lord saying of the Church, which is the pillar and ground of truth, that He will send on it the Spirit of truth, to abide with it for ever, and to teach it all truth (Matt. xxviii. 20; John xvi. 13; 1 Tim. iii. 15); and the Protestant saying, that the Bible alone is the pillar and ground of truth, whilst the Church failed, fell into error, and had to be set right by some reformers; our Lord saying, "that those who refuse to hear the Church are as heathens," the Protestant commending such, and saying, "that the only ancient Church should neither be heard or obeyed:" our Lord fasting, and teaching His disciples how they should fast when He was gone; the Protes-

tant ridiculing fasting as a superstition. God working miracles by the pious use of a miraculous image; the Protestant condemning the imitation of such a practice as idolatry. The inspired Scripture (Eph. v. 32) declaring marriage to be a sacrament; the Protestant denying it. Our Lord forbidding divorce (Matt. xix. 6); the Protestant permitting it. The inspired Scripture (James v. 14) commanding the sick man to send for a Priest to anoint with oil, in the name of the Lord; the Protestant commanding him not to do so. The Holy Ghost declaring that blessings, spiritual and temporal, are imparted by the act; the Protestant declaring that it imparts no blessings whatsoever. The Holy Ghost declaring (Eph. iv. 4) "That the Church, like God, must be one;" the Protestant declaring that it is not necessary that it should be one. The Holy Ghost declaring that all the disciples of our Lord must believe the same (Gal. i. 8; Heb. xi. 6; Mark xvi. 16); the Protestant declaring that they may believe differently. The Holy Ghost revealing that heresy is a crime; the Protestant, that people are not responsible for their opinions. God requiring the allegiance both of the intellect and of the heart, the Protestant teaching that the allegiance of the intellect is unnecessary. The Holy Ghost revealing the Virgin Mary to be blessed amongst all generations (Luke i. 42–48); the Protestant refusing to her the pre-eminence bestowed upon her by the Father, the Son, and the Holy Ghost. God declaring penance to be essential for salvation (Acts xvii. 30); the Protestant objecting to it as injuring the merits of Christ. In these, and so many other instances which might be adduced, the Catholic adhering with dutiful allegiance to the example of our Lord, of His Prophets and Apostles; the Protestant setting aside, mutilating or condemning the precepts, either of the Son or of the Holy Ghost. Who will have cause to tremble with amazement and sudden fear before that tremendous tribunal, where truth and justice are to prevail?

The Catholic Church displays all the marks of the true Church; she alone, amidst the sects that surround her, traces herself in an unbroken line to the Apostles, to St. Peter, to Jesus Christ; each sect had a human founder, the Mohammedan, the Greek schism, the Lutheran, the Anglican, the Presbyterian, the Unitarian, the Methodist. The Catholic Church alone has no founder but Jesus Christ. Each sect has in its first fervor invoked human means, spread for a time, then remained dormant, decayed, or expired. Mohammedanism was propagated by the sword, the Greek schism by imperial influence and jealousy, the Anglican heresy, by the lust and anger of sovereigns and the

plunder of the Church. After the first mania of the Protestant movement had swept over Europe, tearing some branches from the parent tree, we do not afterwards see one single country or district embracing Protestantism: since then Protestants have in vast multitudes become Catholics, in southern Europe, in France, Germany, England, and Ireland. Catholics have fallen away, but, except cases utterly insignificant, under every aspect they have not become Protestants. After the first novelty of Protestantism was over, "with his belief in the real presence, he renounced his belief in the gospel; when the reaction took place, with belief in the gospel came back belief in the real presence." "Since the sixteenth century Catholic communities have become infidel, and become Catholic again, but none has become Protestant." The Catholic Church is *apostolic*, for she possesses the faith, the traditions, the powers, the lineage of the popes, derived from Jesus Christ through the Apostles. The Catholic Church is *one*, she has one faith, one supreme vicar on earth, whom she obeys, one supreme head in heaven, whom she adores; the Catholic Church is *holy*, her sacraments are to the devout recipient channels of all grace, her doctrines and her moral code proclaim the loftiest and the purest morality, her history in every age, in every class, and under all circumstances, present examples innumerable, not only of ordinary virtue, but of heroic sanctity. The Church, in her imperial title of *Catholic*, shows how she has realized the prophecies which foretold of an empire which, in its extent, in its endurance, and its power over what is the highest in man, his intellect, his soul, should exceed and supersede every empire of human origin. The Catholic Church spread in every age throughout the entire world, has realized the sublime mission conferred by our Lord—"Teach all nations"—after persecutions innumerable, after every artifice of power, of fraud, or flattery, has been exhausted against her, still she exists; the city set upon the mountain top, all men forced to behold her, still in every land, in every nation her faith exists like the pillar of fire which guided those who chose to follow it in the darkness of the desert. As united, as powerful, more numerous than in any former age, she has more than two hundred millions of children spread over the entire globe; but these, divided in nation, in language, in political interest, in government, and in customs, *still are one*, the mystical body of Jesus Christ our Lord. With the sentiment of her martyrs, exclaim to your latest breath, "If I forget thee, O Jerusalem, let my right hand be forgotten Let my tongue cleave to my jaws, if I do not remember

thee: if I make not Jerusalem the beginning of my joy." Be not surprised or impatient if you behold nations or sects rise up against the Church, and for a few hundred years seeming almost to surpass her in majesty or in power, the Church, like God, is *eternal*, and she bides her time; God is her creator, her inspirer, and her protector, and though He may perfect by trial, by the faith and endurance of her children, still His promise remains, that she alone shall endure. She has already seen, in the progress of her history, all the earthly powers and sects pass away which surrounded her in her earliest ages. Heresies, more formidable than those that now assault her have, after their course of a few hundred years, expired. Nations, sects, and adversaries, now numerous and powerful, will, like their predecessors, return to nothingness, when that spiritual empire, which saw the beginning of them all, shall still immutably exist, and record to the remembrance of future ages the period in which each of them passed away. We know not what opinions or what kingdom shall be in existence when the archangel shall sound the doom of the world; of one fact alone are we certain, that in that tremendous hour when the heavens and the earth shall be moved, and our Lord appear to judgment, none shall be secure except those who shall be found in faith and in charity in the ark of Peter; the One Holy, Catholic, Apostolic, Roman Church. Until that period the Church militant has been upon the battle-field contending with the spiritual foes surrounding her on every side, sometimes she has prevailed, sometimes she has retreated, she never feared, she never forgot her claims so divine, or abandoned her trust so sacred, but still remembered the words she repeats at the Holy Sacrifice, "Per omnia sæcula sæculorum," that through ages upon ages she alone should endure, the sanctuary of the Holy Ghost, the spouse of the Son, THE CHURCH TRIUMPHANT THROUGH ETERNITY.

The Cross, the Cross.

"When we rise, the cross; when we lie down, the cross; in our studies, the cross; everywhere and at every time, the cross—shining more glorious than the sun."—ST. CHRYSOSTOM.

THE cross, the cross! Oh, bid it rise,
'Mid clouds about it curled,
In bold relief against the skies,
Beheld by all the world;
A sign to myriads far and wide,
On every holy fane—
Meet emblem of the Crucified,
For our transgressions slain.

The cross, the cross! with solemn vow
And fervent prayer to bless,
Upon the new-born infant's brow,
The hallowed seal impress;
A token that in coming years,
All else esteemed but loss,
He will press on through foes and fears,
The soldier of the cross.

The cross, the cross! upon the heart,
Oh, seal the signet well,

A safeguard sweet against each art
And stratagem of hell;
A hope when other hopes shall cease,
And worth all hopes beside—
The Christian's blessedness and peace,
His joy and only pride.

The cross, the cross! ye heralds blessed,
Who in the saving name,
Go forth to lands with sin oppressed,
The cross of Christ proclaim!
And so 'mid idols lifted high,
In truth and love revealed,
It may be seen by every eye,
And stricken souls be healed.

The cross! dear Church, the world is dark,
And wrapt in shades of night,
Yet, lift but up within thy ark
This source of living light—
This emblem of our heavenly birth,
And claim to things divine—
So thou shalt go through all the earth,
And "conquer in this sign."

THE ATTRIBUTES OF THE CATHOLIC CHURCH.

GOD the Father, is the projector and founder of the CATHOLIC CHURCH; God the Son, her Redeemer; God the Holy Ghost, her Sanctifier. The Blessed Virgin is her mother; the Angels are her protectors; the Saints, her intercessors; the Patriarchs, her stem; the Prophets, her oracles; the Apostles, her foundation; the Pope, her visible head; the Cardinals, her counsellors; the Bishops, her shepherds; the Priests, her voice; the Deacons, her stewards; the Sub-deacons, her servants; the Martyrs, her witnesses; the Doctors, her light; the Confessors, her support; the Religious Orders, her succor; the Virgins, her ornament; the Faithful, her children. Baptism is her cradle; Confirmation, her strength; the Most Holy Sacrament of the Altar, her food; Penance and Extreme Unction, her remedies. Holy Order the source of her jurisdiction; Matrimony, her nursery. The Ten Commandments of God are her walls; her own Precepts, her ramparts; the Evangelical Counsels, her outworks. The BODY OF JESUS CHRIST is her treasure; Infallibility, her characteristic; the Gospel, her warrant; Unity, her privilege; Holiness, her brightness; Universality, her seal; the Holy Scripture, her proof; Tradition, her solidity. The Councils are her heralds; Truth is her rule; Meekness, her spirit; Zeal, her spring; Prayer, her shield; Patience, her victory; Faith, her gate; Hope, her progress; Charity, her consummation. The Grace of our Saviour is her riches; Chastity, her bloom; Justice, her beauty; Prudence, her eye; Fortitude, her arm; Temperance, her body. The Just are her joy; Sin, her horror; Sinners, her object of compassion; the Heterodox, her sorrow; the Jews, her unsuspecting witnesses; the Conversion of all, the constant subject of her sighs and prayers to God. The Perseverance of her Members is her desire; the Glorification of God, her aim; the Most Holy Trinity, the object of her adoration; the Man-God, her sacrifice; the Cere-

monies, her adornment. The Earth is her exile; the Cross, her portion; Heaven, her term. Scandals are her grief; Penance, her comfort; Indulgences, her liberality. Jesus Christ is her spouse; His presence, her glory. The end of the world is the day of her coronation. Her combat is on the earth; her sufferings are in purgatory, her triumph is in heaven. Am I a living member of this Church? Am I her joy? Yes, if I but join divine love to my divine faith, and fervor in the love of my God. Ah! sweet Jesus! grant me Thy gracious assistance, and grant it to me until my end. Amen.

ON ACTS OF FAITH, HOPE, AND CHARITY.

[For the Acts of Faith, Hope, and Charity, see page 193.]

Instruction.

IT should be remembered that in baptism, virtues of Faith, Hope, and Charity, were infused into the soul. Thus adorned and strengthened, the soul is in grace, it is holy, it is beautiful, it is pleasing to God; it is a very temple in which the Holy Ghost abides. That person has become the brother of Jesus Christ, the heir, the friend, the adopted child of God: the very actions and thoughts of moral goodness have become to him supernatural, divine, and most pleasing to God. Exercise, therefore, frequently, these virtues within your soul, nourish this grace with the Divine food of the Holy Eucharist, repair it with the spiritual medicine of the Sacrament of Penance, practise it by frequent acts. If you never used your eyes, but kept them always closed, sight would become enfeebled, and almost, if not entirely, perish; if you do not use the virtue of faith, the Divine power within your soul will hardly instruct your conscience or actuate your life; you will follow the maxims of the world, by those maxims you will frame your life, and mould yourself for eternity. But, if you live by faith, that is, if you make use of that theological virtue within you, and guide yourself also by that external gift of faith existing in the Holy Catholic Church, by the maxims of the Gospel, and the Divine teaching you receive regarding the invisible world, you will obtain a spiritual power like those who thus "conquered kingdoms, wrought justice, obtained promises;" you will more and more realize the unseen world, its reality, its beauty, it will begin to have for you an attraction greater than that of the world you see; with the eyes of faith you will gaze into that awful presence of the Holy Trinity that surrounds you, and in the midst of whom we live, and move, and are; you will behold the angel guardian by your

side, and by the side of those whom you meet; you will behold in others not so much their exterior, as that immortal soul, in which you contemplate the presence of God, you will see the earth covered with a supernatural life, and surrounded with a very net-work of grace; with your spiritual sight you will contemplate above the bright blue sky, the glory and the beauty of the heaven of the saints, and beneath your feet the terrible mansions of hell. Between heaven and hell, living on the earth by faith, reverently you will walk. This spirit of faith will enkindle the virtues of hope and of charity. How earnestly, how passionately will you, with an all-consuming desire, long for that boundless beauty, that infinite truth, which faith dimly reveals to you, how anxiously will you fear to lose IT. Whom you desire, you will love; and whom you love, you will desire all the world to love, and in the boundless ocean of His charity, you will yourself be inflamed with the love of all souls. The very sight of others, the very sound of their voice will cause acts of charity in your soul, you will compassionate with a humble and a courageous charity the spiritual danger of their state, and you will perceive in their person the similitude of God's own immortality; nearly every person or thing you see, will cause you to elicit acts of faith, hope, and charity in your soul.

Consider also that whereas you received the Holy Ghost in the baptism of water; the Holy Catholic Church received the Holy Ghost on Pentecost in the baptism of fire, then, according to the words of our Lord, the Spirit of truth came down upon the Church to teach all truth, and to abide for ever with that Church, founded by Jesus Christ, inspired by the Holy Ghost, teaching through the lips of the Pope, to whom our Lord gave the office to feed the sheep and the lambs, and for whom He prayed for faith, and being answered, told him he had nothing to fear, but that he should be confirmed in faith, and should himself strengthen his brethren; that on him, as on a rock, should stand the Church of the living God, "the pillar and ground of the faith." Consider, therefore, with what a profound and divine confidence you can make an act of faith on any truth revealed by God to His Church, and by His Church taught to you. There are many pious opinions and practices existing within the Church, and which you accept as having claimed the reverence of the wise and the good, such as many revelations of our Blessed Lady and the Saints, and practices founded thereon; but, though you exercise your reason and your piety in accepting facts and devotions that have received the investigation of due authority, how differ-

ent is this pious assent to that unbounded faith with which your utmost soul cleaves to those sacred truths of inspiration, the eternal heritage of the Church. Out of the Catholic Church an act of faith is impossible, there can be only the glimmering light of human reason speculating with a painful earnestness, and with many opposite conclusions to discover and put together a body of truth formed out of sacred texts of Holy Writ, "So often wrested by the ignorant to their own destruction" (2 Peter iii. 16); and when this speculative fabric has been reared, even amidst labor, prayer, time, and anxiety, there is nothing in it but what another man may as reasonably deny; for others, with toil, and sincerity, and prayer, have thought to discover another doctrine; and the poor soul, asking Where is truth? amidst a confusion of conflicting replies, perishes like the wayfaring man lost amidst the darkness of the storm close by the door of his home. The certainty of faith is the result of revelation. The sacred Scriptures, without an inspired interpreter, can only, as proved by experience, produce the most opposite theories: what a blessing for us is the infallible guidance of God's holy Church, and the interior gift of faith, by which we apprehend it.

ON THE ANGELICAL SALUTATION OR AVE.

THE Angelical Salutation, or the *Hail Mary*, is a form of prayer used throughout the whole Church, in honor of the glorious mystery of the incarnation of our Lord Jesus Christ, to obtain mercy from Him and protection from His holy mother.

This prayer is principally composed of the very words of Scripture, in which we find that it was brought from heaven, and dictated by the Holy Ghost.

It contains three parts: the first part is the same congratulatory address which the Archangel Gabriel made to the Blessed Virgin, and brought with him from heaven; for, when commissioned by the Most High God, as His ambassador, to announce to her the great mystery of the Incarnation, and that she was the happy one, who was chosen to be the Mother of God made man, *being come into* her presence, *he said to her, Hail, full of grace, our Lord is with thee: Blessed art thou among women.* (St. Luke i. 28.) These words contain the most exalted praises of this holy Virgin, and show her great sanctity, being *full of grace;* the high esteem and immense love which God had for her, that made Him be with her in so singular a manner; *our Lord is with thee;* and the inconceivable dignity of being the Mother of God, to which she was chosen, and which made her *blessed among women,*

that is, blessed above all women, or *the blessed one among women*, since all the blessings that ever any woman had received, or was afterwards to receive from God, were nothing to the favors bestowed on Mary.

The second part is the salutation with which St. Elizabeth received the Blessed Virgin into her house, when she came to visit her: of this the Scripture says, *that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me?* (St. Luke i. 41, 42, 43.) Here we see that St. Elizabeth, by the inspiration of the Holy Ghost, was immediately instructed in the great mystery of the Incarnation, on hearing the voice of Mary; and being in a rapture of amazement at that glorious object, and at the immense dignity to which her cousin was exalted on that account, broke out into that divine salutation which the Holy Ghost dictated to her and said: *Blessed art thou among women, and blessed is the fruit of thy womb.* These words are the continuation of what was spoken before by the Archangel Gabriel, for St. Elizabeth first resumes the last words of the angel, saying, *blessed art thou among women*, thereby declaring the exalted dignity to which the Blessed Virgin was raised above all other women: and then she immediately adds, *and blessed is the fruit of thy womb*, announcing by that expression the praises of Jesus Christ, as the source and origin of all the sanctity and greatness of his Virgin Mother: and consequently showing that all the praises and veneration given to her by the Angel Gabriel, or by herself (St. Elizabeth), at that time, and afterwards to be given her by the Church of Christ, throughout all generations, on account of her great sanctity and eminent dignity, are all ultimately referred to her adorable Son Jesus, the Author and Fountain of all her sanctity and of all her greatness, by being made man for our salvation in her sacred womb.

The third part has been added by the Church of Christ, with whom He promised that the Holy Ghost *should abide for ever and teach her all truth*; guiding and conducting her in every thing belonging to His holy worship, according to his good pleasure. This chaste and ever-faithful spouse of Jesus Christ, admiring and adoring the sacred mystery of the Incarnation, the origin and source of all good to man, and desirous of adding to what the Angel Gabriel and St. Elizabeth had said in its praises, proceeds in the same strain with them, and first declares the sanctity and dignity

of Mary, by pronouncing her *holy;* which expression she thus applied to her, to indicate her high perfection, her union with God, and her exalted dignity; and then, to show whence all her sanctity and dignity proceed, she pronounces her *Mother of God*, showing that the sacred fruit of her womb, whom St. Elizabeth so highly praised, is no other than God Himself, and that the inconceivable dignity, to which the Blessed Virgin was raised, was to be the mother of the great and eternal God, who made Himself man in her sacred womb, and of her most pure blood, for the salvation of mankind. Lastly, as if astonished at the amazing dignity contained in these words, *Mother of God*, she humbly addresses herself to that sacred personage, and begs the help of her powerful prayers for herself and all her children, saying, *pray for us sinners now and at the hour of our death. Amen.*

The Church warmly recommends to her children the frequent use of this prayer, because she considers the Incarnation of God the Son as one of the greatest mysteries of the Christian religion; a mystery which requires from us a continual return of gratitude and praise.

It is the first step which the divine goodness was pleased to take in the great work of our redemption, and without which that great work was not to be performed: for if our Saviour had not been man, he could not have suffered for us; and if He had not been God, His sufferings could not have availed us. It is therefore the source, the origin, the fountain of our redemption; it contains in itself the whole mystery of our redemption; because the very moment it was performed, our incarnate Saviour clearly saw all that He had to do and suffer, in His human nature, for our salvation; and in perfect obedience to the will of His heavenly Father, He embraced the whole work which He had to perform, with the most endearing love for us, and offered Himself a sacrifice to the Divine Justice for our sins; for the moment He came into the world, addressing Himself to His Father, He saith: *Sacrifice and oblation thou wouldst not; but a body thou hast fitted to me; holocausts for sin did not please thee. Then said I: Behold, I come: in the head of the book it is written of me, that I should do thy will, O God.* (Heb. x. 5, 6, 7.) Hence it is the most endearing proof of the love of God to man, of which our Saviour Himself says: *God so loved the world that he gave his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting; for God sent his Son into the world, that the world might be saved by him.* (St. John iii. 16, 17.)

For these reasons, the Church has nothing more at heart

than that her children should always retain the most grateful sense of this adorable mystery; and to keep them in continual remembrance of it, when it is mentioned, during the holy mysteries in the creed, and in St. John's gospel at the end of Mass, she requires both priest and people to testify their veneration for that sacred mystery, by kneeling and adoring God on that account. Seeing, therefore, that the *Hail Mary*, or Angelical Salutation, is a prayer dictated by the Holy Ghost in honor of the Son of God made man, and also of His Virgin Mother, the Church most earnestly desires that her children should frequently use it, and warmly exhorts them to do so. The Church manifests this her desire to her children in several different ways; for, as our Saviour expressly commands us, when we pray, to make use of that most excellent of all prayers, *the Lord's Prayer*, which He Himself taught us, and left recorded in His sacred gospel: *You, therefore, shall pray in this manner: Our Father*, etc. (St. Matt. vi. 9); and in another gospel He said to them: *When you pray, say, Father*, etc. (St. Luke xi. 2); so the Church exhorts all her children, in their daily prayers to God, after the Lord's Prayer, immediately to add the *Hail Mary:* both to pay this daily homage to the mystery of our Incarnate God, and also that through the merits of this great mystery, and the intercession of His Virgin Mother, our prayers may find a more ready acceptance with God, and bring down a more ample benediction on our souls. Hence the universal practice, which we are taught by our priests and parents in our earliest years, with the Christian doctrine. The Church herself, in the seven canonical hours of public prayer, which is daily performed by all her clergy, observes the same practice; for six of these begin with the Lord's Prayer, which is immediately followed by the *Hail Mary:* and the hour of Compline, which is the last, and, as it were, an appendix to the whole at the close of the day, ends in the same manner. She shows the same desire, by her general practice throughout the whole world, in the daily repetition of the *Angelus*, and the great encouragement she gives to all her children, to use that pious exercise. Lastly, the same appears from her warm recommendation to use the celebrated devotion of the rosary, and the encouragement she gives to practise that devotion.

(See page 364.)

ON THE ANGELUS.

THE *Angelus*, so called from the word with which it begins in the Latin language, is a form of prayer particularly designed to commemorate with gratitude and praise

the mystery of the Incarnation, and to pray to God for eternal salvation through the merits of our Incarnate Saviour. It consists of three sentences, taken chiefly from the words of the Scripture, which contain an abridgment of the history of the Incarnation. After each of these is said the *Hail Mary*, in praise of that great mystery; and it ends with a prayer for the above purpose. This pious exercise is universally practised. The church bells toll three times a day, in the morning, at noon, and about sunset, by which all the people are warned, whatever they are doing to stop their employment for a moment, and give praise to God by repeating the *Angelus*. The Church gives great encouragement to be faithful to this pious exercise, as appears by her general public practice, which we have just observed; and also because several Popes have granted many spiritual favors and indulgences to those who daily and devoutly practise it, when the public signal is given.

✠

ON FIRST COMMUNION.

WITH singular and compassionate vigilance should parents help to prepare their children for their first Communion. Let them, if possible, make a retreat to purify their soul for receiving the sacred person of Jesus Christ. If the grace of a retreat cannot be obtained, at least be careful at every sacrifice to send your children to the instructions which the priest announces for that object, and let the edification of your own example at home help the tender piety of your child. Let the Rosary or other special devotions be said in your family to obtain a blessing on his preparation. Let him have devout books to read on confession, on the virtues and vices, the Blessed Sacrament, the childhood and passion of Jesus Christ, the love of Jesus and Mary, see that he learn carefully the words of his catechism, encourage him daily to assist at the Holy Sacrifice, and daily to visit the Blessed Sacrament. With affectionate earnestness appeal to those holy and generous principles, which, however concealed, seldom fail to exist in the heart of the Catholic child, and as the priest says to him when he serves the Holy Mass, "Sursum Corda," "Raise up your hearts," so do you endeavor to raise his heart to God, with those accents of deep and holy affection which the soul of a child can recognize and trust; and depend upon it, that piety and love will wake an echo within him.

"Habemus ad Dominum,"—"We have raised them up unto the Lord."

Whilst still his youth, simplicity, and dependence, his confidence, obedience, and love, unite to concede to you a strong power over his soul, strive to lead him to an earnest love to Jesus Christ reposing in the tabernacle at the altar of his parish church; let him understand that the Blessed Sacrament reposing within that tabernacle before which the little lamp is ever burning, is indeed Jesus Christ Himself—Jesus in His divinity—with His beautiful Human Soul—with His Sacred Body there in a glorified state, and so invisible to human eye, but bearing ever the marks of his five bleeding wounds, and also is there His Precious Blood, the Blood that redeemed that child of yours.

When the storm of sin and passion shall in future years sweep over the soul of that child, let it be in his power then to remember how a father or a mother led him to the church in the days of his early promise, and brought him before the tabernacle to receive the blessing of Jesus from His altar throne. Encourage him to make a thoughtful, sincere, and contrite confession, but do not interfere with his confession, do not tease him by over anxiety, do not talk to him about duties at unseasonable times, remember what you were when a child yourself, and whilst striving to correct, still bear with compassion the wanderings of attention, and the feebleness of will, and when the great day arrives, the day when the soul of your child is to become the Palace of the King of kings, surround it with all the circumstances of holy joy befitting so sublime an occasion. When at the close of a life full of pomp and of victories a great emperor was asked which had been his happiest day, thoughtfully he replied, "The day of my first communion." Do all in your power to cause that beautiful morning to be remembered by your child for ever—give him some devout memorial of your affection to him and your gratitude to God, and ere the close of that day encourage him with some few words spoken from the depth of your soul, some paternal admonition which may never be forgotten by him.

Whilst you instruct him how to approach the altar with a pure soul, and a body fasting, and an exterior modest, do not permit him to be distracted by the vanities of dress or by the idleness of mere dissipation. Joy should mark that day, but it should be the joy of the just of heart, the joy of the children of God. The first Communion and the last, under what different circumstances will each be made! The first is celebrated in the freshness of youth, amidst the joy of friends, with music and lights, and flowers, and congratulations. The last is in the chamber of death, desolate and alone. And how often does the last depend upon the first.

"O sweet Communion! feast of bliss!
When the dear Host my tongue doth kiss,
What happiness is like to this?
O heaven, I think, must be alway
Quite like a First Communion day;
With love so sweet and joy so strange,—
Only that heaven will never change."

THE PATRON SAINT OF FIRST COMMUNICANTS.

The Blessed Imelda (Sept. 16th).—This child of benediction, becoming at an early age a postulant in a convent of Dominican nuns, favored with a tender devotion to Jesus Christ, with the gift of tears, and an heroic practice of penance, desired most ardently to receive the most Holy Sacrament; she was kept back on account of her tender age, but, whilst present at a general communion of the community, and longing to receive our Lord, He miraculously caused the Sacred Host to issue from the tabernacle, and to appear above the child's head. The priest, moved by the miracle, gave her the most Holy Communion, whereupon closing her eyes, her face beaming with heavenly beauty and joy, she sweetly fell asleep in Christ.

MISSIONS AND RETREATS.

THE soul, like the body, wants both rest and nourishment; a person absorbed in worldly pursuits becomes indifferent about his salvation, loses the grace of God, and if not recalled to the serious remembrance of the eternal truths, is lost. The daily mass, the daily meditation, the daily spiritual reading, are so many voices reminding him for what he has been created. These, however, are at length neglected, perhaps not always possible; the world tries to fill the day with itself, so the Church of God comes and claims at least some days, when the direct pursuit and especial business is eternity. Sundays and Holydays are days of retreat, still not entirely so, for the Church allows on most of those days, an amount of innocent and social recreation, which, though needed by our weakness, again somewhat distracts the mind from the considerations of those eternal truths of which we have been reminded in the church. To remedy this, the holy season of Lent and other times of fasting are instituted to provide periods of reflection and of penance saved from the distractions of worldly, and if possible, social recreations,—to carry out this intention more perfectly, the Church has instituted retreats and missions. Retreats and missions are periods of time, when, as far as possible, every occupation and object is removed which could in any way distract the soul from an undivided

attention to the eternal truths. Meditations, instructions on your state of life, devotions (and recreation, as much as is essential, but taken, if possible, in silence), divide those days, so happy in their progress, so blessed in their results, when "the eternal years were had in remembrance." If it be impossible for you to attain the blessings of a regular annual retreat, within the walls of a religious house, or away from your home, under the guidance of an experienced confessor, consult your director as to how far it is possible for you partially to supply the loss by making a day's retreat each month, or a triduo (three days) each quarter, on some days when you are the most free from worldly cares. Should it be your happiness to reside in a parish where the zeal of the priest obtains for his people the graces, privileges, and indulgences of a mission, thank God for this mark of favor, and from the moment you hear announced the promise of a mission, never cease to pray, that you may avail yourself of it so as to obtain the fulness of those special graces peculiar to the holy times of retreats and missions. Before the mission begins arrange all worldly affairs, so as to leave your household and yourself a time of retreat, as undisturbed as possible. Speak of the mission with reverence, encourage others to assist at it, and come to its holy services, not through curiosity, not to criticise, but solely for the sake of your immortal soul. During the mission, sacrifice to it every thing but the requirements of indispensable worldly or domestic duty. Make a general confession, unless directed otherwise, and according to the intentions of the Church, make it, if possible, to one of the missionaries. The mission ended, thank God for the graces you will most certainly have received, unless by malicious neglect or sloth, you have intentionally frustrated the merciful designs of Providence. Preserve some memorial of your holy resolutions, and never cease to pray for those who obtained and conducted the Holy Mission.

(Hymns suitable for Missions, see Table of Contents.)

THOUGHTS ON A SPIRITUAL RETREAT.

"I DO not know," says St. Ignatius, "nor can I conceive a more effectual means of sanctifying oneself, than the exercises of a spiritual retreat."

A retreat is a grace which the Almighty offers to us, because He loves us.

It will recall to our mind that we have God to serve, our soul to save, hell to avoid, heaven to gain.

The effect of a retreat, if duly made, will be to restore

peace to our agitated souls, and to obtain the pardon of those sins which are the cause of our interior troubles. Is not this peace, this pardon, deserving of our most serious efforts?

It is the will of God that we should perform the exercises of a retreat with a sincere and upright heart. He, by His grace, will do the rest, and perfect the work He has begun.

Readings suited to the time of a Spiritual Retreat.

1st day.—Acts of the Apostles, ch. ix.;
Following of Christ, b. 1, ch. xxv.
2d day.—St. Matthew, ch. v.;
Following of Christ, b. 1, ch. xxii.
3d day.—St. Matthew, ch. xx.;
Following of Christ, b. 1, ch. xxiii.
4th day.—St. John, ch. xiv., xv.;
Following of Christ, b. 1, ch. xxiv.
5th day.—1 Corinthians, ch. xi.;
Following of Christ, b. 2, ch. x.
6th day.—St. James, ch. i., iii.;
Following of Christ, b. 3, ch. xxxix.
7th day.—2 Corinthians, ch. vi.;
Following of Christ, b. 2, ch. xii.

N. B.—Frequently during the retreat recite your beads, the penitential psalms, and the 118th psalm; and at the end of the retreat, the psalms of praise and thanksgiving (page 63).

Of the Ordinary Actions of the Day,

AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED.

Whether you eat or drink, or whatsoever else you do, do all to the glory of God.—1 Cor. x. 31.

YOUR WORK OR ORDINARY EMPLOYMENT.

OFTEN call to mind that sentence passed upon all mankind, Genesis iii. 19, *In the sweat of thy face thou shalt eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and unto dust thou shalt return.* In consequence of this sentence, submit yourself to the labors of your calling, as a penance laid upon you by the Almighty, and go through them with a penitential spirit, offering them up daily to God for your sins.

Fly idleness as the mother of all mischief; and, if your

condition in life does not oblige you to any work or employment, yet choose always something of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God; consider what you are taking in hand as a business allotted you by Him, and let your design in doing it be to please Him. Almighty God most certainly appoints to every one in His family his respective employment: embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time, to Him, in union with the works in which your Saviour was employed in His mortal life.

In the midst of your work, think of yourself as working along with the Holy Boy Jesus, our Lady, and St. Joseph; keep offering up pious aspirations that every thing you do may be sanctified.

If in your work you would amuse yourself with singing, instead of foolish or dangerous songs, sing hymns and praises to God; and if you work amidst bad company, set a particular guard over your heart, that you may never take pleasure in their sins.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God, in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for Him, so you must be willing to leave it for Him.

Take care to mortify that over-great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God to be with you.

YOUR MEALS.

GO to your meals with a pure intention to take that support because it is the will of God; that you may thereby maintain your strength for His divine service. Look upon your meat and drink as medicines necessary for your health, and take them as such; and not merely for your pleasure, or to satisfy your appetite.

Always say grace before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from Him. During your meals keep yourself as much as possible in God's presence, and think with love and desire of the True and Living Bread, Jesus Christ your Lord.

Offer up your meals to God, in union with those of Jesus Christ; observe a due modesty at them, and be watchful

against all intemperance and sensuality. Study rather to mortify than to gratify your appetite; and let not a meal pass without offering up to God some slight penance; but take care to do this so as not to be taken notice of.

Endeavor to shun eating and drinking between meals, where there is no necessity for it; and remember that the saints of God allowed not, without regret, even the most necessary satisfaction to their bodies.

GRACE BEFORE MEALS.

BLESS us, O Lord, and these Thy gifts, which we are about to receive of Thy bounty. Through Christ our Lord. Amen.

GRACE AFTER MEALS.

WE give thee thanks, Almighty God, for all Thy benefits, who livest and reignest world without end. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

YOUR RECREATIONS.

LET your intention be pure in your recreations: as far as they serve to promote charity, or are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and this will of God ought to be your rule, both in the choice of them, and in the measure of time which you allow for them.

Fly, then, all such recreations as are sinful or dangerous; all such as soften the soul, and fill it with the spirit and love of this world; all such as savor of the pomps of Satan, which you have renounced; all such, in fine, as are prejudicial either to the one or the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable abuse to make them, as some do, the chief business of life. Alas! what an account will such Christians be able to give one day of the use of their precious time!

As in the beginning of your recreations you ought to offer them up to the honor and glory of God, so you ought frequently, in the midst of them, to recollect yourself in God, inviting Jesus Christ into your heart, and making aspirations of love to Him.

YOUR CONVERSATION.

IF *any man offend not in word, the same is a perfect man.*—St. James iii. 2. There is no time in which a Christian is

more obliged to be on his guard, than in his conversation; by reason of the many ways in which we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in conversation; upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as you can in the choice of the company with whom you converse; and much more in the choice of the persons whom you intend to make your more familiar friends: and let virtue and Christian prudence be the first and chief qualifications which you seek for in them.

Let your discourse be edifying, and choose as much as you can to speak of God and good things, but this without ostentation or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director: and do not affect either to praise or dispraise yourself; there is danger of vanity and self-love in both one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly: and when these things are treated of in your company, turn a deaf ear to them, as to the things that regard you not. In all your conversation remember the presence of God, and make frequent aspirations to Him: and let His presence be a powerful restraint upon you, to keep you from detraction, immodest jests, and other sins so common in conversation.

When you come into any company, salute in secret the guardian angels of the company: and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil; and be modestly cheerful, with the fear of God.

In all your conversation have a charitable regard to the company you are in, taking particular care that no word or action of yours may give occasion to any other's sin.

Often meditate in what manner Christ and his Saints conversed here upon earth, that you may imitate them; often aspire to their happy conversation in heaven.

Endeavor not to make any more visits than are of necessity or charity; and remember that solitude and silence are the best means to obtain recollection in God and the spirit of prayer.

READING GOOD BOOKS AND HEARING THE WORD OF GOD.

LET not a day pass without employing at least one quarter of an hour in reading some spiritual book; and a more considerable time on Sundays and holydays; advise with your director what books may be most proper, and endeavor to procure them for yourself and family. [See the list of books recommended for spiritual reading and dogma, at the end of this book.]

Begin your reading by a humble invocation of the Holy Ghost, that you may profit by it; read leisurely and attentively, so as to let the lessons which you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most; and from time to time excite affections and resolutions in your soul, suitable to the subject which you are reading.

Look upon it, that as when you are praying, you are speaking to God; so when you are reading or hearing His word, He is speaking to you. As then you desire He should hear you when you speak to Him, so take you care to hearken faithfully to Him when He speaks to you: and lay up carefully in your heart the seed of His divine word, that it may not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the word of God as often as you have an opportunity; call upon God in the beginning, and purify your souls as much as you can from all vain curiosity; mind not the eloquence or action of the preacher, but attend to the truths which he delivers; do not say within yourself, how well does this or that suit with this or that person; but consider what suits with yourself, and lay it up in your mind for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to His divine Majesty for the instructions He has given you therein; single out some one or more particular points for your practice that very day, and beg of God that He would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard and read, and not put in practice, will one day rise in judgment against you.

If you are master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care which your great Master expects from you.

Take care to banish from yourself and family all foolish, soft, and irreligious books, and such as may be of dangerous consequence either to faith or morals: as romances,

play-books, love-tales, fortune-books, &c. It is not to be imagined what harm young people especially receive from such books.

There are some novels, dramas, and periodicals, containing nothing actually immoral, and which might be occasionally read, but which, if used habitually, would, from their worldly, light, or effeminate tone, be calculated to injure sense, piety, and virtue.

NECESSARY VIRTUES TO BE EXERCISED EVERY DAY.

1. *Humility.* By keeping yourself always little and as a mere nothing in the sight of God, looking upon Him as the Author of all your good, and humbling yourself to every neighbor. In order to this, always remember what you have deserved by your sins: that it is a mercy of God you are not in hell, and if you had your due, all God's creatures ought either to fly and abhor you, for your foul treasons against their Maker, or revenge His cause, by joining together in persecuting you; and, therefore, the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. *Penance.* By frequent acts of repentance for your past sins, and calling continually upon God to show you mercy; often presenting yourself at His feet in prayer, like St. Mary Magdalen, or striking your breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whensoever it shall come; and make it your study, by frequent mortifications and self-denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable through Jesus Christ, for the many injuries you have done Him by your sins.

3. *Resignation.* By resigning yourself to the will of God in all events; ever remembering that nothing happens without His pleasure or permission; and that this or that cross is what God, in His infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and cheerfully submit to it, so in all your undertakings you must consult His holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection.* By calling to mind, as often as you can in the day, the presence of God, represented as in the very centre of your soul; making frequent aspirations and ejaculations of love to Him, offering frequently in the day your whole being, all the powers of your soul, all your senses and faculties, with all your thoughts, words, and actions to Him,

and banishing, as much as you can from you, all vain amusements, anxious cares, and irregular affections; that so your heart may easily find Him, freely embrace Him, and quietly repose in Him.

ASPIRATIONS AND EJACULATIONS,

That may be made in the midst of our daily actions, besides those named in the Rule of Life, p. 69.

LORD, increase my faith. Lord, I believe, help Thou my unbelief. Oh! let me rather die than consent to the least doubt of Thy sacred truths.

In Thee, O Lord, is all my hope. Oh! let me never be confounded.

Hide me, dear Jesus, in Thy wounds; bathe my soul in Thy precious blood.

O Fountain of Mercy! have mercy on me.

Oh! let nothing in life or death ever separate me from Thee.

Lord, be merciful to me a sinner.

Lord, be Thou my keeper, and keep me from sin. Lord, look well to me, or I shall betray Thee.

Oh! rather let me die a thousand deaths than offend Thee mortally! Oh! when shall sin have an end?

O my God, teach me to love Thee; teach me to serve Thee as I ought.

Oh! that I had the hearts and tongues of all the world, that I might worthily praise Thee, and love Thee.

O divine Love, how little art Thou loved in this wicked world! Oh! take possession at least of *my* heart, and let Thy sacred flames ever burn there.

Too late have I known Thee, O Eternal Truth! too late have I loved Thee, O ancient Beauty!

O the God of my heart, and my portion for ever, my God and my all! I desire to be dissolved, and to be with Thee.

Who will give me the wings of the dove? And I will fly and repose in Thee.

As the hart panteth after the fountains of waters, so my soul panteth after Thee, my God.

My soul hath thirsted after my God, the Fountain of life eternal. Oh! when shall I come and appear in the presence of my God?

My heart and flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord; and from the sins of others, spare thy servant.

Not unto us, O Lord, not unto us, but to Thy name give glory.

Into Thy hands, O Lord, I commend my spirit. Lord, save me, or I perish. Lord, make haste to help me.

Let God arise, and let His enemies be put to flight. Say to my soul, I am Thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt Thou have me do?

My heart is ready, O God, my heart is ready. I have desired Thy law in the midst of my heart.

I will keep my strength, O Lord, for Thee.

Turn away my eyes, that they may not look on vanity. Thou art just, O Lord, and Thy judgment is right.

Lord, I have said, now I begin; let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

Come, let us adore our Lord who made us.

All ye works of our Lord, bless our Lord, praise Him and magnify Him for ever.

These and such like short acts of virtue may be proper, in the midst of your ordinary actions and employments, to be secretly repeated in your heart, sometimes of one sort, sometimes of another, as occasion shall require, and the Spirit of God shall suggest.

Preservatives and Remedies against Sin.

THE most general prescriptions against all kinds of sin, are frequent and fervent prayer; meditation and consideration of the four last things, and of the other great Christian truths; frequenting the sacraments with due preparation; reading spiritual books; daily examination of conscience; devotion to the passion of Christ, to His blessed Mother, and to the Saints; a continual watchfulness over one's self; giving alms according to one's ability; daily mortifying one's own inclinations, and chastising the flesh and particularly taking care to fly the occasions of sin, and resist the first emotions of evil.

AGAINST PRIDE.

AGAINST the sin of pride, which consists in an inordinate love of one's own excellence, and in thinking too well of one's self, as if one took one's self to be somebody, divines prescribe the following remedies: 1. To study to know one's self, and often to consider the meanness of our extraction; as to the body, from dirt and corruption, and as to the soul, from nothing; the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and, above all, to consider what a deplorable figure a soul in mortal sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion, then, what horror, what an eternal damnation have we deserved! and, after all, dare we lift up our heads by pride?

2. To set before our eyes the example of Christ, who humbled Himself to the death of the cross, to cure our pride; and who particularly calls upon all His followers to learn of Him to be *meek* and *humble of heart* (Matt. xi. 29), and declares that unless they become as *little children* they *shall not enter into the kingdom of heaven* (Matt. xviii. 3).

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws His graces from them.

4. To consider the dreadful punishments which Lucifer and his companions, which our first parents, etc., have incurred by pride.

5. To accustom ourselves both to interior and exterior acts of humility, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace humiliations as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable, such as worldly honors, riches, beauty, fine clothes, etc., which give no intrinsic value or worth to them that enjoy them, nor make them one whit the better; but on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give of them; that humility is the best ornament and guardian of them; and that pride

will not only make them useless, but even pernicious, both to ourselves and others.

7. It is also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all; for how shall persons be persuaded to seek remedies, who will not believe that they are sick?

AGAINST VAIN-GLORY.

AGAINST the sin of vain-glory, which is near akin to pride, and consists in an inordinate desire and love of being praised and esteemed by others, divines prescribe, 1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men, which adds nothing to us in the sight of God, the just and true and eternal Judge of all merit; and what we are in His sight, that only we are, and nothing more.

2. That we should consider how great and how pernicious an evil vain-glory is, which robs God of His glory, and man of the reward of his good works; which corrupts the best of actions, and makes the actors liable to the divine vengeance; besides the cursed brood of vices which ordinarily are the offspring of vain glory; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, etc.

3. That we should often repeat to ourselves those words of the apostle, *What hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?*—1 Cor. iv. 7.

AGAINST COVETOUSNESS.

AGAINST Avarice and Covetousness, which is an inordinate love and desire for riches, or worldly goods, divines prescribe: 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. Paul (1 Tim. vi.) calls *the root of all evils;* where also he affirms that such as have a mind *to become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.* Hence the wise man tells us (Eccles. x. 10), that *there is not a more wicked thing than to love money; for such a one setteth even his own soul to sale.* And our Saviour Himself assures us, *that no man can serve God and mammon.*—St. Matt. vi. 24.

2. That we should consider that those riches, which worldlings so much covet, if we make a judgment of them

by the light of faith, and the maxims of the gospel, are more to be feared than desired, by reason of the many occasions of sin to which they commonly expose the soul. Hence our Saviour (Luke vi. 24), pronounces a woe *to the rich, for they have their consolation here;* and (Matt. xix. 24), declares that it is *easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*

3. That we should set before our eyes the example of Christ, who chose to be born in poverty, and die in poverty, though He was the Lord of all; whose chief favorites have generally been such as were the most poor and despised in this world; and who pronounces such *blessed.* St. Luke vi.

4. That we should often think of the treasures of a happy eternity, prepared for the *poor in spirit* (Matt. v. 3), and often reflect upon that sentence of Christ (Matt. xvi. 26), *What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all, and give us so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands.*—Ps. lxxv. *We brought nothing into this world and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content.*—1 Tim. vi. 7, 8.

6. That we should consider that the riches of this world, which the gospel calls *deceitful* (St. Matt. xiii.), are *thorns*, which prick and gore the soul with many cares, anxieties, and solicitudes, which, instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude. Truth itself having engaged his word. *Seek first the kingdom of God and his justice, and all things shall be added unto you.*—St. Matt. vi. 33. Hence, Heb. xiii. 5: *Let your manners*, says the apostle, *be without covetousness, contented with such things as you have; for he hath said, I will not leave thee, neither will I forsake thee.*

7. The rich who are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but *judgment without mercy to him that hath not done mercy* (St. James ii. 13), that the poor are the members of Christ, and that what we do to them he takes as done to himself. —St. Matt. xxv.

8. On the other side the poor, who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of Bethlehem, or on the cross upon Mount Calvary; and contemplating His poverty, embrace their own as the livery of Christ.

9. But as it is the common misfortune of such as are covetous, whether they be rich or poor, that they do not believe, and will not be persuaded, that they are covetous; but delude themselves under the specious cover of a pretended necessity, and of a prudent care that every one ought to have of the main chance, as they very improperly call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself, and by humble and fervent prayer obtain this self-knowledge of God, without which, it is much to be feared, all other remedies will prove ineffectual.

AGAINST LUST.

AGAINST the sin of lust, which is an inordinate love of carnal pleasures, divines prescribe, 1. To fly the occasions; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c., and most particularly bad company, and all conversation with such persons as one has sinned with in this kind.

2. To avoid idleness, to be very temperate in eating and drinking, and to practise penances; if necessary, severe ones.

3. To keep a watch over the eyes, that death may not enter in by those windows; and to resist with vigor the first beginnings of those temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

5. To think often upon the passion of Christ; and particularly in the time of temptation to have recourse to this meditation.

6. To be devout to the Blessed Virgin and St. Joseph.

7. To remember that God sees you, and that your guardian angel is present with you; and to be ashamed to do before him what you would be ashamed to do in the sight of any man.

8. To think of the dreadful punishments which God has so often inflicted upon account of this vice: the many mischiefs that it causes both in soul and body: the blindness and hardness of heart that it usually produces; and in fine,

the everlasting torments of hell, into which such sinners, unless they repent, will be plunged.

9. To be very humble, since it is a common judgment of God to suffer persons to fall into these shameful sins in punishment of their pride.

10. In time of temptation, to turn away the eyes of the soul, as much as possible, from the temptation, and to run to Christ crucified; to hide one's self in His wounds, and with fervor to implore His mercy.

11. To wear the scapular.

12. To be enrolled in the Angelic Warfare. (See p. 163.)

AGAINST ANGER.

AGAINST anger, hatred, and desire of revenge, divines prescribe, 1. That we should endeavor to humble and to despise ourselves, for anger springs from pride; and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often and so grievously offended our Creator; and who, if we had our just deserts, should be trampled on by devils to all eternity.

2. That we should set before our eyes the meekness and charity of Jesus Christ, who particularly calls upon all His followers to learn these virtues of Him: *Learn of me, because I am meek and humble of heart* (St. Matt. xi. 29). *A new commandment I give unto you, that you love one another as I have loved you* (St. John xiii. 34), and who so often declares, that unless we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast in the morning, what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger; that so we may either decline the occasions, or if this cannot be, may prepare and arm ourselves against them by good resolutions, grounded upon God, and by hearty prayers for His divine assistance.

4. That when we find the motions of wrath arising in our hearts, we should resist them without delay, and strive to bridle and keep down our passions, calling upon God to this purpose; and if possible, that we should go out of the company, or hold our peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the man, from whom we think we have received an injury or provocation, as God, who is ever good and ever just, without whose pleasure or permission nothing happens in this

world; and who, upon these occasions, is pleased that we should be thus tried or chastised for our sins.

6. That we should often consider the many motives which Christians have to love one another, and to bear with one another. We are children of the same Father, the God of love and peace, and of the same Mother, the Church of God: we are all brethren in Christ, and He has loved us all to that degree, as to shed His Blood for us, in return for which love He desires that we should love one another; we all partake of His body and blood, the sacrament of unity and love: we all aspire to the same heavenly country, the place of everlasting peace and love: and, therefore, it is with reason that our dying Lord has made this love the true test, by which it is to be known whether we are His disciples or not: *By this shall all men know that you are my disciples, if you have love one for another* (St. John xiii. 35).

AGAINST IMPATIENCE.

AGAINST impatience, in poverty, sickness, pains, labors, and afflictions of what kind soever. 1. It is proper to set before our eyes the poverty, labors, and Passion of Jesus Christ, who by His patience redeemed us; the sufferings of the martyrs, and the examples of all the Saints, who through many tribulations have entered into the kingdom of heaven: and to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross: that the sufferings of this life bear no proportion to the happiness of the next; that these light and momentary troubles, borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent from God, and that it is in vain to resist His holy will, and foolish and simple to repine at it. His infinite wisdom knows what is best for us; and His infinite goodness sends us that which He knows to be the best. Impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantages of temporal afflictions, inasmuch as they wean us from the love of the world; teach us to have recourse to God, and to put our trust in Him alone; make us enter into ourselves; and give us an opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance for our sins.

How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions!

4. To meditate often, in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them; upon the eternal torments of hell; upon

the shortness of the sufferings of this life, and the everlasting joys of heaven, to which patient suffering will bring us, whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to Christ crucified; to beg of Him the grace of patience; to offer up all we suffer to Him, to be united to His sufferings, and to be sanctified and accepted through Him. Lord, give me grace to suffer with patience what Thou sendest, and send what Thou pleasest.

AGAINST GLUTTONY AND DRUNKENNESS.

AGAINST the sins of gluttony and drunkenness divines prescribe, 1. That such sinners should often consider the many evils that are the consequence of these sins, which change men into brutes, rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence, give scandal and ill example to their neighbors, foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfect slaves to their sensual inclinations. So that, as we daily see, of all vices there are none more difficult to be cured; for these sins, when once come to a habit, generally follow men to their graves, and plunge them into hell, where, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of Holy Writ: Isaias v. 22, *Woe to you that are mighty to drink wine, and stout men at drunkenness.*—Luke xxi. 34, *Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and that day come upon you suddenly.*—Rom. xiii. 12, 13, *Let us cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness.*—1 Cor. vi. 9, 10, *Do not err: neither fornicators, nor drunkards, shall possess the kingdom of God.*—Gal. v. 19, 21, *The works of the flesh are manifest, which are fornication, drunkenness, revellings, and such like: of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.*—Phil. iii. 18, 19, *Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their belly.*

3. That they should carefully fly the occasions of their

sins, such as fairs, races, public-house feasts, drunken companions, &c., and should stint themselves to a certain quantity, not to be exceeded; penancing themselves with fasting and abstinence, if they should transgress, and taking the pledge from the Priest in a Temperance Guild.

4. That by daily prayers and tears, they should beg of God, through Jesus Christ, and His thirst upon the cross, and the gall and vinegar that He took for us, to show mercy to them, and to deliver them from so wicked and pernicious a habit.

AGAINST ENVY.

ENVY is a repining at another's good, which the envious man conceives to be an evil to himself, lessening the excellence and esteem which he aims at: so that envy, though commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vain-glory. Against envy divines prescribe, 1. To consider the heinousness of this sin, directly opposite to charity, the queen of virtues: for charity is a joy in the glory of God, and the good of our neighbor; whereas envy grieves at both the one and the other.

2. To consider the dreadful consequences of this sin, when once it has got the mastery of the heart. It was envy that made Cain murder his brother Abel; it was envy that made the brethren of Joseph sell him into Egypt, and that made Saul so often seek the life of David; it was through envy that the Jews crucified Christ; it is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner: but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become evil themselves by the occasion of another's good! and how wilfully blind to prefer the bitterness and racking pains of envy before the joy and sweetness of charity.

4. To lay the axe at the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs, and to learn to despise this transitory world, and its petty honors, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for those whom we are tempted to envy, and to speak well of them upon all occasions.

AGAINST SLOTH.

SLOTH, in the sense in which it is numbered by divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion; loathing, as it were, the beginning or going on with such things as appertain to God's glory and our soul's salvation. Against sloth it is proper to consider, 1. How very short the time of this life is, which is given us in order to labor for eternity, and to send before us a stock of good works, on which we may live for eternity; how precious, then, is every moment of this short time, upon the good use of which an endless eternity depends! Ah! let us not then lose one moment of it; every moment is worth an eternity; because in every moment we may purchase an additional degree of eternal glory; but when once the time is past, it never more returns.

2. To remember the strict account that will be one day demanded of us, by an all-seeing Judge, of the employment of the whole time of our lives; and to reflect seriously on the sentence that was passed upon the barren fig-tree, and upon the slothful servant that hid his talent in the ground. Luke xiii. 7; Matt. xxv. 30.

3. To set before our eyes the examples of Christ and of His saints; and often to read and meditate on their lives.

4. To meditate also upon such other subjects as may help to move us to the love of God, and to fervor in His service: such as the considerations of the divine perfections, of the love of God to us, and of His benefits; of the Passion of our Redeemer, and of the glory of His heavenly kingdom, prepared to reward our short labors here.

5. To reflect upon the pains that worldlings take, and the dangers they go through for a little dirt of the earth; and shall we not do much more for a happy eternity?

6. To remember in all our actions, that our great Master's eye is ever upon us; and therefore to labor to perform them all with perfection in order to please Him.

7. To prescribe to ourselves a regulation of our time, and a variety of our good exercises, and so by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

"O wouldst thou learn, poor self.
The evil thou hast done,
First thy corrupt propensities
Examine, one by one;
And next, consider well
How freely, day by day,
Thou hast pursued them, each in turn,
Where'er they led the way.

"Thus shalt thou find thy sins
To be in number more
Than all the hairs upon thy head,
Or sands upon the shore.
Thus shall the Lord to thee
Thy miseries disclose.
Oh, happy, if thou seek betimes
The remedy He shows!"

The Sacraments.

INSTRUCTION.

BY a *Sacrament* is meant an outward sign of inward grace, or a sacred and mysterious sign and ceremony, ordained by Christ to convey grace to our souls.

The Sacraments may be compared to a fountain, and the soul to a vessel which one carries to the fountain for water. The fountain, abounding with water, fills every vessel that is applied to it, as far as it can hold; but the larger the vessel is, the greater the quantity of water it will contain. So, the more the capacity of the soul (which capacity depends on its dispositions) is dilated, the greater portion of grace it receives from those heavenly fountains. The conditions required in the receiver, are by no means productive of the efficacy of the Sacraments. Light and heat are the two objects in nature to which the efficacy of the Sacraments is most analogous: fire is not considered destitute of a burning quality, because it cannot act on incombustible materials nor are the windows of a room supposed to be the cause of light, though necessary to insure its admission.

The Church has never instituted any Sacrament—this is a power which God has reserved to Himself. He alone is the fountain of grace: He alone can appoint the channels by which it is conveyed to our souls. Therefore, since He has appointed those means which we call Sacraments, and no others, by those only can we obtain divine grace. Hence it follows that no power on earth can change what was ordained by Jesus Christ in the outward forms of the Sacraments, without destroying them entirely; for, if any change be made in what He ordained, it is no longer the same form to which His grace was annexed, and consequently ceases to be a Sacrament. The Divine Author of all the Sacraments, has attached to each one of them in particular a special grace, to enable the worthy receiver to perform the duties, and accomplish the ends, for which each particular Sacrament was intended.

The Passion of Christ is the rich and exhaustless source from which the grace of every Sacrament is derived; for, each grace was purchased for us at the price of our Divine Redeemer's blood.

There are seven Sacraments:

Baptism (*Matt.* xxviii. 19), see page 131.
Confirmation (*Acts* viii. 17), see page 635.
Eucharist (*Matt.* xxvi. 26), see page 175.

Penance (*John* xx. 23), see pages 26 and 132.
Matrimony (*Matt.* xix. 6), see page 639.
Holy Order (*Luke* xxii. 19), see page 268.
Extreme Unction (*James* v. 14), see page 626.

Each Sacrament confers a grace peculiar to itself, and in them all the wisdom and goodness of the Deity has provided appropriate helps for every stage and condition of life. 1. No sooner do we come into the world, than we are made the children of God by *Baptism*. 2. As we grow up, we are fortified under the combats which we have to sustain against our spiritual enemies by *Confirmation*. 3. The *Eucharist* is the daily bread, which feeds and nourishes our souls to everlasting life. 4. If, unhappily, we fall in the spiritual conflict, *Penance* is the remedy which restores life to the soul. 5. In *Matrimony* Jesus Christ has provided graces to sanctify and assuage the cares of the married state. 6. *Holy Order* keeps up a succession of pastors in the Church, and enables them faithfully to discharge their sacred functions. 7. When sickness forewarns the Christian, that to him the figure of this world is fast passing away, and his soul is on the verge of eternity, his departing spirit is fortified and comforted by the refreshing graces of *Extreme Unction*, so that the Christian warrior may not be vanquished at the last.

Be assured then, Christian reader, that nothing in this world is more deserving of your solicitude and care, than to be well instructed in the dispositions requisite for approaching worthily to the Sacraments, that you may not, by your unworthiness, convert these instruments of grace into sources of malediction, but, on the contrary, may use them in such a manner that they may be to you abundant sources of sanctification, and may conduct you to eternal life.

THE SACRAMENT OF BAPTISM.

BAPTISM is not only the first, but also the most indispensable of the Sacraments, inasmuch as it is the only ordinary means whereby we can be cleansed from original sin. At the same time that this sin is remitted, the soul is gifted with habitual and sanctifying grace, and the receiver becomes a child of God and a member of the mystical body of Christ, which is His Church. Baptism is one of the three Sacraments, which, as they confer on the soul a character that is indelible, can be received but once. By the practice and tradition of the Church, we know that when a Priest cannot be procured to baptize an infant that is in danger of death, any lay person, either man or woman, may

do it: but a father or mother should never baptize their own child, when any other Catholic can be procured.

When Baptism is administered with the usual ceremonies (which is called *solemn baptism*), the person baptized must have a godfather, or a godmother, or both, but not more than one of each. The obligation contracted by a sponsor, is to see that the child is, in due time, instructed in the duties of a Christian life, more especially if the parents are negligent in this duty, or are prevented by death. Sponsors, also, together with the person who baptizes a child, contract a spiritual affinity or relationship, both with the child and its parents; the effect of which is, that they cannot afterwards marry either the child or its parents.

THE MANNER OF LAY PERSONS BAPTIZING AN INFANT IN DANGER OF DEATH.

Take common water and pour it on the head or face of the child, and whilst you are pouring it say the following words:

I BAPTIZE thee in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. ✠ Amen.

BAPTISMAL VOWS.

IT is an exercise beneficial to your soul and pleasing to God, frequently to renew the solemn promises of your baptism; do so kneeling before the Blessed Sacrament. After having made an act of contrition for all your past disloyalty, turn in all humility with all the powers of your soul to Jesus Christ your king, and abandoning utterly and irrevocably the service of His proud enemy, the devil, say—*I renounce Satan.* Abandoning all the desires of the flesh, all sensuality, say—*I renounce all his works.* Then abandoning all the covetousness of the world, say—*I renounce all his pomps.* Thus renouncing the triple concupiscence (1 John ii. 16): the lust of power, the lust of pleasure, and the lust of knowledge. The pride of life; the concupiscence of the flesh; and the concupiscence of the eyes.

THE SACRAMENT OF PENANCE.

See page 26, also the following instruction on Satisfaction, which is the third part of the Sacrament of Penance.

SATISFACTION.

JESUS CHRIST died upon the cross for our sins, and offered to His Eternal Father a full and superabundant satisfaction for them. *He is the propitiation for our sins,*

and not for ours only, but also for those of the whole world.—1 John ii. 2.

When the Almighty Father, in consideration of His Son's bitter death, forgives our sins and the eternal punishment due to them in the Holy Sacrament of Penance, the order of His justice requires that some temporal punishment should be undergone by the penitent sinner. This debt of temporal punishment may, however, be redeemed by penitential works, such as alms-deeds, prayer, and fasting, and by bearing with patience and resignation the miseries and afflictions with which Divine Providence may please to visit us in this valley of tears. Hence, before the penitent sinner is absolved from his sins, some *penance* or penitential works, such as those just mentioned, are imposed upon him by the priest; the performance of which is called Satisfaction, and forms the third part of the Sacrament of Penance. The sincere penitent will, therefore, be careful to perform this penance in due time, and in a truly penitential spirit. But besides the penance actually enjoined, he will impose additional penance on himself, he will go frequently with a contrite and humble heart to the foot of the cross of his Redeemer, there to bewail his past offences, and will use every means in his power to offer to God a more abundant satisfaction. He will gladly avail himself of that merciful appointment of the Almighty, who, like a tender and indulgent parent, in condescension to our weakness, and in consideration of the superabundant satisfaction made for our sins, by His beloved Son, Jesus Christ, our Redeemer, has granted to His Church the power of releasing His faithful children from the debt of temporal punishment due to sin. He will consequently be anxious to comply with the conditions requisite for gaining an indulgence, which signifies *a releasing from the temporal punishment, which often remains due to sin, after its guilt has been remitted by the Sacrament of Penance.*

A Jubilee is a plenary indulgence, occasionally granted by the Pope to the whole Church, in the most ample manner and with the greatest solemnity.

A partial or limited indulgence, as of ten years, or a hundred days, etc., remits as much of the temporal punishment as would have been remitted by ten years, or a hundred days, etc., of the canonical penances formerly imposed on public penitents.

An indulgence, therefore, so far from withdrawing sinners from the practice of good works, serves powerfully to excite them to increased fervor in their performance. For it is

required of them, to apply for the proffered remission of temporal punishment in the spirit of sincere Contrition, with devout and fervent prayer, through the merits of our divine Redeemer, assured that if the debt be not graciously remitted in this life, it will remain to be paid to the last farthing in the life to come.

Thus we believe that the power of granting indulgences has been left to the Church by the mercy and wisdom of her divine Founder, and that the use of them is highly beneficial to the faithful.

On Indulgences.

The Punishment due to Sin.

THERE are two sorts of actual sins, viz.—Mortal and Venial.

In Baptism the soul receives a supernatural life, called the grace of God. This life is destroyed by a mortal sin,—a soul, then, is called dead, and if it passes in that wretched state into the eternal world, is cast into hell, the grave of spirits.

God, in His infinite mercy, has been pleased to furnish us with the means of recovering this supernatural life, and being restored to the grace of God, viz.—a true repentance joined to the Sacrament of Penance.

But, when a sinner has received the grace of justification, by approaching the sacrament, he does not always receive the remission of all the pains due to his sins. This is an article of faith, set down in express terms by the Council of Trent.—*Sess.* 14, *Canon* 12.

The eternal pain is remitted without any restriction; but there generally remains a temporal pain to be undergone for a longer or shorter time, according to the nature of the sin, and the dispositions of the penitent: and this necessary atonement must be made either in this life or in the next.

On this truth were founded the severe canonical penances formerly inflicted by the Church on repenting sinners. Three, seven, ten, even fifteen or twenty years' fasting on bread and water, privations and humiliations even for a whole life, were sometimes prescribed for one single sin; and even these were not thought to exceed the degree of satisfaction due to the justice of God.

Those who die without having made the necessary atonement will have to endure long and severe pains in purgatory. Even venial sin, not expiated in this world, will be punished in purgatory.

If, then, the pain due to one sin is such, what must be the immense debt of a sinner who has passed whole years in the most criminal habits, and to whom we may apply the words of the Royal Prophet: He has multiplied his iniquities above the number of the hairs of his head?

God alone can know the extent of the obligations of the sinner to His justice, even after the guilt has been remitted by His mercy, and the soul has recovered sanctifying grace.

Were we deeply penetrated with these sacred truths, we should endeavor to offer to God every day some satisfaction, in order to diminish, if we cannot entirely cancel, the debt we have contracted.

It is to sinners thus disposed that the Church, by her Indulgences, offers a means to supply their insufficiency.

The Nature and Effects of Indulgences.

BY Indulgence we understand a release from the temporal punishment due to actual sins, already remitted as to the guilt, granted out of the Sacrament of Penance, by those who have the power of dispensing the spiritual treasures of the Church.

We say, 1st, *A release from the temporal punishment;* because an Indulgence cannot remit the eternal punishment. 2dly, *Due to actual sins;* because baptism leaves no punishment to be undergone. 3dly, *Already remitted as to the guilt;* because we cannot obtain the remission of temporal punishment due to sin, whilst the sin itself remains. 4thly, *Granted out of the Sacrament of Penance;* because, although the priest, in remitting the sin in the tribunal of penance, remits also a part of the temporal punishment, in proportion to the dispositions of the penitent, yet a part often remains, which may be remitted by an Indulgence out of the Sacrament of Penance. 5thly, *By those who have the power of dispensing*, etc.; because the granting of Indulgence is an act of jurisdiction, and therefore supposes a legitimate authority in the one who exercises it. 6thly, *The spiritual treasures of the Church;* the spiritual treasures of the Church are the merits and satisfactions of Jesus Christ and the Saints, out of which the Church, when she grants an Indulgence to her children, offers to God an equivalent for the punishment which was due to the divine justice. For the merits and satisfaction of Jesus Christ are of infinite value; they can never be exhausted; they are the source of all our good. The merits and satisfaction of the Saints, as they have their value from Jesus Christ, and through Him are accepted by the Father, so, by the communion, which all the members of

Jesus Christ's mystical body have one with another, are applicable to the faithful upon earth.—Col. i. 24.

That our Lord Jesus Christ has given His Church the power to grant Indulgences, is evident; for 1st, He says to St. Peter: *Thou art Peter....and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall be loosed also in heaven.*—St. Matt. xvi. 19. In which words our Saviour gives to St. Peter, as the Chief Pastor of His Church, an ample and universal power to conduct the faithful to heaven, by loosing them from every thing that might hinder them from going thither; provided, always, they be properly disposed, and perform the conditions required upon their part. Now, there are only two things that can hinder a soul from going to heaven, viz.—the guilt of sin, and the debt of temporal punishment; until that debt be paid, none can enter therein; consequently, our Saviour's saying, *whatsoever thou shalt loose upon earth, shall be loosed in heaven*, manifestly includes both, and assures us that, when the Chief Pastor looses the faithful from their sins in the Sacrament of Penance, or from the debt of temporal punishment, by granting an Indulgence, this sentence is ratified in heaven, and stands good in the sight of God Himself. 2dly, On another occasion, declaring that *he that will not hear the Church*—that is, the pastors and rulers of the Church—is to be considered *as a heathen and a publican*, he immediately says to these pastors, in the person of all the Apostles: *Amen, I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven* (St. Matt. xviii. 18). In which words, by the same reasoning as in the former case, we see the power of granting Indulgences conferred on the first pastors or bishops of the Church, as successors of the Apostles. It is given to the head of the Church with regard to all the faithful, and to the bishops of the Church with regard to that portion of the faithful committed to their charge, to be exercised by them under such regulations as the Church herself has judged proper to appoint. 3dly, St. Paul, though not one of the twelve Apostles present with our Saviour when this power was given them, both exercised it himself, towards the incestuous Corinthian, and recommended to the pastors of that church to do the same.

Indulgences are divided into Plenary and Partial.

A Plenary Indulgence remits all the temporal punishment due to sin, in such a manner, that, whoever gains it entirely, and receives the perfect application of it, becomes as pure

before God as if he were just regenerated in Jesus Christ by the waters of baptism. But it is impossible to know if we have received the full benefit of any Indulgence; because the benefit we receive from Indulgences is proportionate to our dispositions, in other words, an Indulgence can only be applied to remit the punishment of those venial sins, for which we are truly sorry : in case of mortal sins, every one knows, unless we repent of them *all*, none are pardoned.

A Jubilee differs from a Plenary Indulgence, only inasmuch as it is accompanied with more privileges and more solemnity : every Confessor, in time of the Jubilee, has power to take off all excommunications, to absolve in all reserved cases, and to commute simple vows into other works of piety. The benefit of it extends to all the faithful, who, in a body, offer a holy violence to heaven by prayers and good works. The term between one Jubilee and another, is now fixed to twenty-five years, by Paul II. and Sixtus IV., that, as the frailty of man to sin is very great, and man's life seems to shorten, every one, if possible, might enjoy this benefit. Upon extraordinary occasions, Jubilees are also sometimes published.

A Partial Indulgence remits only a part of the temporal pain due to sin.

In granting Indulgences of a determinate number of days, of weeks, or of years, the Pope does not pretend to abridge the sufferings of purgatory for such a length of time. His intention is to remit as much of the pain due to sin, as would have been remitted by the Canonical penance faithfully performed during a corresponding number of days, weeks, or years : but the extent of this remission can never be known.

Perhaps Indulgences of many years, even reiterated and multiplied efforts to gain Plenary Indulgences, will not deliver us from all the pain due to our sins. We know, however, that Indulgences afford us a certain means of hastening our entrance into heaven ; and this alone should induce us to do our very best, to gain all we possibly can.

Indulgences for the dead are not granted by way of absolution, since the pastors of the Church have no jurisdiction over the dead. They are available to the faithful departed, only by way of suffrage, or spiritual succor, applied to their souls, out of the treasure of the Church.

To gain an Indulgence, it is necessary, 1st, that we should be in a state of grace, and have the intention to gain it. Should we perform an act to which an Indulgence is annexed, without thinking of it, or without having had the intention, we do not gain it. However, it is not necessary

that this intention should be actual; for, it is sufficient to act in a human manner: now for this, only a virtual intention is necessary; that is to say, an intention which has been actual, and which is supposed to continue; although, through inadvertance or distraction, we had lost sight of it. 2dly, That the conditions required, be exactly performed. For, as Indulgences are always granted on certain conditions to be complied with on our part, such as approaching the holy sacraments, works of charity and mercy, exercises of piety and religion, prayers for the necessities of the Church, and the like; if these conditions required are not exactly performed, as required, we have no title to the favor of the Indulgence. 3dly, To gain a Plenary Indulgence (excepting the Plenary Indulgence of the Stations, and a very few besides), we must receive the holy sacraments of Penance and the Eucharist. Communion is to be received on the day for gaining the Indulgence, unless it is otherwise marked in the grant of the Indulgence. Confession may be made on the day previous, as well as on the day; and those who are in the practice of confessing once a week, may gain several Plenary Indulgences in the same week, without being obliged to make a confession previous to each indulgence. We must also pray for the Pope's intention. This condition is sufficiently complied with, by saying the *Our Father* and the *Hail Mary* five times, or the Litany of Jesus, or the Litany to the Blessed Virgin, for the praise and glory of God's holy name, for the exaltation of the holy Catholic Church, for the conversion of infidels and heretics, for peace and union between Christian nations, and for all the intentions of the same holy Church. 4thly, To gain the FULL effect of a Plenary Indulgence, it is also necessary to have a perfect repentance, and sincere detestation of all our sins, even of the least venial sin, accompanied with a true spirit of penance: because, as the punishment of sin will never be forgiven while the guilt of it remains in the soul, and as a sincere repentance is absolutely required for the remission of the guilt; therefore, this sincere repentance must precede the remission of the punishment. Hence we may see how few there are, who gain the full effect of a Plenary Indulgence, as there are few, who have a sincere and efficacious repentance of every venial sin, and a sincere and firm resolution of avoiding every sin, great or small, with all the probable occasions of sin. Still, this ought not to hinder us from doing our best to gain a Plenary Indulgence, when occasion offers; because, though we should not gain the whole effect of it, the more endeavors we use, and the better we be disposed, the more ample benefit we reap from it:

and whereas, we can never be certain how far we gain this benefit, and have but too much reason, from our own imperfect dispositions, to fear that we may yet have a great debt remaining unpaid; therefore, our endeavoring to gain an Indulgence ought not to make us remiss in leading a truly penitential life, but rather encourage us to do so the more exactly; because, the more we endeavor by works, worthy of penance, to satisfy the Divine Justice, the better we shall be disposed, when the opportunity comes, for gaining more abundant effects of Indulgences: for, when we think we have done our best, it is perhaps little to what we ought to have done; and what we gain by Indulgences makes up for the deficiencies of human infirmity: besides, the spirit of the Church is to grant Indulgences to those only, who, on their part, sincerely endeavor to satisfy the Divine Justice. Any other idea of an Indulgence would be a strange illusion. An Indulgence, then, never exempts any one from the necessity of doing penance: penance has been commanded to all without any exception, and we ought to imitate Jesus Christ, as did the Saints, whose lives were a continual penance.

THE HOLY GHOST.

The Seven Gifts of the Holy Ghost.

(Isaias xi. 2, 3.)

1. Wisdom.
2. Understanding.
3. Counsel.
4. Fortitude.
5. Knowledge.
6. Piety.
7. The Fear of the Lord.

The Twelve Fruits.

1. Charity.
2. Joy.
3. Peace.
4. Patience.
5. Longanimity.
6. Goodness.
7. Benignity.
8. Mildness.
9. Fidelity.
10. Modesty.
11. Continency.
12. Chastity.

Table of Feasts and Fasts.

FEASTS OF OBLIGATION.

With an obligation of hearing Mass and resting from servile works.

All Sundays in the year.
JANUARY .. 1 The Circumcision of our Lord, or New Year's Day.
" 6 The Epiphany, or Twelfth Day.
AUGUST....15 The Assumption of the Blessed Virgin Mary.
NOVEMBER. 1 All Saints.
DECEMBER.25 Christmas Day.
ASCENSION DAY (the 6th Thursday after Easter Sunday).
CORPUS CHRISTI DAY (the 1st Thursday after Trinity Sunday).

DAYS OF DEVOTION.

FEBRUARY.. 2 The Purification, or Candlemas Day.
" ..24 St. Matthias, Apostle.
MARCH ....19 St. Joseph, Spouse of the Blessed Virgin.
" ....25 The Annunciation of the B. V., or Lady Day.
MAY..... 1 St. Philip and St. James, Apostles.
" ..... 8 The Finding of the Cross.
JUNE .....24 The Nativity of St. John, the Baptist.
" .....29 St. Peter and St. Paul, Apostles.
JULY.....25 St. James, Apostle.
" .....26 St. Anne, Mother of the Blessed Virgin.
AUGUST....10 St. Lawrence, Martyr.
" ....24 St. Bartholomew, Apostle.
SEPTEMBER 8 The Nativity of the Blessed Virgin.
" 21 St. Matthew, Apostle.
" 29 Michaelmas Day.
OCTOBER....28 St. Simon and St. Jude.
NOVEMBER.30 St. Andrew, Apostle.
DECEMBER.. 8 The Immaculate Conception of the B. Virgin.
" 21 St. Thomas, Apostle.
" 26 St. Stephen, the Martyr.
" 27 St. John, Apostle.
" 28 Holy Innocents.
Monday and Tuesday in Easter Week.
Monday and Tuesday in Whitsun Week.

MOVABLE FEASTS.

Year.	Ash Wednesday.	Easter Sunday.	Ascension Thursday.	Whit-Sunday.	Corpus Christi.	1st Sunday in Advent.
1868	Feb. 26	April 12	May 21	May 31	June 11	Nov. 29
1869	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1870	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1871	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1872	Feb. 14	Mar. 31	May 9	May 19	May 30	Dec. 1
1873	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1874	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1875	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1876	Mar. 1	April 16	May 25	June 4	June 15	Dec. 3
1877	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1878	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1879	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1880	Feb. 11	Mar. 28	May 6	May 16	May 27	Nov. 28
1881	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1882	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1883	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1884	Feb. 27	April 13	May 22	June 1	June 12	Nov. 30
1885	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1886	Mar. 10	April 25	June 3	June 13	June 24	Nov. 28
1887	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27
1888	Feb. 15	April 1	May 10	May 20	May 31	Dec. 2
1889	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1890	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30
1891	Feb. 11	Mar. 29	May 7	May 17	May 28	Nov. 29
1892	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1893	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1894	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1895	Feb. 27	April 14	May 23	June 2	June 13	Dec. 1
1896	Feb. 19	April 5	May 14	May 24	June 4	Nov. 29
1897	Mar. 3	April 18	May 27	June 6	June 17	Nov. 28
1898	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27

FASTING DAYS.

The forty days in Lent.

The Ember Days, at the four seasons, being the Wednesday, Friday, and Saturday of the first week in Lent, of Whitsun Week, of the third week in September, and of the third week in Advent.

The Vigils or Eves of Whitsunday, of the Assumption of the Blessed Virgin, of All Saints, and of Christmas Day.

Fridays in Advent.

N. B.—When any feast falls upon a Monday, that eve is kept upon Saturday.

ABSTINENCE DAYS.

The Sundays in Lent, unless leave be given to the contrary, as is nearly always the case.

All the Fridays of the year; but if Christmas Day fall upon a Friday, it is not a day of abstinence.

N. B.—That the Catholic Church commands all her children, upon Sundays and Holydays of Obligation, to be present at the great Eucharistic Sacrifice, the Holy Mass, and to rest from servile work on those days, and to keep them holy.

2dly. She commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days to eat but one full meal.

3dly. She commands them to confess their sins at least once a year.

4thly. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter, i. e. in England between Ash-Wednesday and Low Sunday; in Ireland, between Ash-Wednesday and SS. Peter and Paul inclusive.

The fourth Council of Lateran, Can. 21. ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year; and take care to fulfil, to the best of their power, the penance enjoined them: receiving reverently, at least at Easter or thereabouts, the Sacrament of the Eucharist, unless, perhaps, by the counsel of their confessor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be excluded out of the Church whilst living, and when they die be deprived of Christian burial."

EXPLANATION OF THE

Sundays and Principal Festivals

OF THE YEAR.

FEASTS IN GENERAL.

THOUGH there is no day which the Christian should not spend in a holy manner, by abstaining from sin and doing good works; he is, nevertheless, obliged to sanctify in a special way certain days which God reserves to Himself, and the Church sets apart for that purpose. These days are Sundays and Holydays.

The Sunday, or the Lord's Day, is that on which God commenced the creation of the world, and on which our Saviour rose from the dead. It is kept by Christians in lieu of the Sabbath, which the Israelites celebrated on Saturday, because God rested on that day, after having created the world.

The Church has likewise thought proper to impose on her children the obligation of sanctifying other days in the year, in honor of the mysteries of our redemption, or to commemorate the eminent virtues of the Blessed Virgin and the Saints, and to place before us their admirable example.

The sanctification of those days consists, 1st, in abstaining from servile work, from all commerce and manual labor, which is not necessary for the worship of God and the support of life; 2d, in returning to God by penance, cleansing our conscience, receiving the Sacraments, and performing other duties of religion. Among these duties, that of assisting at the Holy Sacrifice of Mass is the principal, and is binding under pain of mortal sin, unless sickness or some other important reason dispense us from this obligation. Though a person may be said to obey to the letter the precept of the Church, by hearing Mass, it is certainly a great abuse to restrict to this point only, the whole sanctification which the law of God prescribes. To be satisfied with assisting at Low Mass, without performing any other act of religion, as many careless Christians do, is to go against the spirit of the Church in that particular commandment, to disobey other commandments she has imposed, and not to satisfy the commandments of God.

PARTICULAR FESTIVALS.

New Year's Day.—On this day, which is the first of the year, the Church celebrates the octave of the Nativity of our Lord, His Circumcision, and His receiving the blessed name of Jesus, which means Saviour. Look back with gratitude upon the past years of your life, and form a generous resolution to consecrate more perfectly the new year to Jesus.

Epiphany.—The Church commemorates on this feast three different mysteries, in which Jesus Christ made Himself known to man and manifested His glory: the adoration paid Him by the Wise Men of the East, the baptism He received from Saint John, and the first miracle wrought by Him at Cana of Galilee, by changing water into wine. She dwells, however, more particularly on the first of these mysteries, and exhorts us to imitate the example of the Magi, the first fruits of the Gentiles converted to the faith, by offering to Him the gold of pure and ardent charity, the incense of fervent prayer, and the myrrh of penance and self-denial, without which we are Christians only in name.

Septuagesima, Sexagesima, and Quinquagesima Sundays, are days set apart by the Church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the Passion and Resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrovetide signifies the time of confession; for, to shrive means to confess: it is the custom of many at this time to confess their sins to prepare for a holy observance of Lent.

Ash-Wednesday, a day of public penance and humiliation through the whole Church of God; so called from the ceremony of blessing ashes, wherewith the priest signs the people with the cross on their foreheads, giving them the sacred admonition, *Remember, man, that thou art dust, and unto dust thou shalt return* (Gen. iii. 19), to remind them of their mortality, and prepare them for the holy fast of Lent, which begins on this day. The *ashes* are made of the *palms* blessed the Palm Sunday before.

Lent.—The object of the Church in establishing the fast of Lent, which, according to the most ancient tradition, is of apostolical institution, was to instruct her children in the obligation of doing penance during their whole life, and prepare them to celebrate the resurrection of Jesus Christ, by making them partake in some degree of His sufferings,

though which it was necessary for Him to pass, before He entered into His glory.

All are obliged to abstain from flesh-meat every day in Lent; and those who have completed one and twenty years are moreover obliged to fast every day except Sundays. This fast consists in eating but one full meal in the day, and that, not before twelve o'clock. Besides this repast, we are allowed towards evening, what is commonly called a *collation*, we should remember that it ought not exceed eight ounces; the intention of the Church in permitting this refection is not so much to grant the indulgence of an additional repast, as to use the necessary precaution to ward off sickness and prevent weakness. Milk, except to color tea or coffee, eggs, butter and cheese, as also fish, except two or three ounces, are prohibited at the collation.*

The sick, women with child, or who give suck, they who are under infirmities, who are advanced in years, or whom painful and laborious occupation will not permit to fast without real prejudice to their health, are dispensed from fasting. But more important reasons are required for an exemption from the law of abstinence than for a dispensation from the fast. Every little headache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify either one or the other. To act prudently, and with a safe conscience in this matter, we should always consult the confessor who is charged with our spiritual welfare, and follow his advice.

If the bishop of the diocese grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed that fish and meat are not allowed to be taken at the same meal.

Besides this obligation of penance, there is another duty incumbent on the Christian, during the time of Lent, from which no one can plead an exemption. To strive more earnestly than ever to avoid sin, and the occasions of it, to combat our bad habits and restrain our passions; to expiate our offences; to bring forth worthy fruits of penance; to give alms; to offer frequent prayer to God; all these things are equally necessary to those who fast, and those who are dispensed from fasting.

Passion Sunday.—So called from the *Passion of Christ*, which now engrosses every thought. On the evening previous, the crucifixes and pictures in the churches are cover-

* In this country, a recognized custom allows a cup of tea or coffee, with two ounces of dry bread, to be taken on the morning of a fasting day.

ed with purple, to give them a more solemn and mournful appearance, and likewise to represent the privacy of our Divine Saviour before His Passion.

Palm Sunday takes its name from the ceremony, performed on this day, of blessing palms or other green boughs, after which a procession is made to honor the triumphant entry of our Saviour into Jerusalem, five days before His crucifixion. You should welcome Him to your soul, and pray that you may never crucify Him by mortal sin. At Mass, the history of the Passion is recited or sung. When circumstances permit, the Passion is chanted by three clerics, one of whom takes the part of the evangelist or narrator, another that of the synagogue, and the third, that of Jesus Christ.

On *Wednesday*, *Thursday*, and *Friday* of Holy Week, the office of *Tenebræ*, which consists of the Matins and Lauds of the last three days, is recited or chanted; during which fourteen yellow lights, mounted on a triangular candlestick, are extinguished, one by one, after each psalm, leaving only the white one at the summit, lighted. Also, at the end of every second verse of the *Benedictus*, one of the lights on the altar is put out, till all are extinguished. This extinction of the lights typifies the abandonment of our divine Saviour during His Passion. He is represented by the white candle at the top of the candlestick, which during the *Miserere* is taken from the triangular stand, and concealed behind the altar, until a slight noise is made at the end of the office, intended to signify the convulsed state of nature at the death of Christ, when it is brought forth again, and replaced on the candlestick from which it was taken, to remind us that the divinity of our Lord was never separated from His humanity.

Maundy-Thursday, in memory of the day when our Lord instituted the *Blessed Sacrament* of His precious body and blood, is so called from the first word of the anthem, *Mandatum*, &c. (John xiii. 34), *I give you a new command, that you love one another, as I have loved you;* which is sung on that day in the Church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of His disciples, before He instituted that Blessed Sacrament. On Maundy-Thursday but one Mass is said, that of the Holy Eucharist, as an expression of joy and gratitude for that holy institution, though its special commemoration is deferred to another time, the Church being wholly occupied during Holy Week with the Passion of Christ. During the *Gloria*, the bells are rung, after which they are silent until the same part of the Mass on Holy Saturday, to honor the silence of our Saviour during

His Passion, and express the mourning of the Church for the death of her Divine Spouse. At the Mass of this day, the bishop consecrates the holy oils, which are used in the administration of the sacraments. After Mass, the Sacred Host, consecrated for the office of the following day, is carried in procession to a repository prepared for its reception, which is handsomely decorated, and the faithful there visit our Lord in thanksgiving for the inestimable blessings conferred by the institution of the Holy Eucharist. The Blessed Sacrament is removed from the principal altar, which is also divested of all its usual ornaments, to represent the destitution of our Saviour in His Passion, and the grief of the Church in recalling His sufferings.

Good Friday.—Christ crucified is the great object that engrosses the attention of the Church on this day, and for this end she reads such lessons and tracts as relate to the mystery of redemption. The Passion is sung in the morning office, and prayers are offered up for all sorts of persons, to show that none are excluded from the suffrages of the Church, since Jesus Christ offered Himself a Victim for the sins of all mankind. Next, the clergy and laity adore Jesus Christ crucified, which they express by the veneration paid to the cross. After this ceremony, the Sacred Host is brought from the repository to the altar, and the service is concluded by the priest's receiving the Divine Victim that was slain on this day.

Holy Saturday.—The *Tenebræ* or *Matins*, with the other canonical hours for this day, are consecrated to the memory of our Lord in His sepulchre; at Mass, he is represented to the faithful as coming out of the grave, and triumphing over death by His resurrection. The word *Night*, used in the benediction of the Paschal Candle, in the collect of the Mass, in the Preface and *Communicantes*, shows that the office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

The altars, deprived of their ornaments on *Maundy-Thursday*, are again clothed with them, and a new *Fire* is blessed to illuminate them. The office begins with lighting a *Triple Candle*, which is emblematic of the *Light of Christ*, and signifies that the faith of the Blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The *Paschal Candle*, blessed in the next place, is a figure of the body of Jesus Christ, and not being lighted at first, represents Him dead; and the five blessed *grains of incense* fixed in it denote the aromatic spices that embalmed Him in the sepulchre. The lighting of the *Paschal Candle* is a

representation of His rising again to a new life; and the lighting of the lamps, and other candles afterwards, teaches the faithful that the resurrection of the Head will be followed by that of the members.

After this ceremony are read twelve lessons out of the Old Testament, called *Prophecies*, and after each a solemn prayer, both of which recording the effects and fruit of the sacrament of baptism. Baptism being a lively representation of our Lord's resurrection. For, as He was laid in the sepulchre truly dead, and came out again truly alive, so the sinner is buried in the baptismal water, as in a mystical grave, and is taken out again animated with a new life of grace. *For we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.*—Rom. vi. 4.

The *Baptismal Font* is then blessed with ceremonies that are full of mysteries. 1. The priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of Paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of His Holy Spirit, that it may receive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as He did at the baptism of Christ in the waters of Jordan. 7. He mixes holy oil and chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with, and overcome all the enemies of our soul.

After the benediction of the Font, the Sacrament of Baptism is solemnly administered to such as are prepared for it; and then the Litany and Mass are sung, to obtain of God, that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument; but no lights are carried, as at other times, because they and the Apostles did not yet believe His resurrection; for which reason also the Creed is not said. The offertory, the kiss of peace, and the antiphon, called the *Communion*, are omitted, because the faithful do not receive the Blessed Eucharist at this Mass, but wait till Easter-Day.

EASTER SUNDAY.—The Church has always considered this the first and most solemn of the festivals which she celebrates. The Passion of our Lord is commemorated with tears and works of penance, only to celebrate the more joyfully the mystery of the Resurrection; for, as St. Paul teaches us, this mystery is the foundation of Christianity. Jesus Christ directed the attention of His adversaries, in a special manner, to this great event, as a proof of His heavenly mission and His divine character. Hence the Apost says: "If Christ be not risen again, your faith is vain. But having risen from the dead, He has proved the tru of His declarations. His teachings are from God, and fait in Him is the only means of salvation. The festival of Ea ter is also emphatically styled by the Church the "da which the Lord hath made," it being the day of His triump over the power of His enemies and the darkness of th tomb. The principal disposition of the devout Christian. in commemorating the glorious event of Christ's resurrec tion from the dead, consists in renewing his faith in th truths of religion, his hopes to share one day in the glory of his Saviour, and his charity, by rising to a life of fervor in the service of God.

LOW-SUNDAY, in Latin *Dominica in albis*, is the octave of Easter-day, and so called from the catechumen's white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

ASCENSION-DAY (a feast of obligation), solemnized in memory of our Lord's glorious a scension into heaven on the fortieth day after His resurrection, in the sight of His Apostles and disciples (Acts i. 9), for which reason the Paschal Candle at the end of the Gospel is taken away to signify the same. The faithful Christian should then detach himself from the earth, sigh after the happiness of heaven, which was opened to him on that day, and invoke upon himself, by fervent prayer, the grace to overcome every difficulty in the way of salvation.

WHIT-SUNDAY, or PENTECOST, a solemn feast in memory and honor of the descent of the Holy Ghost on the heads of the Apostles, in the shape of tongues of fire. (Acts ii. 3.) Pentecost in Greek signifies the *fiftieth*, it being the fiftieth day after the Resurrection; and it is called *White-Sunday*, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the Sacrament of Baptism. The old Saxons called it *Whit-Sunday*, i. e. Holy Sunday. On this feast we should ask to be ourselves filled with the Spirit of God, which will enable us to obtain the victory over our passions, over the world, and all our spi-

ritual enemies. Pentecost is the day when the Catholic Church was baptized with the baptism of fire, receiving the Holy Ghost, divine Life, and infallibility.

Trinity-Sunday.—To celebrate with fruit the festival established in honor of the Most Blessed Trinity, the Christian should make a renewal of his faith in this mystery, return fervent thanks to the adorable Persons of the Godhead for the many graces and blessings he has received from them, and resolve to accompany, with an interior spirit of religion, the invocation of the Blessed Trinity, by which we have been taught, from our infancy, to commence and terminate our actions, blessing ourselves in the name of the Father, and of the Son, and of the Holy Ghost.

Corpus Christi.—This feast was established to commemorate the institution of the Adorable Sacrifice and Sacrament, in which Jesus Christ has vouchsafed to perpetuate in the Church His oblation on Calvary, and to nourish our souls with His precious Body and Blood. The duty of a Christian, then, on that day, and during the octave, is to reanimate his faith in the mystery of the real presence, to frequent the Holy Sacrifice, to visit the Blessed Sacrament, and particularly to receive the Holy Communion.

Advent. Advent is a season of penance set apart by the Church to prepare us for the festival of Christmas. It is her desire that on that day our dear Saviour should be born anew in our souls, by an increase of grace, and by the formation of our life upon His example. In order to this, the Christian should watch, pray, and do penance. He should suffer no day to pass without grieving for his sins, and imploring the grace of Him who alone can deliver him from them.

Ember-Days.—The four Ember-Weeks in the year are times of public prayer, fasting, and procession, partly instituted to invoke a blessing on the ordination of priests and other ministers of the Church, which is commonly performed at those seasons, and partly to thank God for the fruits of the earth, and implore a continuance of them. Ember-Day derives its name from the ancient religious customs of eating nothing on those days till night, and then only a cake baked under the embers, called ember-bread.

The observance of Ember-Days is of great antiquity in the Church. Their connection with the ordination of the ministers of religion renders them particularly worthy the regard of the faithful. Whilst, therefore, we thank God for the fruits of the earth, and humble ourselves for the sins we have committed, we should beg God to supply His Church with a priesthood filled with the apostolic spirit.

Rogation-Week being always the next but one before Whit-Sunday, it is so called, because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray), and litanies of the Saints are used, not only for a devout preparation to the feast of Christ's glorious Ascension and Pentecost, but also in solemn processions to beg and supplicate the blessing of God on the fruits of the earth.

The Church has established festivals in honor of the Blessed Virgin and the Saints; that is, she has appointed certain days for the purpose of glorifying God and giving Him thanks for the admirable graces bestowed upon His favorite servants, in whom He has thought fit to exhibit, in a special manner, the wonders of His goodness and love; also, in order to invoke their intercession, now that they enjoy the beatific vision. On the feasts of Apostles we should pray for zeal for souls; of Martyrs and Confessors, for fortitude to conquer all human respect, cowardice and sloth, and may be for the grace of martyrdom; of Virgins, for purity.

Jan. 25.—*Conversion of St. Paul.*—This feast was instituted by the Church to perpetuate the memory of his miraculous conversion, which happened on this day, A. D. 35, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a voice from heaven called him, and of a persecutor rendered him an Apostle (Acts ix.)

Feb. 2.—*Candlemas-Day, or the Purification of the Blessed Virgin*, is in memory and honor both of *the presentation of our Blessed Lord, and the purification of the Virgin Mary* in the temple of Jerusalem (the fortieth day after the birth of our Lord), according to the law of Moses (Lev. xii.), and is called *purification*, from the Latin word *purifico*, which signifies to *purify;* not that the Blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which, out of obedience, she and the divine Child submitted. It is called Candlemas, because before Mass is said, the Church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of Him whom, on occasion of His presentation in the temple, the aged Simeon styled *a light to the revelation of the Gentiles, and the glory of his people Israel* (Luke ii. 32).

Feb. 24.—*St. Matthias*, chosen by the college of Apostles to supply the place of Judas the traitor: he was crowned with martyrdom, A. D. 74.

March 17.—*St. Patrick* (patron of Ireland), son of Calphurnius, was sent by Pope Celestin, A. D. 431, to preach the

Catholic faith to the Irish, which nation he converted, and became their apostle; he died full of sanctity and miracles, A. D. 461.

March 19.—*St. Joseph*, spouse of our Blessed Lady; patron of families, of youth, of working men, and of holy purity.

March 25.—ANNUNCIATION.—On this day *the Word was made flesh*, and Mary became the Mother of God. To remind us of this stupendous mystery, which should excite our most fervent gratitude, the Church exhorts us to recite the *Angelus* three times every day, and calls our attention to it by the sound of the bell. In saying this prayer we should endeavor also to secure to ourselves the protection of the Blessed Virgin, repeating with all possible devotion the salutation of the angel, Hail full of grace, etc.

April 23.—*St. George*, Martyr (Patron of England).

April 25.—*St. Mark*, evangelist, was disciple and interpreter to St. Peter. On this day the long litanies are said, to obtain a blessing on the fruits of the earth.

May 1.—*SS. Philip and James*, Apostles. St. Philip was the Apostle of Scythia, and martyred A. D. 54. St. James was the first Bishop of Jerusalem, and martyred A. D. 63.

May 3.—*Finding the Holy Cross*, otherwise called *Holy Rood-Day*, a feast in memory of the miraculous finding of the holy cross, by St. Helen, mother of Constantine the Great, A. D. 326.

June 11.—*St. Barnabas*, born in Cyprus, and ordained apostle of the Gentiles by St. Paul.

June 24.—*Nativity of St. John Baptist*, our Lord's precursor, son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

June 29.—*St. Peter and St. Paul.* They are joined in one solemnity, because they were principal co-operators in the conversion of the world, the first converting the Jews, the other the Gentiles, and were both martyred at the same place, Rome, and on the same day.

July 2.—*Visitation.* On this festival we commemorate the wonders wrought through Mary in her visit to her cousin, St. Elizabeth, when, at the very sound of her voice, St. John was sanctified in his mother's womb, and received the use of reason to know and adore his Redeemer. St. Elizabeth was likewise filled with the Holy Ghost, and received the gift of prophecy.

July 25.—*St. James the Great*, brother to St. John the Evangelist, was martyred at Jerusalem, A. D. 42. His relics were on this day translated to Compostella, in Spain, where they were had in great veneration.

Friday before Palm-Sunday.—Compassion of the Blessed

Virgin. The object of this feast is to honor the unutterable affliction which desolated the soul of Mary, the sorrowful Mother, at the foot of the cross, and to obtain through her intercession the spirit of holy compassion.

August 15.—ASSUMPTION. On this day we honor her happy death, most holy and most precious in the sight of our Lord. And we commemorate her glorious assumption into heaven, where she is elevated above all created beings, Queen of angels and of men.

August 24.—*St. Bartholomew*, Apostle, preached the faith in India, martyred A. D. 44.

Sept. 8.—*The Nativity of the Blessed Virgin.*

Sept. 21.—*St. Matthew*, Apostle and Evangelist, who, preaching the faith in Ethiopia, was martyred at the altar as he celebrated the divine mysteries, A. D. 44.

Sept. 29.—*St. Michael, Archangel, or Michaelmas-Day*, signifies a solemnity or solemn Mass, in honor of him, and all the nine orders of Angels: as also to commend the whole Church of God to their patronage and prayers, through whose charitable ministry we have received so many benefits. And it is called the dedication of St. Michael, from the dedicating a church to him, in Rome, by Pope Boniface III., A. D. 606.

Oct. 18.—*St. Luke*, Evangelist.

Oct. 28.—*SS. Simon and Jude*, otherwise called Thaddeus, the first preached the gospel in Egypt, the other in Mesopotamia; and afterwards going together into Persia, received the crown of martyrdom, A. D. 68.

Nov. 1.—FEAST OF ALL SAINTS.—The Church has instituted a single feast in memory of all the saints, to obtain abundant mercy from God.

Nov. 2.—*Commemoration of All Souls.*—On this day the faithful offer up their prayers and sacrifices to God for the repose and happiness of all their departed brethren; their supplications should be accompanied with alms-deeds, penances, and other works of satisfaction, which will make them more efficacious.

Nov. 30.—*St. Andrew*, Apostle, was martyred, fastened to a cross, whereon he lived two days, preaching to the people, having besought our Lord not to permit him to be taken down: he died at Patras, in Achaia, A. D. 69.

Dec. 8.—IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. —This feast is celebrated in memory of the inestimable privilege granted to the Mother of God, of being conceived in original justice, and exempted from all sin. On this day in particular we should ask her to obtain for us the grace of perfect purity of soul and body.

Dec. 21.—*St. Thomas*, Apostle, preached the gospel in Parthia and India, was martyred, A. D. 44.

Dec. 25.—THE NATIVITY OF OUR LORD JESUS CHRIST at Bethlehem, is called Christmas, from the Mass celebrated on that day in honor of His holy birth. We should all partake on this day of the holy joy which the angels announced to the shepherds on that occasion, and which consists in giving glory to God and enjoying the peace brought to men of good will.

Dec. 26.—*St. Stephen*, the first martyr after our Lord's ascension, was stoned to death by the Jews, A. D. 34.

Dec. 27.—*St. John*, the Evangelist and beloved Apostle, who, after writing the holy Gospel and Apocalypse, and for thirty-five years preaching the divinity of Christ, and brotherly charity, expired at Ephesus full of years and of sanctity.

Dec. 28.—*Holy Innocents*, in memory of the babes slain by Herod, when he sought our Blessed Saviour; and is called Childermas, from the particular commemoration of those martyred children in the Mass of that day

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Confraternities.

N B.—There being many plenary and partial indulgences attached to each of the confraternities and scapulars, and to many of the prayers in this book; it is important to remember that these are gained by a person not knowing them, if, with fervor, desire of penance, and renunciation of venial sin, with a general intention of gaining them, he properly comply with the conditions, which, when holy Communion is a condition, nearly invariably supposes prayers for the Pope's intention and often alms.

CONFRATERNITY OF THE HOLY NAME OF JESUS.

AMONG the decrees of the second general council of Lyons, one of the most remarkable declares that the Fathers of the Council, appalled by the blasphemy, cursing, and wicked oaths bringing down the judgment of God, both on nations and society, ordained that by way of reparation a special devotion should be instituted to the Holy Name of Jesus. The blessed Gregory X., who had convoked and presided at the Council, commissioned the Friar-Preachers to announce to all nations a devotion which would inspire reverence and love to the Sacred Name of Jesus.

"The Divine Praises" (page 225), the "Litany of Jesus" (page 57), the "Gloria Patri," and the "Salve Regina"

(page 588), are indulgenced modes of expressing this reparation. The Confraternity of the Holy Name of Jesus was instituted by the Friar-Preachers, solemnly approved by the Church, enriched with numerous and great indulgences, has for many centuries flourished throughout the world; its members bound together under rules requiring them: 1. To abstain entirely from all blasphemous, light, or false oaths, imprecations, irreverences, or levities either by action or speech, regarding God, the Blessed Sacrament, the Holy Virgin, the Saints, or any persons, things, or ceremonies, consecrated to the service of holy religion. 2. Parents, masters, and teachers, to hinder in those under their care similar offences. 3. When in company, to endeavor to restrain such faults in others, or, if unable to do so with prudence and charity, at least to make mental reparation, mentally pronouncing with reverence some praise of the Holy Name. 4. To sanctify with extreme reverence Sundays and Holydays, not only by assisting at the holy Mass and abstaining from all servile work, as well as from buying and selling, but also by assisting on those days at sermons, evening office, and benediction. 5. To encourage those practices of piety which have for their object reparation for sins of irreverence or blasphemy, whether committed by Catholics or others, to teach such practices to others, to engage others in the ancient Christian practice whereby friends when they met, saluted one another with—

V. Laudetur Jesus Christus. *V.* May Jesus Christ be praised.

R. In sæcula sæculorum. Amen. *R.* For evermore. Amen.

To repeat often the name of Jesus, which St. John, the disciple of divine charity, loves to repeat so often in his gospel, which is found two hundred and thirty-six times in the Epistles of St. Paul, which is called by St. Bernard, sweetness, melody, and joy, that name of mercy and of power, which has often healed the sick and raised the dead, which dispels temptations and restores hope, that name before which the devils tremble, that name which we hope will, in our agony, be the last to consecrate our lips, obtaining for us in that last moment, the protection of God, and for the last time the indulgences of the Church. 6. To use frequently the Rosary of the Holy Name of Jesus. This was the favorite devotion of the Blessed John Micon, the companion of St. Louis Bertrand; his tongue, which had pronounced it so often, was, thirty years after his death, found incorrupt (see page 356).

THE CARMELITE SCAPULAR.

THE peculiar privileges accorded to those devoutly wearing the Carmelite Scapular, were communicated on two occasions.

I. In the vision that appeared on the 16th July, A. D. 1251, in the Carmelite Convent, Cambridge, to a holy and illustrious Englishman, St. Simon Stock, promising help and protection to those dying wearing it, concerning which magnificent promise Pope Benedict XIV. declares that protection from the flames of hell have never been understood as promised to the mere external wearing the Scapular, but in the same way as the sacred Scripture declares that we are justified by faith; that we are saved by hope; that almsgiving purges from sin; and yet it was never meant that faith *alone* will justify, that hope *alone* will save, that almsgiving *alone* will purge from sin; but these *conduce* to salvation if other things are not absent; so the devout wearing of the scapular will conduce to obtain a special protection from the Blessed Virgin for those who, wearing it as a covenant of peace and protection, shall not place a rock of offence by sin, but according to the words of the vision shall strive to make their election sure in good works never failing, in watching, in thanksgiving, and in unremitting prayer.

II. In the vision of Pope John XXII., published in the Sabbatine Bull, and regarding which Pope Paul V. decrees "the Carmelite Fathers are authorized to preach that the faithful may piously believe with regard to the assistance given to the souls of the Carmelites and the members of the Confraternity of our Lady of Mount Carmel, that the Blessed Virgin will relieve by her continual intercession, by her suffrages, by her merits, and by her special protection, and particularly on the Saturday (being the day consecrated to her by the Church) the members of the Confraternity who shall have died in the state of grace, have worn the Scapular during life, observed chastity, each one according to his state of life, recited the Little Office, or who not being able to recite shall have observed the fasts and abstinence of the Church, and abstained from flesh meat on Wednesday and Saturday, unless when Christmas-day happens to fall on either of those days.

To obtain the privileges promised in the vision to St. Simon Stock, the scapular should be worn constantly; if laid aside for a considerable time, it is usually received anew; the inscription of name is no longer required, no

special prayer is enjoined. Regarding the conditions required for gaining the privileges recorded in the Sabbatine Bull, it should be observed that the members of the Carmelite confraternity are not free to make a choice between the abstinence and the office, but those who can read must say the office, whilst those who cannot read must, besides observing the fasts and abstinence of the Church, abstain from meat on Wednesdays and Saturdays. Priest and religious satisfy by their office, directing their intention. The Little Office of the Immaculate Conception, or the Office of our Lady without the psalms does not satisfy. Sickness frees from the obligations without depriving of the privileges. Some priests receive the power of commuting the office into some other devotion: but there must be a reasonable cause, and the commutation must be proportionate to the time and circumstances of the person in whose favor it is made. It is usual for the commutation to obtain some part of the Little Office, *ex. gr.* the Magnificat, Ave Maris Stella, Salve Regina, &c. A priest having received power to bless and give the scapular, has not on that account power to commute; but in the absence of a duly authorized priest any confessor has power to give to a member the general absolution and plenary indulgence at the hour of death. In case of serious difficulty the members of the Confraternity are not bound to the fast or office, but are recommended even then to submit their case to the judgment of a learned and prudent confessor.

When the scapular is worn out it may be burned, and another put on with or without the blessing. The members of the Confraternity, can on the usual conditions gain a plenary indulgence on the chief feasts of our Lord and our Blessed Lady, through the octave of our Lady of Carmel (July 16), and St. Simon Stock (May 16), as well as many other plenary and partial indulgences.

ARCH-CONFRATERNITY

OF THE IMMACULATE HEART OF MARY, FOR THE CONVERSION OF SINNERS.

TO pray for others is a great charity, it is one always in your power as you walk through the streets, as you pass in the house the members of your family, when you engage in conversation, or visit persons, pray for those you meet. Each has his own trial and his own temptation, the heart

knows its own bitterness, pray for those who are cast down, who are tempted, who are about to consent to sin, pray for those in mortal sin, whether that sin be against charity or faith. The ass falls and some one lifts it up, a soul falls and no one helps it to rise. Imitate the charity of that Apostle who exclaimed: "Who is weak, and I am not weak, or who is scandalized and I burn not?" And in the bowels of Jesus Christ with tender compassion, compassionate and help to save the immortal souls perishing around you.

This Confraternity has been founded on that motive of charity, by Father Desgenettes, a parish priest of the Third Order of St. Dominic; it numbers now several millions of members and is spread literally over the entire world. The conversions and graces obtained through its prayers, would fill whole volumes to record.

All that is absolutely necessary on the part of each associate is, after registration of name, to recite every day the "Hail Mary" for the intentions of the association. The following pious exercises, though well suited to answer the ends of the association, are not strictly required:

ACT OF OBLATION TO BE RECITED DAILY.

I OFFER up to God all the thoughts, words, and actions, sufferings and penances of this day, and more particularly all my prayers and devotions, through the holy and immaculate heart of the ever-blessed Virgin Mary; and I pray for the conversion of sinners, especially those who have been recommended to my prayers, and for the sanctification of all in this community.

Mary, refuge of sinners, pray for us.

Mary, conceived without sin, pray for us, who have recourse to thee.

Hail Mary, &c.

It is recommended further.—1. To communicate once a month. 2. To recite the rosary once a week: both for the intentions of the Association. 3. To wear, as a badge the medal of the Immaculate Conception. 4. To say often the "Memorare" prayer.

The plenary indulgences granted to the associates, with the usual conditions, are—1. On the day of admission. 2. At the hour of death. 3. On the Sunday before Septuagesima, the principal feast of the Association. 4. On the feast of our Lord's Circumcision. 5. On the feasts of the Purification, Annunciation, Assumption, Conception, Dolors, and Nativity of our Blessed Lady. 6. On the feast of the Conversion of St. Paul. 7. On the feast of St. Mary Mag-

dalen. 8. On any two days of the month. 9. On the anniversary of their Baptism.

There is also an indulgence of 500 days for all the members and other persons who assist at the Masses celebrated on Saturdays, in honor of the holy and immaculate heart of Mary, in the church or chapel of the Confraternity, and there pray for the conversion of sinners.

The benefits of the association extend beyond this life; for a Mass is celebrated for the deceased members at *Notre Dame des Victoires* on the first Saturday of every month.

THE HOLY ROSARY.

INSTRUCTION.

THE *Rosary* is an admirable form of prayer, addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to Jesus Christ for all He did, and suffered in them for us, and in honor of His ever-blessed Virgin Mother, considering the share she had in them. It is offered up to God in a particular manner, under her patronage, and through her intercession.*

On this pious exercise the Rev. Alban Butler, in his Lives of the Saints, October 1st, writes as follows: It is an abridgment of the Gospel, a history of the life, sufferings, and triumphant victory of Jesus Christ, and an exposition of what He did in the flesh, which He assumed for our salvation. It ought certainly to be the principal object of the devotion of every Christian, always to bear in mind these holy mysteries, to return to God a perpetual homage of love, praise, and thanksgiving for them, to implore His mercy through them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit, by the holy impressions which they make on his soul. The Rosary is a method of doing this, most easy in itself, and adapted to the lowest and meanest capacity, and, at the same time, most sublime and faithful in the exercise of the highest acts of prayer, contemplation, and all interior virtues. It is composed of three prayers, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the *Hail Mary*, and the Doxology, which is an act of supreme adoration of the ever

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* This devotion was introduced by St. Dominic, about the beginning of the thirteenth century.

blessed Trinity. The Lord's Prayer, taught us by Jesus Christ Himself, is a perfect model of prayer: it contains in itself the very essence of all good prayers, and all other prayers are but expositions of it; for, as St. Augustine justly observes, "If you run through all the words of the other holy prayers, you will find nothing but what is comprised in it." It contains, at the same time, acts of the most sublime virtues, the love of God, adoration and praise, conformity to His holy will, confidence in His Fatherly goodness, love of our neighbor, humility, diffidence in ourselves, compunction for our sins, and the like; and surely no prayer can be more pleasing to God, or more efficacious to obtain from Him whatever we stand in need of, either for soul or body, than that which was composed by Jesus Christ Himself, and put into our hearts and mouths by Him, in whom the Father is well pleased. What other words can be so pleasing to our heavenly Father, as the words of His beloved Son, in whom alone He has decreed that we can be acceptable to Him? It is, then, more especially agreeable to God, and beneficial to us, when offered up in this holy exercise of the Rosary, expressly to honor and adore our Redeemer in all He did, and suffered for our redemption, and to implore His mercy and grace, through the merits of these holy mysteries. The divine origin and excellence of the *Hail Mary*, is unquestionable; it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth, and the Church of Christ. It contains an act of adoration and thanksgiving for the great mystery of the Incarnation, and in it, for the whole work of our redemption, the praises of Jesus Christ, and also of His Virgin Mother, and ends with a humble address to her, begging the help of her powerful prayers. The Doxology, or third prayer used in the Rosary, is an act of supreme adoration of the ever-blessed Trinity, by which we offer up to God, all that praise and glory, which was given Him at the beginning of the creation, which has been continually given Him from that time, and which will be given Him for all eternity. It is thus expressed, "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." From the sanctity of the prayers, of which this holy exercise is composed, the excellence of the exercise itself appears.

The principal mysteries of our redemption, which are celebrated in this exercise, are fifteen in number, and the prayers are divided into fifteen decades, or tens, corresponding, one to each mystery. Each decade consists in reciting

the Lord's Prayer once, then the *Hail Mary* ten times, from which it is called a decade, or a ten; and ends, after these ten *Hail Marys*, with the *Glory be to the Father*, &c. This is the vocal part of the Rosary, and is the same, throughout the whole, in every decade. Whilst the tongue is employed in reciting these holy vocal prayers, the mind has her proper employment within: for, first, she addresses the Lord's Prayer to God the Father, with all possible attention and devotion; then, during the ten *Hail Marys*, she contemplates, with suitable affections, that mystery of our redemption which corresponds to each decade; and lastly, she closes the decade with the most profound sentiments of homage and adoration, while reciting the doxology.

While we are reciting the *Hail Marys*, we must endeavor to represent to our imagination, the substance and most striking circumstances of the corresponding mystery, in the most lively manner we can, as if we had been present at it, or saw it transacted before our eyes. By this means, we both restrain the wanderings of our imagination, and the more effectually excite various holy affections in our hearts, suitable to the object of each mystery. For example, in reciting the first decade of the joyful mysteries, imagine yourself present with the Blessed Virgin, when the Angel Gabriel appeared, and declared to her the great mystery of the Incarnation; endeavor to keep your mind attentive to what passed on that occasion, while you are reciting that decade, and exercise in your heart such affections of love, adoration, thanksgiving, praise, or the like, as will naturally arise from a lively application of the mind to the love which Jesus Christ shows to you in that mystery. So also, in reciting the decade of the crucifixion and death of our Saviour, imagine yourself, as St. Francis of Sales advises, to be upon Mount Calvary, and that you there see and hear all that was done; or, if you will, imagine with yourself, that in the very place where you are, they are crucifying your Saviour, in such a manner as the holy Evangelists describe. Contemplate the Blessed Virgin at the foot of the Cross, all bathed in tears: address the *Hail Marys* to her, standing there in an agony of sorrow, and exercise in your heart such affections as the sight of sufferings so great naturally inspires. The same is to be said of all the other mysteries.

We begin each decade with the Lord's Prayer, to show that our intention is chiefly directed to the Divinity, from whom every good and perfect gift descends; and we end it with the doxology, to show that we offer up the whole to the glory of the adorable Trinity; but we repeat the *Hail Mary* oftener, because that is the prayer which contains the view and intention which is proper to this devotion.

The Rosary, when said with proper dispositions, is a powerful means to obtain favors from God. What vocal prayers can be more acceptable to God than those which are dictated and inspired by Himself, and used throughout the whole Church? What motives can incline Him more to mercy than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone we can receive any favor from God? How many public favors, attested by the Church in her public offices, have been obtained by this means! How many private graces are recorded to have been received from the same source! St. Francis of Sales, in attestation of its efficacy, says: "The beads are a most profitable way of praying, if you know how to say them in a proper manner." And we find it much praised, highly recommended, and daily practised by the most eminent Saints in the Church of Christ. It has been strongly recommended to the faithful by many Popes, who, to encourage us to practise it, have granted great indulgences to those who do so. Experience itself will soon convince all, who apply to it in earnest, how powerful a means it is to obtain our petitions from the Almighty.

(For devotions of the Rosary, see page 364.)

THE LIVING ROSARY.

IN consequence of some of the faithful not thinking it convenient to recite five decades of the Rosary daily, a devotion has been introduced, termed the "Living Rosary," which was approved and indulgenced by His Holiness Pope Gregory XVI. Fifteen persons, associated together for the purpose of reciting daily the entire Rosary, in the manner which we shall presently explain, constitute what has been designated as the "Living Rosary." Each circle of fifteen persons have a president, whose duty it is to distribute by lot a decade to each in his circle, and to receive the monthly offering, which is devoted to some pious or charitable object in the parish. During the month, and until the next drawing of mysteries, every member recites daily one decade of the Beads, meditating at the same time upon the mystery allotted to him. The person to whom the first mystery may be allotted, is to recite, previously to his decade, the Creed and Lord's Prayer, and the three first Hail Marys with which the Beads usually commence. In the daily recital of his decade also, as well as in his communions, each member should bear in mind, not merely his own individual necessities, but also those of his fellow-members.

THE ANGELIC WARFARE;

OR, THE GIRDLE OF ST. THOMAS AQUINAS.

THE Girdle is of white linen, about six palms in length: at one end it has two little loops, through which the other end is passed, so as to fasten it round the body. The part that goes round the body is flat, and rather thicker than a straw. The rest is divided into two strings, in which are formed fifteen knots at equal distances, denoting the fifteen Mysteries of the holy Rosary, to which the Saint was very devout.

So many graces were granted by God, especially in favor of purity, by the intercession of St. Thomas, and the touch of this sacred Girdle, that thousands of devout persons made for themselves Girdles of the same fashion, to wear around their waists. Father Camillo Quadrio, of the Company of Jesus, writes, "that if he had wished to tell all the graces received by the Faithful by means of the Girdle of St. Thomas, he would have filled whole volumes." St. Aloysius Gonzaga used to exhort his companions to a devotion to the sacred Girdle. St. Joseph Calasanctius did the same, and so did many other Saints. Many Popes confirmed the Confraternity of those who had a devotion to St. Thomas and to his Girdle, under the name of the Angelic Warfare. Benedict XIII. assigned for the Feast of the Angelic Warfare the 28th of January, the day consecrated to the memory of the Translation of the Body of St. Thomas, and confirmed the following Indulgences granted by Gregory XIII., Sixtus V., and other Popes. Finally, Pius VII. granted some others by an Apostolic Decree dated Rimini, May 8, 1814.

INDULGENCES GRANTED TO THOSE WHO ARE ENROLLED IN THE ANGELIC WARFARE.

A plenary indulgence.—1. On the day on which they shall be enrolled in the Angelic Warfare, if, with confession and communion, they propose to preserve the virtue of chastity, according to the condition of their own state.

2. On the 28th of January, the Feast of the Angelic Warfare, if, with confession and communion, they visit the church where their Confraternity is erected, and pray according to the intention of the Pope.

3. For saying every day, for the space of a month, the Prayer, *Chosen Lily*, &c., a plenary indulgence once a month, with confession and communion.

4. At the point of death, if with a penitent heart they in

voke the Most Holy Name of Jesus, with their heart if they cannot with their tongue.

A partial indulgence of seven years and seven quarantines, if, with confession and communion, they visit the church on the Feasts of Christmas, Easter, and Pentecost; of the Nativity, Presentation, and Assumption of the Blessed Virgin; on All Saints, the Conversion of St. Paul, and the Feasts of St. Gregory, St. Ambrose, St. Augustine, St. Jerome, St. Dominic, St. Peter Martyr, St. Vincent Ferrer, and St. Mary Magdalen, and in the Octave of All Souls.

An indulgence of one hundred days for every time that they shall say the prayer *Chosen Lily*, &c.

An indulgence of sixty days—1. For accompanying the Holy Viaticum, and if they are unable to do so, for saying one *Our Father*, and one *Hail Mary*, for the brethren of the Confraternity who have died, or one *Our Father* and one *Hail Mary* for the sick man.

2. For every time that they shall reconcile those who are at variance, and for any other work of mercy.

3. For any work of piety done according to the Institution of the Angelic Warfare, as to assist at Masses, Office, Meetings of the Confraternity, to say fifteen *Hail Marys* in veneration of the fifteen Mysteries of the Rosary, or the prayers given below.

4. For those who shall be present at the Conclusions and Theological Disputations according to the Doctrine of St. Thomas, maintained by those youths who are enrolled in the Angelic Warfare.

COUNSELS THAT ARE PROPOSED TO ALL THOSE WHO ARE ENROLLED IN THE ANGELIC WARFARE.

1. Custody of the eyes, readiness in driving away evil thoughts, and in avoiding all occasions of sin, of which the Saint had such a horror, that he used to say that "he would choose more willingly to remain in the pains of hell for ever, than commit a single venial sin with deliberate intention."

2. Not to suffer that in their presence unchaste words should be uttered, or impure books read, or dishonest songs sung: but then to correct the licentious, to insinuate to them a love of chastity, and to inspire them with a devotion to St. Thomas, and to exhort them to be enrolled in the Angelic Warfare.

3. Prayer: especially in temptation, to invoke the Most Holy Names of Jesus and Mary; to meditate often on the Passion of Jesus Christ, and so to imitate the Saint, who day and night studied in the book of his Crucifix.

4. Devotion to the Ever-Blessed Virgin Mary, which St. Thomas loved exceedingly to propagate. He preached at Naples for a whole Lent on the *Hail Mary*.

5. Humility: The same St. Thomas teaches us that God frequently permits falls into sins of impurity in chastisement of pride. Besides, it was by humbling himself before God habitually, that the Saint obtained the gift of so perfect a humility, that he never felt the stings of pride, as the Popes' Bulls assure us.

6. To frequent devoutly the Holy Sacraments, particularly Confession, directly after committing any grievous sin.

DEVOUT PRAYERS.

The Prayer that was said by St. Thomas Aquinas, prostrate before the Cross that he had himself marked upon the wall with the burning brand with which he repelled the last attack on his virginal purity; after which the Angels girded him with the Girdle of perpetual Chastity, a favor which his humility concealed until the approach of death, when he showed his confessor what had happened to him.

DEAREST Jesus! I know well that every perfect gift, and above all others that of Chastity, depends upon the most powerful assistance of Thy Providence, and that without Thee a creature can do nothing. Therefore I pray Thee to defend, with Thy grace, chastity and purity in my soul as well as in my body. And if I have ever received the impression of any thing sensible that can stain my chastity and purity, do Thou, who art the Supreme Lord of all my powers, take it from me, that I may with an immaculate heart advance in Thy love and service, offering myself chaste all the days of my life on the most pure altar of Thy Divinity. Amen.

PRAYER TO ST. THOMAS AQUINAS.

CHOSEN lily of innocence, purest St. Thomas, to thee who didst preserve ever fair thy baptismal robe, to thee who, being girded by two Angels, wast a true Angel in the flesh, to thee do I pray to recommend me to Jesus the Immaculate Lamb, and to Mary the Queen of Virgins, that I also, who bear about my loins thy sacred Girdle, may receive the gift of thy purity, and thus imitating thee upon the earth, I may be one day crowned with thee, O great guardian of my purity, amongst the Angels in Paradise.

Our Father, Hail Mary, Glory be to the Father.

V. Pray for us, St. Thomas.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, who has vouchsafed to defend with the blessed Girdle of St. Thomas, us who are engaged in the terrible conflict of Chastity, grant to us Thy suppliants, so by his help happily to overcome in this warfare the lascivious enemy of our bodies and souls, that being crowned with the lily of perpetual purity, we may deserve to receive from Thee, amongst the chaste bands of the Angels, the palm of bliss. Through Christ our Lord. Amen.

PRAYER TO BE SAID ON PUTTING ON THE SACRED GIRDLE, WHICH IS TO BE WORN DAY AND NIGHT.

GIRD me, O Lord, with the Girdle of Purity; and by the merits of St. Thomas extinguish within me every evil desire, so that I may remain continent and chaste until death. Amen.

All the young, particularly those who serve the Altar, or are students, would do well to join the "Angelic Warfare," and to preserve the devotion their entire life.

VARIOUS SCAPULARS.

There are some Scapulars which are worn out of devotion to the particular mystery represented, and to gain certain Indulgences, which can be obtained without special prayers; viz., the Black Scapular of the Seven Dolors, for which it is pious to say the Rosary of the Seven Dolors, or at least seven Aves.

For the Doctrine of the Church regarding the miracles piously believed to have been connected with the introduction of most of these Scapulars, see "Benedict XIV. on Heroic Virtue."

THE BLUE SCAPULAR OF OUR LADY IMMACULATE.

A person can obtain great and numerous Indulgences applicable to the souls in purgatory, as often in the day as he shall recite with great devotion and a contrite heart, six Paters and Aves, for the Pope's intention, three of which should be in honor of the Adorable Trinity, and three in honor of our Lady Immaculate.

THE WHITE SCAPULAR.

The White Scapular, miraculously bestowed by our Blessed Lady on the Friar Preachers, is given to the members of the Third Order, by the Dominican Fathers.

By a special privilege granted to Ireland, on account of the singular devotion to the Dominican Order, which existed in that country through the times of persecution, the White Scapular is given to the members of the Holy Rosary Sodal-

ity, although not members of the Third Order of St. Dominic, and without their incurring thereby any additional obligations; by a commutation of privileges this privilege has been extended to England, and exists now throughout the whole of each province.

THE SCAPULAR OF THE PASSION, AND OF THE SACRED HEARTS OF JESUS AND MARY.

On the evening of the Octave of St. Vincent of Paul, July 26th, 1846, our Lord appeared to a Sister of Charity, at Paris, while she was praying at chapel, before the hour of Benediction. He held in His right hand a scarlet scapular, suspended by two ribbons of wool of the same color. On one side He was represented crucified; the instruments of the Passion lay at the foot of the Cross; round this representation was written: *Holy Passion of our Lord Jesus Christ, save us!* On the other side was traced the image of His Sacred Heart and that of His Blessed Mother; a cross was between the two, and around was this inscription: *Sacred Hearts of Jesus and Mary, protect us!*

He appeared to her on several other occasions. On the feast of the Exaltation of the Holy Cross, she heard these words: *Whoever shall wear this Scapular shall receive every Friday a large increase of Faith, Hope, and Charity.*

☞ The Scapular must be blessed by some priest having faculties for so doing.

Indulgences:—1. A plenary Indulgence every Friday, to all who (in addition to the usual conditions) meditate devoutly in the Passion of our Lord. 2. An Indulgence of three years and three quarantines every day, to all who, with a contrite heart, meditate for half an hour on the same mystery. 3. An Indulgence of two hundred days to all who kiss the scapular in a spirit of compunction, and recite this prayer: *Help Thy servants, we beseech Thee whom Thou hast redeemed with Thy precious blood.*

(See Hymn, page 517.)

There also many Indulgences attached to the confraternities of the *Blessed Sacraments, Holy Family, Bona Mors,* Christian Doctrine, Sacred Heart of Jesus, Holy Trinity, &c.*

Every person should according to his devotion and the advice of his confessor enter two or three of these Confraternities; and if he were to approach holy communion several times in the week, he might through the means of these confraternities, and the Indulgences attached in this country to many festivals, always hope to gain a Plenary Indulgence, supposing his desire of perfection were sincere and that he fulfil the conditions generally required, of prayer in a church where mass is said, for the Pope's intention; and of alms—he should moreover always recite after his communion with great devotion the indulgenced prayer before a crucifix "En Ego." (See index.)

Persons of either sex sincerely desiring to aim at perfection and according to their ability practise penance, would do well to enter the Order of Penance of St. Dominic, it will not interfere with the duties or innocent

* See devotions proper for all the above in index at the end.

amusements of social life, whilst affording some of the helps and many of the spiritual privileges enjoyed by members of religious orders. This Third Order of St. Dominic has been the fruitful mother of Saints, called in ancient times the militia of Jesus Christ; its brothers and sisters are especially bound to maintain the Catholic Faith and to practise under obedience the works of mercy.

(See Manual of the Order.)

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

THE object of this association is to assist, with alms and prayers, the missionaries of the Church in foreign countries. The prayers are a *Pater* and *Ave* each day. It will suffice to say for this intention the *Pater* and *Ave* of the morning and evening prayers, and to add the invocation "St. Francis Xavier, pray for us."

The Indulgences, applicable to the souls in purgatory, are 100 days each time that the prescribed prayers, with a contrite heart, shall be said, or a donation to the missions or any other charitable work performed, and a plenary one, on the feasts of the Finding of the Cross, of St. Francis Xavier, or any day within their octaves; or on any day once a month, provided the prayers be said, and the usual conditions complied with.

CONFERENCE OF ST. VINCENT DE PAUL.

IF there be established within your parish a conference of this admirable and wide-extended confraternity, if it be possible for you to render even the slightest service as an "active member" and the manner of your life edifying, be sure not to neglect to embrace and persevere in a society which is calculated to do so much good and encourage all the works of mercy. If you cannot be an active member, do not fail to become an honorary member; besides the spiritual privileges enjoyed by the members, indulgences can be obtained by regular benefactors, who are unable to join.

(For prayers see page 488.)

INDULGENCED CROSSES AND MEDALS.

WHEN crosses or holy medals are duly blessed by a specially empowered priest, indulgences may be gained by those who piously wear them, or who devoutly

pray before them, whether they recite the Divine Office, or that of the Blessed Virgin Mary, or the seven penitential psalms, or are accustomed to teach catechism, or perform other works of piety. Besides many partial indulgences, they can, on the usual conditions, gain plenary indulgences, on the principal festivals of our Lord and of the Blessed Virgin Mary; also a plenary indulgence at the hour of death on condition of saying, or at least devoutly repeating in the heart, the holy name of Jesus.

THE WAY OR STATIONS OF THE CROSS.

INSTRUCTION.

AMONG the practices of devotion which have been instituted in honor and in remembrance of the passion of our Divine Redeemer, that called *The Way of the Cross*, deservedly holds the first place. Few among us may ever be allowed to visit those holy spots where our Saviour wept and bled, and died for our sins. But the ever-watchful goodness of our venerable Mother, the Church, has made provision for the piety of her children. Within our churches we may meditate upon His sufferings and His love. We may accompany Him through all the scenes of His adorable passion, with as much profit to our souls, and with as much honor to His blessed name, as if we were actually kneeling in the garden of olives, or mingling our tears with the sacred dust of Calvary.

Our Saviour has declared, by several revelations, that no devotion is more pleasing to Him than that which we have to His passion and death. Blessed Louis of Blois assures us that our Saviour revealed to St. Gertrude, that as often as any one should with devotion look upon a crucifix, so often should he be amorously looked upon by the benign mercy of God. Another author says that a certain person, desiring to know by what devotions he might best please Almighty God, our Saviour appeared to him carrying His cross, telling him that it was by jointly bearing His cross with Him, and never to lose the remembrance of it; by often speaking of this cross, by hearing it spoken of, by looking frequently upon it, and by sharing in his passion by some exterior mortification. St. Mary Magdalen, that incomparable lover of Jesus Christ crucified, having retired into that famous solitude of St. Baume, and having begged of our Lord to make known to her in what exercise He desired she should chiefly be employed to become the more

agreeable to Him, and thereby daily testify her love to Him, our Saviour sent an angel to her with a cross in his hand, which he placed at the door of her cell, telling her that she should ever have that cross before her eyes, and that she ought to be continually taken up with the consideration of the mysteries that were wrought upon it; which she did for the space of the thirty years she lived afterwards.

We read of St. Bridget, that when she was but very young, our Saviour appeared to her nailed to the cross, and quite covered with blood, which He seemed then to have newly shed; and from that time she ceased not continually to meditate on the passion of the Son of God, which she scarce ever did without many tears. We likewise read in the life of St. Francis, that having three times opened the Missal, there to learn evangelical perfection, by a particular providence of God he always opened it at the Passion of Christ, as if God would have thereby said to him, You seek the means of making yourself perfect, and of pleasing me; it is by giving yourself to the contemplation and imitation of my sufferings. Upon that same account, the cross was shown to that holy man seven several times, as the pattern he ought to follow; and to load him with favors, our Lord appeared to him in the form of a crucified seraph, and imprinted the marks of His five wounds upon him, with so tender a devotion to His passion, that constantly whenever he thought of it afterwards, he broke out in sighs and lamentations, and melted into tears. But what need have we to search for revelations to prove the excellency of the devotion to the passion of Jesus crucified? Does not the holy Scripture teach us that our Saviour thought continually on His passion and death? "Dolor meus in conspectu meo semper!" Do we not read it in the gospel, that it was the subject of His discourse to His Apostles and disciples, even so far as to speak of it to Moses and Elias, in the midst of the glory of His transfiguration on Thabor? And did He not carry with Him His five wounds to heaven, to have before His eyes the marks of His passion for a whole eternity? Remark the assertion of St. Paul. Did he not profess that he knew nothing but Christ crucified? In what did he glory but in the cross of our Lord Jesus Christ?

Let us conclude the motives with the words of the seraphical St. Bonaventure, who ever had the image of a crucifix before his eyes, which he called his library: "I will," he says, "take my repose in the sacred side of my Saviour; I will there watch, read, pray, drink, eat, and treat of all my affairs; I will there speak to His heart, and shall obtain of Him whatever I please."

To obtain the indulgences attached to this devotion, the following conditions must be observed:

1. *The Way of the Cross* should be regularly established, and with the approbation of the Ordinary.

2. The Fourteen Stations should be visited in order, as indicated by the pictures or images, arranged in the church for that purpose.

3. At each station we should meditate, for at least a few moments, on the sufferings of our Redeemer therein represented, and endeavor to excite within our hearts love for Him, and sincere sorrow for our sins. To which it is usual to add a Pater, Ave, and Gloria.

4. We should be in the state of grace; yet even the most unhappy or guilty sinner may with confidence enter on this *Holy Way*, if it be only with a contrite heart. He will not have followed his suffering Redeemer long, before tears of repentance and resolutions to change his life will be the blessed reward of his humble piety. This exercise may be also very appropriately directed to obtain relief for the suffering souls in purgatory.

5. The indulgences, plenary and partial, granted to the *Way of the Cross*, are very extensive. Even the sick, and persons at sea, can gain them in their own chambers, by performing the prescribed devotions, with a crucifix blessed for that purpose. To gain the plenary indulgence granted to performing the stations, it is not necessary to confess and communicate, but only to be in a state of grace.

(For devotions of the Way or Stations of the Cross, see page 385.)

TEMPERANCE GUILDS.

IN many places guilds have been established for the purpose of breaking through the drinking customs so fatally prevalent in this country. In these Temperance Guilds the faithful pledge themselves before the altar of God to abstain either entirely or partially from the use of intoxicating drinks, and to discourage all intemperate and disedifying customs. They place their holy resolutions under the patronage of our Blessed Lady immaculate, and also of St. John Baptist, who, for the sake of penance, abstained from all intoxicating drinks through his entire life. Wearing the medal of their guild, the members approach the Holy Sacraments on particular feasts, and as much as possible on the fourth Sunday of each month, to obtain from Almighty God the grace of fortitude to enable them to persevere in

the holy penance they have undertaken. The attention of the faithful is earnestly invited to the holy association of the *Truce of the Cross*, p. 245.

GUILD HYMN.

Hail! Sweet Temperance.

HAIL! sweet temperance, how we love thee;
With thy praise our voices ring,
And of joys to those who pledge thee
Round God's altar we will sing.

We'll abstain; religion calls us
To a life of joy and peace;
Now no more false friends shall tempt us,
Now, O God! our sin shall cease.

Baptist meek, and Star of Ocean,
Patrons of our holy guild,
Hear our pledge, help our devotion,
On your aid our hopes we build.

To Thy priests, O dearest Jesus,
We'll confess our faults and sin;
At communion Thou wilt bless us,
Thus eternal joys we'll win.

Free from crime and all its sorrow,
O'er us angels watch all night;
Holy Mass comes with each morrow,
Bringing blessings to our sight.

God of love we'll ever thank Thee
For the joys which we have found;
Bless Thy guild, we humbly ask Thee
Till with peace all hearts abound.

On Novenas.

IT is a pious practice, to prepare the soul for the celebration of great festivals, by special devotions carried on for nine days previously (a novena) ending with a more than usually fervent communion in which our Lord is implored through the mystery or the saint honored to bestow upon us (or upon the friends for whom we pray) some grace special to the solemnity celebrated. Families or friends can unite together in such a novena, selecting from this book, a psalm, a hymn, prayer, or litany, adapted to the mystery or saint commemorated and the grace supplicated for: should there not be in this book a devotion to the particular saint whose intercession is sought, hymns and prayers have been provided which can be directed to the saint in whose honor the novena is made.

(See psalms, hymns, and prayers in table of contents.)

THE TIMES OF NOVENAS AND OTHER DEVOTIONS WHICH MAY BE PERFORMED AT DISCRETION.

☞ In the following table, the feasts fall on the day following the close of the novena: many persons are accustomed to continue their devotions throughout the whole octave of the feast in addition to the novena. Numerous indulgences are attached to these devotions.

Novenas.	*Time.*
Holy Name of Jesus	Nine days before the 2d Sunday of Epiphany.*
St. Thomas Aquinas	Nine days before the 7th of March.
St. Patrick	Begins Mar. 8, ends Mar. 16.
St. Joseph	Begins Mar. 10, ends Mar. 18.
Annunciation of the B.V. Mary	Begins Mar. 16, ends Mar. 24.
St. Vincent Ferrer	Begins Mar. 27, ends April 4.
St. George	Begins Apr. 14, ends Apr. 22.
Holy Ghost	Nine days before Whit-Sunday.
Sacred Heart	Nine days before the Feast of the Sacred Heart.
St. Aloysius Gonzaga	Begins June 12, ends June 20.
St. Peter and St. Paul	Begins June 20, ends June 28.
B. V. Mary of Mount Carmel	Begins July 7, ends July 15.
St. Mary Magdalene	Begins July 13, ends July 21.
St. Anne	Begins July 17, ends July 25.
St. Dominic	Begins July 26, ends Aug. 3.
Assumption of the B. V. Mary	Begins Aug. 6, ends Aug. 14.
St. Michael and Angel Guardians	Begins Sep. 20, ends Sep. 28.
Feast of all Saints	Begins Oct. 23, ends Oct. 31.
St. Andrew	Begins Nov. 20, ends Nov. 29.
St. Francis Xavier	Begins Nov. 24, ends Dec. 2.
Immaculate Conception of B. V. Mary	Begins Nov. 29, ends Dec. 7.
Nativity of our Lord	Begins Dec. 16, ends Dec. 24.

DEVOTIONS DURING A WHOLE MONTH.

January	The Holy Infancy.
February	The Holy Trinity.
March	St. Joseph.
April	The Holy Ghost.

* Or a triduo on the three last days of the year: January 1st being the chief festival of the "Confraternity of Jesus."

May.....Blessed Virgin Mary.
June.....Sacred Heart of Jesus.
July.....Precious Blood of Jesus.
August.....Sacred Heart of Mary.
September.....The Cross.
October.....The Holy Angels.
November.....The Souls in Purgatory.
December.....The Immaculate Conception.

For ten days following December 23d, and for three days following March 15th, some priests publish in their parishes the "*Truce of God*," and give to every person, willing to receive it, a printed paper, containing a promise to abstain on those days from all intoxicating drinks (some grant a very small allowance) as an offering of love to Jesus Christ and St. Patrick to atone for all profanations of those holy seasons.

Gobernance of Speech.

A PREPARATION FOR HOLY COMMUNION.

WHEN we receive the Blessed Sacrament, our Lord crosses the threshold of our lips, and passes over the tongue that has so often offended Him; surely, therefore, should we make an unceasing effort to lessen the sins of our lips. Many receive their Lord on the very instrument with which they wound Him. The calumniator or the detractor stabs his Lord in the person of his neighbor, and then folds his arms, and bows his head, and looks pious; and kneels to the altar to receive the God of Justice and of Charity. Alas! to receive His Judgment. Consider the guilt of Detraction, and the still deeper guilt of Calumny, for neither Bishops or Priests, Parents or Benefactors, are spared by the reckless pleasantry, or the wanton gossiping, of the detractor. No matter what works of mercy are thereby injured, what sacred confidence destroyed, what scandal engendered. The anointed character of the Priesthood, the venerable years of a parent, inspire no compunction in the breast of the destroyer of reputations, nor lays restraint on the lips of him who will blast the fair fame of unprotected and confiding youth, sully the white hairs of age, and drag forth the memories of the departed from the silent sepulchres of the past. The detractor goes to confession, and accuses himself of speaking rather slightingly of others, and he kneels to receive his sacrilegious communion whilst the miseries and sins he has caused are festering in many a once peaceful home. He makes no restitution for sins of others, promulgated, or exaggerated, or invented, whether by his malice or his levity, and remember, whether the injury has been done by a joke, or by way of gossip, or by a sneer, or by a suppression of truth, or an insinuation, until the wrong done has been repaired, there is no mercy for him. He dies, and the spectres of those he has wronged haunt him in his friendless, helpless agony.

The detractor should be avoided, separated like a leper: the tongue of the detractor is the serpent's tongue: he bites, he wounds in secret, his weapons are behind his teeth, his tongue is a two-edged sword which amongst those who suppose themselves his friends, bears trouble, and sorrow, and ill will. The detractor is like a spy who seeks out the weak places of a citadel by stratagem, that he may plunder in secret the house of his acquaintance. A coward and yet perfidious, malicious but unseen, he enjoys in privacy the

misfortunes he produces. He strikes in the dark, and he cares not what friendship cools, what hope decays, so long as he gratifies either his spite, or envy, or conceit, or folly. The tongue is the instrument of the reason, of the will, of the imagination, of the heart; from it should flow words of charity and of truth, causing joy and knowledge. Remember, "If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain." Therefore, strive most diligently and unremittingly to repair the injury you have done, and in future not only set a watch upon your lips to avoid sin, but obtain power over your speech by the regular exercise of the penance, and self-discipline of holy silence. Many a devout person who never sins much in speech, is guilty of small breaches of charity, through some little vanity or levity, and these idle words take away the fervor of many a Holy Communion.

☞ Practical instructions for Holy Communion, see below. Devotions before, p. 180. Devotions after, p. 228. Devotions for frequent Communion, p. 518. Mass before, p. 258. Mass after, 268. Visits to the Blessed Sacrament, p. 504. Offering to Jesus on the altar, p. 268.

Sacrament of the Holy Eucharist.

PRACTICAL INSTRUCTIONS FOR MAKING A GOOD COMMUNION.

THE Holy Eucharist is the true Body and Blood of Jesus Christ, true God and true man, under the appearances of bread and wine. "The bread," says Jesus Christ, "that I will give, is my flesh, for the life of the world" (St. John vi. 52). And at His last supper, "He took bread, and blessed, and broke, and give to his disciples, and said, Take ye, and eat, this is my body. And taking the chalice, he gave thanks, and gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many unto remission of sins" (St. Matt. xxvi. 26, &c.)

Our Blessed Redeemer, having thus instituted this adorable sacrament, ordained His Apostles priests of the new law, and gave to them and their lawful successors power and authority to do what He had done, that is, to change bread and wine into His sacred Body and Blood. This change, which is called *Transubstantiation*, is effected by these divine words of our Redeemer, "This is my Body, this is my Blood," which the priest in the Mass, at the consecration, pronounces in the name and person of Jesus Christ. It is God Himself who works this wonderful change by the ministry of His priest. When, therefore, the words of consecration are pronounced, we believe that the whole substance of the bread is changed into the Body, and the whole substance of the wine into the Blood of Jesus Christ. And as Jesus Christ is now immortal, and cannot be divided, He

is truly present, with His true Body and true Blood in a glorified state, whole and entire, both God and man, under the appearance of bread, or under the appearance of wine.

Let *a man prove* (or try) *himself*, says St. Paul (1 Cor. xi. 28), *and so let him eat of that bread*, &c. This proving or trying yourself is the first and most necessary preparation for the holy communion, and consists in looking diligently into the state of your soul, in order to discover what indispositions or sins may lie there concealed, and to apply a proper remedy to them by sincere repentance and confession; lest otherwise approaching the Holy of Holies with a soul defiled with the guilt of mortal sin you become *guilty of the body and blood of the Lord, and receive judgment to yourself, not discerning the body of the Lord* (1 Cor. xi. 29). For this reason you must go to confession before communion, in order to clear your soul from the filth of sin.

The person that is to receive the Blessed Sacrament must be fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken any thing, though ever so little, after twelve o'clock at night, you must by no means receive that day, except in the case of danger of approaching death, when the Blessed Sacrament is received by way of Viaticum.

The Sacrament of the Holy Eucharist is the greatest of all sacraments, and was instituted by our dear Lord on the evening of His Passion and Death. It is the true body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine; so that, whoever receives it, feeds upon Jesus Christ Himself, and is nourished by His most holy flesh and divine blood. Of this our dear Redeemer Himself assures us when He says, "he that eateth my flesh and drinketh my blood, abideth in me, and I in him." How wonderful that God should love us to such a degree as to conceal Himself under the sacramental species in the Holy Eucharist in order to become our food! What a mystery of ingratitude it is, that Christians should treat our loving God with coldness and indifference in this very Sacrament, by which He proves to us how efficaciously and excessively He loves us!

This divine Saviour has no need whatever of men; and yet He counts it as nothing to remain for their sakes shut up within a Host to the end of the world, so greatly does He love mankind, so alive is He to the pleasure of dwelling in their company. Men on the contrary, cannot remain faithful to Him without Him, and yet they think little of His love in

remaining with them. So little do they love Him, so little account do they make of Him, so little care they to unite themselves to Him, and to receive Him in His Sacrament; whereas He all the while is ardently longing to enter into our hearts.

Many Christians, through a culpable negligence, many others because they will not give up sinning, and many, too, through a weakness of spirit, come but seldom to receive their Lord in the Sacrament of the Holy Communion. Not to communicate because of imperfections, is the same as refusing physician and medicine because we are subject to many infirmities. Not to communicate because you are not a saint, is to turn that which is only the effect of this Sacrament into the preparation for it: and in this way you will never arrive at real sanctity. Not to communicate because you are living in sin, is to wish to go on loving sin, and to refuse ever to come out of this state of perdition. If a man has religion enough not to wish to make a bad communion, let him have too the courage and resolution to remove that which prevents him from approaching the holy Table. But this is the very thing which frightens bad Christians. They must prepare themselves, and this preparation offends and torments them. They must give up certain pleasures, keep aloof from certain occasions, break off certain habits, mortify their senses, renounce, in short, their darling sin; and to do this grieves them; and so long as they keep away from this Sacrament of life and grace, they are going headlong into everlasting death. Have the most lively faith, and the most profound reverence for this great Sacrament; but instead of making up your mind to keep away from the Holy Communion, resolve to reform your manner of life, to renounce and abandon sin and evil customs, in order to make yourself less unworthy to receive the Bread of Angels. All the Saints have ever looked upon the Blessed Sacrament as the richest treasure of grace, and have derived all their strength, and fervor, and sanctity from it. Ah! if you also wish to prove, to the great benefit of your soul, the immense blessings of this sweet Sacrament—if you wish for strength to overcome the enemies of your salvation—if you desire an abundance of grace to keep you from falling into sin—if you long for fervor and courage to enable you to walk in the path of God's commandments, go often to Communion. Look at each Communion as the most precious moment of your life, and have a most ardent longing for this Divine food. But, at the same time remember that he who eats of it unworthily, eats his own condemnation.

Therefore, remember that besides the natural fast, which

you must observe with the greatest care *from the midnight preceding your communion*, it is absolutely necessary for you to be in a state of grace: that is, you must have your conscience free from mortal sin; and therefore if you are in mortal sin you must make a good confession, otherwise you will commit a sacrilege. If you are conscious only of venial sins, you are not obliged to confess these, though it is well to do so; as also it is a defect not to endeavor to clear yourself of every venial sin, as far as you can, both on account of the reverence which is due to the most Holy Sacrament, and in order that you may reap greater fruit from it; so that if at any time you are not able to confess, make at least an act of contrition, and pray our Lord Jesus Christ to cleanse your soul by His precious Blood.

But this is not sufficient to dispose you to perform so holy an action, and to cause you to do it well and with abundant fruit. It is fitting, therefore, to make beforehand a fervent preparation, by enlivening your faith with devout reflections and meditations, by thinking seriously of that great Lord whom you are about to receive, and by exciting yourself to devout affections of adoration, hope, love, desire, humility, and repentance, which for your greater convenience are here given you. Do not confine your preparation to those few moments which precede your communion after you have come into church, but endeavor to think of it the day before, and at night before you retire to rest; and when you wake during the night, try to think:—*I am going to communion; I am going to receive Jesus my Redeemer, my Father, my God.*

Remember that Jesus Christ, in instituting the Blessed Sacrament, and leaving this precious pledge of His infinite love, desired that, as often as the Divine mysteries should be celebrated, and His most holy Body received therein, a particular remembrance should be had of Him and of all He has done and suffered for us. When therefore you desire to receive Jesus in the Blessed Sacrament, you should call to mind the passion, cross, and death of our dear Redeemer; and remember His Precious Blood which flowed from His veins at the cost of so much suffering, and which, with such love He give us to drink in the sweet Sacrament of the Altar.

St. Charles, St. Philip, St. Francis of Sales, and other Saints, recommend us to go to Holy Communion once a week. Do you attend to this wholesome counsel, and get permission from your Confessor, and do not without necessity break through a rule which you will find of such advantage to your soul.

One means of making a good use of frequent communion,

is to put before you some holy object for which you will make a certain number of communions, renewing your intention each time.

DIRECTIONS FOR THE TIME OF HOLY COMMUNION AND FOR THE THANKSGIVING.

GO to Communion full of the love of God, and with great humility and modesty, keep your eyes cast down, your arms resting on your breast in the form of a cross; modestly raise your head, and with respect and in a becoming manner, open your mouth, and let your tongue receive the Blessed Sacrament. Remember that by one communion well made you may become a saint, because you receive within you the Holy of Holies, nay, Holiness itself. Jesus Christ, while upon earth, touched with His hand a dead person who was being carried out to burial, and the dead arose. A woman did but touch the hem of His garment, and was cured at the very moment. The virtue which then went forth from Jesus Christ has not become weakened; its power is not less; His goodness is not exhausted. Nor do we merely touch the hem of the Saviour's garment in communion, but we receive and eat His Adorable Body and Blood. What wonders then may take place, what blessed effects be produced in one who communicates worthily!

When you have, therefore, received the Sacred Particle upon your tongue, try and swallow it as soon as you can, and with your eyes cast down, and in great recollection, adore within your breast the Infant Jesus, and the Sacred Heart of Jesus crucified. Remember that it is a defect not to pass at least a quarter of an hour in thanking Jesus Christ, who remains within you in the Holy Sacrament for about that time; that is, as long as the sacramental species remain. And as it is recommended that you should endeavor to pass the remainder of the day on which you have received communion as recollected as possible, how much more should you try and pass that first quarter of an hour as well as you can.

This is the time, said St. Teresa, to obtain every good thing from Almighty God.

(For Instructions on First Communion, see page 109.)

PRAYERS BEFORE COMMUNION.

(*May be used at Mass.*)

OFFERING OF THE HOLY COMMUNION.

I OFFER my Communion, O merciful Father! in memory of the Passion and Death of Thy dear Son, my Divine Redeemer, to enter into His views and designs, to accomplish His most holy will, to love Him with more ardor and perfection: to participate in the merits of His labors and sufferings; to acquire His spirit; to imitate His virtues; to model my life on his; and to make to His adorable heart a public reparation for all the sacrilegious communions, irreverences, and profanations, which are committed against Him in this august sacrament of His love. I offer it, O God of unbounded liberality! to thank Thee for all the graces Thou hast bestowed on mankind, particularly for all those Thou hast conferred on Thy blessed Mother, as likewise on the Angels and the Saints, especially on my Angel Guardian and holy Patron. I offer it also for the triumph of our holy religion, for our Holy Father the Pope, the exaltation of the Catholic Church, for all Bishops, Priests, and Religious, the conversion of infidels, heretics, and schismatics, and all those who are in the unhappy state of mortal sin; also for the necessities of my relatives, friends, associates, benefactors and enemies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory; and for all those for whom I am bound to pray; and I also desire to enter into all the intentions requisite for gaining the indulgences which are held forth by the Church to worthy communicants.

ACT OF FAITH.

THOU hast declared, O Eternal Truth! that Thou art really present under these lowly elements, which present nothing more to my senses than the appearances of mere material bread! I believe it most firmly, and require no other assurance than Thy own divine words. Yes, I openly confess that it is Thou Thyself I am going to receive: Thou who, born for my sake in a stable, wert pleased to die for me on a cross: and who, glorious in heaven, art still concealed under these mysterious veils. I do not desire to behold Thee; for were I to touch Thy wounds, and, like St. Thomas, examine Thy sacred side, I could not exclaim with more confidence than I now do, Thou art *my Lord and my God.* Wert

Thou to speak to me from this very tabernacle, Thy voice would affect me less than that which resounds in Thy gospel, I submit entirely to the obedience of faith; and were I to die a thousand deaths in testimony of this truth, I remain immovable in this declaration: *Thou art really a God hidden, a God Saviour. I do believe, Lord; help my unbelief.*

ACTS OF CONTRITION.

1.

AH, my God! I am not so happy as to possess an innocent and pure heart: this Thou alone canst create; it must be the work of Thy all-powerful grace. Alas! I have no trace of that precious innocence which makes some happy souls so acceptable in Thy sight, but at least I hope that my heart is truly contrite and humble, and as such that Thou wilt not despise it, nor reject the offer of its affections. O my God! I sovereignly detest my sins, because they are displeasing to Thy divine Majesty; they are always in my sight, and the bitterness of my regret serves as a continual punishment for my rebellion against Thy holy law. Look, O Lord! on the face of Thy Christ, Thy only beloved Son, in whom Thou art well pleased; remember the labors of His penitential life, the bitterness of His sacred passion, the anguish of His ignominious death. I offer Thee His infinite and superabundant merits, that Thou mayest mercifully pardon my crimes, and take not vengeance of my manifold offences. Ah! divine Jesus! why cannot I participate in that mortal anguish which overwhelmed Thy soul in the Garden of Olives, when Thou didst present Thyself to Thy Eternal Father as a Victim of atonement to His offended justice? I unite my feeble sorrow to Thine, and firmly resolve, with Thy divine assistance, to do every thing in my power to prevent future relapses, and to suffer every affliction in expiation of my former transgressions. Remove from me, O Lord, all dangerous occasions of sin, and assist me with Thy powerful grace; should my passions at any time rebel against Thy holy law, shorten my days if necessary, and prevent by my death the only evil I dread, that of offending Thee mortally. But I do not merely detest the grievous offences of my sinful life, I abhor every thing that could have displeased Thee in the slightest degree, or that could have impeded the course of Thy grace; for Thou art infinitely deserving of all my love, and of the utmost fidelity in Thy service. I hope Thou hast already cleansed my soul from the stain of sin in the Sacrament of Penance, but I

desire to become still purer in Thy sight: vouchsafe, then, to *wash me yet more from iniquity, and cleanse me from my sin. Create a clean heart in me, O God, and renew a right spirit within my breast.*

2.

TO transform a soul so defiled as mine, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in Thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain Thy favor, grounded on Thy infallible promise, viz.—*That Thou wilt never despise a contrite and humble heart.*

But, even if the enormity of my sins had not exposed me to Thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God! do not upbraid me with mine iniquities, they are always in my sight; and the bitterness of my regret for having committed them, shall serve as a continual punishment of my baseness. Ah, my Redeemer! though I cannot suffer such an excessive degree of anguish as Thou didst during Thy agony in the garden of Gethsemane, when, in a bloody sweat, Thou didst offer Thyself as a Victim to the Eternal Father; yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with Thy grace, O Lord, and remove every occasion of sin at a distance from me. O my amiable Saviour! inflamed with Thy love, I am fully resolved to avoid every fault that may in the least displease Thee, or diminish the influence of Thy graces. *Create a clean heart in me, O God; and renew a right spirit within my breast.*

ACTS OF HOPE.

1.

THOU comest to me, O my divine Redeemer! Thou seekest to become my Guest, and to abide in the inmost recesses of my soul. What may I not expect from Thy excessive goodness and unbounded liberality! I present myself before Thee with all the confidence which Thy tenderness inspires. I come on Thy gracious invitation, and

confidently hope that Thou wilt enlighten, comfort, and strengthen me; for art Thou not, O Divine Lord! the master of my heart? and when shall that heart be more absolutely under the influence of Thy grace, than when Thou shalt have taken possession of it by Thy sacramental presence. *It is good to trust in the Lord.*

2.

O SOVEREIGN Lord of heaven and earth, shall Thy exalted grandeur discourage and confound Thy unworthy creature? Shall I flee from the face of Him in whose presence the pillars of heaven tremble, and before whom the angelic choirs are not found spotless? No, omnipotent Goodness! Thou hast created my soul for Thyself, and it can never be satisfied without Thee; and though I tremble at the sight of my unworthiness, yet the remembrance of Thy infinite goodness fills my soul with consolation and hope. I will then unite myself to Thee, who art my Lord and my God, the Friend and Saviour of my soul. Oh! send forth Thy Spirit; prepare Thyself the heart Thou hast chosen for Thy tabernacle, and for the repository of Thy sacred, adorable Body. Like the idols of Egypt, let my passions fall prostrate and be annihilated at Thy approach; let the mountains of my pride crumble at the view of Thy profound humiliation; and let Thy divine example teach me to be meek and humble of heart, that in Thee, and by Thee, I may find rest to my soul. *Show forth Thy wonderful mercies.*

3.

HAVE mercy on me, O God, according to Thy great mercy; and, according to the multitude of Thy tender mercies, purify my soul from every stain, from the least blemish; adorn it with every virtue, that I may be less unworthy of Thy inconceivable condescension and goodness. *In Thee, O Lord, have I hoped: let me never be confounded.*

ACTS OF HUMILITY.

1.

WHO am I, O God of glory and majesty! who am I, that Thou shouldst deign even to look on my unworthiness? Whence am I honored with this unspeakable favor that my Lord and my God should come in person to visit me? How shall I, a sinner, a worm of the earth, a mere contemptible nothing, venture to approach the God of all

sanctity? How shall I presume to eat the bread of angels? Ah, Lord! I do not deserve this mark of Thy predilection, this additional proof of Thy tenderness and love. The consideration of Thy exalted greatness and my profound misery, penetrates me with awe and confusion. I have not words to express the sentiments of my heart. With the utmost sincerity, I can only declare the extent of my unworthiness, and admire that infinite goodness which induces Thee to stoop to the lowest and basest of Thy creatures. O compassionate Lord! Thou knowest all my wants, and Thou art desirous to relieve them: for this purpose Thou hast expressly invited me to approach Thy altar, and to become a guest at Thy sacred banquet. Behold, I come on Thy invitation; I present myself before Thee with all my necessities and miseries, acknowledging that I am but dust and ashes, and infinitely unworthy that Thou shouldst enter under my roof. *Whence is this to me? What is man*, O Lord, *that Thou art mindful of him, or the son of man, that Thou visitest him?*

2.

IN humility of heart I approach Thy holy altar, O my God. to implore Thy mercy and assistance. I adore Thee, divine Jesus, really present in this Sacred Host; I acknowledge my unworthiness to receive Thee; yet, encouraged by Thy goodness, I venture to follow the impulse of my heart, which powerfully attracts me to Thee. "O Lord of Hosts, how lovely are Thy tabernacles! my soul longeth and fainteth" for Thy possession; for "blessed is the man that trusteth in Thee."

Humbled, O Lord, at the view of my many miseries, and convinced of my weakness—yet animated with a sincere desire of repairing my past ingratitude—I fervently implore Thy powerful assistance, for, "strengthened by Thee, I can do all things;" with humble confidence I approach Thy altar, "for with Thee is the fountain of life, and in Thy light I shall see light." Come, then, O blessed Jesus, take possession of my heart, in this adorable Sacrament. Come, and give efficacy to my resolution, of living henceforth but for Thee, and of devoting all my faculties to the promotion of Thy glory. May Thy love be the end of my existence, and the only motive of all my actions; may it be my guide amidst all the dangers of the world; may it be my light in perplexities, and my counsel in doubts; may it forcibly detach my affections from earthly things. O adorable Jesus, can there be any real comfort but in Thy service, any unalloyed happiness but in the possession of Thee? May I

henceforth prove my conviction of this truth by constant fervor and undeviating fidelity!

ACT OF DESIRE.

O MY God, my joy, my life, my treasure! hasten the moment which my heart desires. Come, O amiable Jesus! come, and delay no longer. Come, to purify, to sanctify, and inflame my soul. When shall I have the happiness to be truly Thine? When, O infinite Charity! shall I live only by Thee and for Thee? Come, and work this miracle of mercy, in giving Thyself wholly and entirely to Thy unworthy creature. O my Sovereign Beatitude! disengage from this moment my heart from the slavery of its passions and vices; adorn it with Thy virtues, and extinguish in it every other desire but that of loving and pleasing Thy Divine Majesty. Let others sigh after the false enjoyments of this life; for my part, nothing without Thee, in heaven or on earth, shall ever content the desires which Thou Thyself hast excited; for what have I in heaven, and besides Thee, what do I desire on earth? Let me see Thee, love Thee, seek Thee alone, O God of my heart, my consolation, my life, my happiness, and my all.

ACT OF LOVE.

O DIVINE JESUS! the God of my heart and the life of my soul! as the hart pants after the fountains of water, so does my soul pant after Thee, the fountain of life, and the ocean of all good. I am overjoyed at the happy tidings, that I am to go into the house of the Lord; or rather, that our Lord is to come and take up His abode under my roof. O happy moments! when I shall be admitted to the possession of the living God! Oh, come, divine Jesus! and take full possession of my heart for ever. I offer it to Thee without reserve, and I desire to consecrate it to Thee eternally. I love Thee with my whole heart and soul; at least I desire to love Thee sovereignly and entirely; nothing less than infinite love could induce Thee to visit Thy unworthy creature. O teach me to make a suitable return of love, and to serve Thee faithfully during the remainder of my life.

Instructions and Devotions for Hearing Mass.

INSTRUCTIONS.

MAN has at all times been required to dedicate one day in seven in an especial manner to the worship of his Maker. Under the Jewish dispensation this was the Sabbath or seventh day of the week, but under the New Law the obligation has been transferred from the Sabbath to the Sunday. The Church of God has also, by virtue of the power given to her by Jesus Christ, appointed certain other days in the year to be kept holy; and to the end that we may duly comply with these obligations, she earnestly exhorts all the faithful to assist at the chief public services, and *commands* their attendance at the adorable sacrifice of the altar, on all Sundays and Holydays. The Christian who reflects that the object of these sacred ordinances is the attainment of eternal salvation, will need no other motive to attend to the short instructions contained in the three following sections, in the *first* of which he will be taught *what the Mass is, and for what ends it is offered*; in the *second* he will be instructed in the *public ceremonies* of the Church, chiefly as they relate to the holy sacrifices; and in the *third* he will find *devotions at Mass.*

SEC. I.—*What the Mass is, and for what ends it is to be offered.*

1. From the beginning of the world the servants of God were always accustomed to offer *sacrifice* to Him by way of acknowledging His sovereignty, and paying their homage to Him; and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity that they worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices—some bloody, in which the victim was slain, others unbloody—some were called *holocausts* or *whole burnt offerings*, in which the whole host or victim was consumed in fire upon God's altar, for His *honor* and *glory*; others were called *sin offerings*, which were offered for *sins;* others were offerings of *thanksgiving;* others, in fine, were *pacific* or *peace offerings*, which were offered for obtaining favors of God, the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, *viz.* —that of Jesus Christ; in consideration of which sacrifice only, and of the *faith* of the officers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the Divine Majesty, when they were accompanied with the inward sacrifice of the heart; but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of Christ could wash away our sins.—Hence in the 39th Psalm spoken in the person of Christ to His Father, we read, *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.*—So St. Paul reads it, Heb. x. 5: *Burnt offering and sin offering thou didst not require: then said I, behold I come:* to give us to understand, that by reason of the insufficiency of the sacrifices of the old law, Christ Himself would come to be our sacrifice, and would offer up His own body and blood for us.

4. Accordingly our Saviour Jesus Christ, at the time appointed by His Father, having taken flesh for us, was pleased to offer Himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this *one* offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of His dying any more, or purchasing any other graces for us than those for which he has already paid the price of His blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our soul, and that the mercy, grace, and salvation which He has purchased for us, may be actually communicated to us, He not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to His Father His death and passion for us; but He also instituted the *Blessed Eucharist*, the night before His passion, in which He has bequeathed us His body and blood under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by His ministers to His Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing *memorial* of His death; a daily celebration and representation of His death to God, and an application to our souls of the fruits of it.

6. This Eucharistic sacrifice of the body and blood of Christ, daily offered under the forms of *bread* and *wine*, in remembrance of His passion, is what we call the *Mass*. This is the solemn liturgy of the Catholic Church. This is that *pure offering* which is made to God in *every place* among the Gentiles according to the prophecy of *Malachy* i. 10, 11. By this Christ is a priest for ever according to the order of Melchisedec, *Ps.* cix, whose sacrifice was bread and wine *Gen.* xiv.

7. This sacrifice of the Mass is the same in substance with that which Christ offered for us upon the cross; because both the *Victim offered*, and the priest, or *principal offerer*, is the same Jesus Christ. The difference is only in the manner of the offering; because, upon the cross, our Saviour offered Himself in such a manner as really to shed His blood and die for us; whereas now He does not really shed His blood, or die any more. And therefore this is called an *unbloody sacrifice;* and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the Mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. Christ is here both priest and victim, representing in person, and offering up His death and passion to His Father: First, for the *adoration*, praise, honor, and glory of the Divine Majesty. Secondly, in thanksgiving for all His benefits. Thirdly, for obtaining pardon for our sins. Fourthly, for obtaining *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts, thank-offerings, sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the Mass, then, is offered up to God, in the Catholic Church. *First*, as a daily *remembrance* of the passion of Christ: *Do this in commemoration of me* (St. Luke xxii.) *Secondly*, as a most solemn *adoration* of the Divine Majesty. *Thirdly*, as a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, as a most powerful means to move God to show mercy to us in the *forgiveness of our sins;* for which reason we call it *propitiatory*. And *lastly*, as a most effectual way to obtain of God all that we want, coming to Him (as we here do) with Christ and through Christ.

10. For these ends both priest and people ought to offer up the sacrifice of the Mass; the priest, as Christ's minister, and in His person; and the people by the hands of the priest; and both the one and the other by the hands of the great High Priest Jesus Christ. And with this offering of Christ's, both the one and the other ought to make a total offering of themselves by his hands, and in union with Him.

11. Hence the best devotion for hearing Mass is that which has for its object the sacrifice of Christ, and which tends to unite the soul to Christ, and through Him to His Father, and which most perfectly answers all the other ends of this sacrifice; *viz.*, the adoration of God, thanksgiving for all His benefits, the obtaining of pardon for all our sins, and grace in all our necessities.

SECT. II.—*Public Ceremonies of the Church.*

Although the homage which man owes to his Creator, so essentially consists in the interior dispositions of the soul, that without these all outward

worship is unprofitable and vain, yet the constitution of OUR nature is such as to require external signs and ceremonies, which may operate through the medium of the bodily senses upon our souls, and elevate them to God. To this end, then, are directed all the ceremonies of the Church, and it is the Christian's duty to learn to use them accordingly. Hence.

1. The custom of placing a vessel containing *blessed* or HOLY WATER at the entrance of the church has been handed down to us from the Apostolic age. Into this the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever-blessed Trinity.

The water mixed with salt receives through the blessing of the Church a mystical virtue, used with faith and contrition, it helps to drive away the assaults of the devil, it reminds of innocence and purity, and often helps in the cure of bodily sickness.

2. The SIGN OF THE CROSS, which we make upon ourselves in using holy water as well as on many other occasions, is a sign or ceremony in which with St. Paul (*Gal.* vi. 14) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer, that mystery whence are derived all our hopes for mercy, grace, and salvation. By the words that accompany this ceremony we are no less forcibly reminded that the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other. (See p. 95.)

3. The first object that arrests the Christian's notice on entering the church is the *altar* with its *tabernacle* and *crucifix*. The ALTAR (Heb. xiii. 10) is the place of sacrifice—as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of His passion and death by the clean and unbloody sacrifice of His body and blood. Upon the altar we always have a CRUCIFIX, or image of our Saviour upon the cross, that, as the Mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image which puts them in mind of His passion and death.—The TABERNACLE contains certain particles of the consecrated species. It is to Jesus Christ, therefore, truly present within the tabernacle, that we *bend the knee* in homage and adoration, when we enter or depart from the church.

4. With regard to the VESTMENTS in which the priest says Mass, we must observe, that, as the Mass represents the passion of *Christ*, and the priest there officiates in *His* person, so these vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of His passion. Thus the *Amice* represents the cloth or rag with which the Jews muffled our Saviour's face, when at every blow they bid him prophecy who it was that struck Him (*St. Luke* xxi. 64). The *Alb* represents the white garment with which He was vested by Herod. The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands with which he was bound in the different stages of His passion. The *Chasuble* or outward vestment, represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on His sacred shoulders; lastly, the priest's *tonsure* or crown, is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of His ministers; so it was proper, that, in the Church of the New Testament, Christ's ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments: which might also represent the virtues which God requires in them. Thus the *Amice* which is first put upon the head represents divine hope, which the Apostle calls the helmet of salvation; the *Alb*, innocence of life; the *Girdle* (with which the loins are begirt) purity and chastity; the *Maniple* (which is put on the left arm) patient suffering of the labors of this mortal life; the *Stole*, the sweet yoke of Christ, to be born in this life, in order to a happy immortality; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of charity.

In these vestments the Church makes use of five colors, *viz.* the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the finding and the exaltation of the cross, and of the Apostles and Martyrs; the *purple*, which is the penitential color, in the penitential times of advent and lent, and upon vigils and ember-days; the *green* on the most of the other Sundays and ferias throughout the year; and the *black* on Good-Friday and in Masses for the dead.

5. There are always lighted candles upon the altar during Mass, as well to honor the victory and triumph of our great King by these lights, which are tokens of our joy and of His glory, as to denote the light of faith, with which we are to approach to Him.

6. A small bell is rung occasionally during Mass. This serves to give notice to such as cannot see the altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervor of devotion.

7. *Incense*, which is used in solemn, or high Masses, is symbolical of prayer, according to that of holy David: *Let my prayer, O Lord, be directed as incense in thy sight.*

The Latin language is used: it is an unchangeable, universal, and ancient language, it preserves uniformity in the administration of sacrifice and sacraments throughout the world, it enables Catholics everywhere to feel at home at the altar in every country, whilst assisting at the spiritual duties of the public Christian worship, its majesty is well adapted to preserve from irreverent associations the awful mysteries of sacrificial and sacramental rites.

Sect. III.—*The manner of hearing Mass.*

When you are going to hear Mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other concerns. Hear within you the sweet voice of your Saviour, inviting you to come to His sacrifice, and to unite yourself to Him.

In your way to the church or chapel, place yourself in spirit in the company of the Blessed Virgin, and the other pious women going to Mount Calvary to be present at the passion and death of our Lord. Represent your Saviour as carrying His cross before you, to be crucified upon it for your sins, and bewail these sins of yours as the causes of all his sufferings.

When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into; and if the Blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the Blood of the Lamb.

When you kneel down, represent to yourself by a lively faith, the majesty of God, and humbly beg His mercy and grace that you may assist at this tremendous sacrifice in the manner you ought.

Sect. IV.—*Directions to Acolytes.*

When engaged to serve the holy Mass, thank God you are allowed a privilege so great, come to the church in good time, make the little visit to the Blessed Sacrament (page 25) before going to the sacristy. In the sacristy observe silence and great recollection, if obliged to speak let it be in a whisper, be most cautious not to say or do any thing which would have the least appearance of levity irreverence, or forgetfulness of the holy duty you are preparing to perform; touch nothing without leave, indeed without permission from the bishop, a lay server commits sin by touching those sacred vessels or corporals, which touch the body of our Lord; neither is it permitted to him to touch what is anointed with the holy chrism. Vest quietly, mentally using a pious ejaculation as you take your cassock and surplice, preparing the altar for Mass and lighting the candles, go in and out of the church gently and reverently, always genuflecting devoutly to our Lord in the Blessed Sacrament, and bowing your head as you pass any

other altar or sacred image; when entering the church in procession have your hands joined over your breast, your eyes modestly cast down, never looking at the people nor at the other acolytes. If serving alone, first genuflect at the priest's right hand to take his birretta (cap), then go to the priest's left hand, *i.e.*, the gospel side of the altar, and throughout Mass always kneel on the side contrary to the one on which is the missal. Make the responses with modesty and piety, and with moderate quickness, make yourself acquainted with them in English, and think of the meaning when answering. When serving the cruets, etc., consider yourself as personally ministering to our Lord, as in the holy sacrifice you actually are, and in the place of doing things by mere routine, occupy your mind with pious and reverent meditations whilst performing the sacred ceremonies; thus, when handing the wine and water pray that you may be changed and sanctified like that element you present for sacrifice. When pouring water over the priest's hands desire the beauty of purity as you compass the altar of God; when the priest kisses the altar venerate the relics of martyrs enshrined beneath every Catholic altar throughout the world, and kiss in spirit the feet of Jesus Christ; when the priest blesses himself or strikes his breast, do you likewise, with sentiments of sincere devotion; when you ring the bell at the Sanctus and immediately before the consecration, be glad that like St. John Baptist you are permitted to proclaim the approach of the Lamb of God. When you ring the bell at the elevation, wish that you could make known to all men the greatness of that charity which has brought HIM down upon the altar. At the priest's communion always make a spiritual communion. After Mass returning into the sacristy before the priest, reverently bow to the crucifix, and remaining in cassock and surplice assist the priest to unvest, bow to him, extinguish the candles at the altar, unvest, return to the church and say a Pater, Ave, and Gloria to the Sacred Heart of Jesus in the Blessed Sacrament, to thank Him for the graces and blessings obtained by serving His sacred mysteries; to ask His pardon for any little faults He has seen in you, whilst performing so sacred a duty.

In serving Mass according to the Dominican Rite, the acolyte gives the wine and water before the priest begins the Mass. In presenting the water (except in Masses for the Dead) he says "Benedicite," and after the blessing answers "Amen." The acolyte is not to say "Deo gratias" after the epistle, nor "Laus tibi Christe" after the gospel. No answer is returned when the priest says "Orate Fratres." At the Sanctus a candle should be lighted at the epistle side of the altar, and should be put out after the Communion. When the priest is giving holy Communion the acolyte should stand with a burning light at the priest's right hand side, not very near to him, and with his eyes cast on the ground. The "Domine non sum dignus" is not said aloud. After the last gospel "Deo gratias" is said.

After Mass, when the priest has unvested, the acolyte still vested, kneeling, asks a blessing, saying,

Benedictus Deus.	Blessed be God.

The Priest making the sign of the Cross, ✠ *replies,*

Pater et Filius et Spiritus Sanctus.	The Father and the Son, and the Holy Ghost.

THE ASPERGES.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	*Ant.* Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.
Ps. Miserere mei, Deus se-	*Ps.* Have mercy on me, O

cundum magnam misericordiam tuam.
V. Gloria Patri, etc.
Ant. Asperges me.

God, according to Thy great mercy.
V. Glory be, etc.
Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the altar, says:

V. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. Show us, O Lord, Thy mercy.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us Pray.

EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

HEAR us, O holy Lord, Almighty Father, eternal God; and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem *the following is sung, and* Alleluia *is added to the V.* (Ostende nobis), *and also to its R.* (Et salutare).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.
Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, etc.

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.
Ps. Praise the Lord, for He is good: for His mercy endureth for ever. Glory, etc.

PRAYERS BEFORE MASS.

ON SUNDAYS.

IN the name of the Father, and of the Son, and of the Holy Ghost. A. *Amen.*
O Lord, open our lips. A. *And our mouth shall declare Thy praise.*

LET US ADORE.

Let us adore the God of glory. A. *Let us adore the God of our salvation.*

The King of Heaven inviteth us and graciously calleth us into His sacred presence; to Him we owe all the days of our lives; let us give, at least, this one to His service. A. *Let us adore the Lord of Glory.*

Always are the angels assembled in their choirs above; always are the saints ready with their hymns: behold now the Church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise. A. *Let us adore the God of our salvation.*

Come, let us rejoice before the Lord; let us sing joyfully to God our Saviour; let us make haste to approach His presence and proclaim His praises: for the Lord is a great God, and a great King above all gods; in His hands are all the ends of the earth. A. *Let us adore the God that made us.*

Let us adore and fall down, and lament before the Lord that made us; for He is the Lord our God, and we are His people, and the sheep of His pasture. A. *Let us adore and fall down before Him.*

To-day, if you should hear His voice, harden not your hearts, but listen awfully to His word, and bend your knees before His holy altar. A. *We will adore the Lord of Glory, we will worship the God of our salvation.*

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. A. *Amen.*

After which sing one of the following hymns:

Come, O Creator, see page 592.

THE MOST HOLY SACRIFICE.

WHEN the Patriarch was returning
Crowned with triumph from the fray,
Him the peaceful king of Salem
Came to meet upon his way;
Meekly bearing Bread and Wine,
Holy Priesthood's awful sign!

On the truth thus dimly shadowed,
Later days a lustre shed;
When the great High Priest eternal,
Under forms of Wine and Bread,
For the world's immortal food,
Gave His flesh and gave His Blood.

Wondrous gift! — The Word who moulded
All things by His might divine,
Bread into His body changes,
Into His own Blood the wine:
What though sense no change perceives,
Faith admires, adores, believes!

He who once to die a Victim
On the Cross, did not refuse,
Day by day, upon our altars,
That same sacrifice renews;
Thro' His holy Priesthood's hands,
Faithful to His last commands!

While the people all uniting
In the Sacrifice sublime,
Offer Christ to His high Father,
Offer up themselves with Him;
Then together with the Priest
On the living victim feast!

PRAYER TO JESUS IN THE BLESSED SACRAMENT.

O Jesu Christ.

O JESU Christ, remember,
When Thou shalt come again,
Upon the clouds of heaven,
With all Thy shining train :

When every eye shall see Thee
In Deity revealed,
Who now upon this altar
In silence art concealed ;

Remember then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee,
Upon my bended knee ;

That here I owned Thy presence
And did not Thee deny ;
And glorified Thy greatness,
Though hid from human eye.

Accept, divine Redeemer,
The homage of my praise ;
Be Thou the light and honor,
And glory of my days.

Be Thou my consolation
When death is drawing nigh ;
Be Thou my only treasure
Through all eternity.

ACTS OF FAITH, HOPE, AND CHARITY.

RECOMMENDED TO THE FREQUENT USE OF THE FAITHFUL.

OUR most holy father Pope Benedict XIV. earnestly recommends to the pastors of souls to repeat Acts of Faith, Hope, and Charity, and Contrition for sin, from the altar with their people, before or after divine service every Sunday and Holyday ; and, to encourage the faithful to practise the same privately, he granted a plenary indulgence to every one of the faithful who shall recite them devoutly once every day, without interruption, for a month, and on any day within that month shall devoutly approach to the sacraments of Penance and the holy Communion, and pray for the good of the Church and for peace among Christians. The same indulgence was confirmed by Pope Clement XIII.

Pope Clement XIV., April 5, 1772, embracing with his paternal charity all the faithful of Christ who dwell among heretics and infidels, and intending to promote among them the most pious and wholesome use of making very frequent acts of the theological virtues of Faith, Hope, and Charity, has been pleased to grant an indulgence of seven years, and of as many *quadragenæ* or forty days, to every one of the faithful of Christ above mentioned, for every time when, being disposed at least by contrition of heart, they shall attentively and devoutly recite the said acts ; which grant is to stand good for all future times. This indulgence may be applied by way of suffrage to the faithful departed.

(For instructions on the Acts, see page 103.)

ACT OF FAITH.

I FIRMLY believe there is one God ;—and that in this one God—there are Three Persons,—the Father, the Son, and the Holy Ghost ;—that the Son took to Himself—the nature of man,—from the Virgin Mary's womb,—by the power of the Holy Ghost ;—and that in this our human nature—He was crucified and died for us ;—that afterwards He rose again—and ascended into heaven,—from thence He shall come to repay—the just everlasting glory,—and the wicked everlasting punishment ;—moreover, I believe—whatsoever else the Catholic Church—proposes to be believed,—and this because God—who is the sovereign Truth,—who can neither deceive—nor be deceived,—has revealed all these things—to this His Church.

ACT OF HOPE.

O MY God,—relying on Thy Almighty power—and Thy infinite mercy and goodness—and because Thou art faithful—to Thy promises—I trust in Thee—that Thou wilt grant me—forgiveness of my sins,—through the merits—of Jesus Christ Thy Son;—and that Thou wilt give me—the assistance of Thy grace,—with which I may labor—to continue to the end—in the diligent exercise—of all good works,—and may deserve—to obtain the glory—which Thou hast promised in heaven.

ACT OF CHARITY.

O LORD, my God,—I love Thee with my whole heart,—and above all things—because Thou, O God,—art the Sovereign Good,—and for Thy own infinite perfections—art most worthy of all love;—and for Thy sake I also love—my neighbor as myself.

ACT OF CONTRITION.

O MY God,—who art infinitely good, and always hatest sin,—I beg pardon from my heart—for all my offences against Thee;—I detest them all—and am heartily sorry for them—because they offend Thy infinite goodness,—and I firmly resolve—by the help of Thy grace—never more to offend Thee,—and carefully to avoid—the occasions of sin.

N. B.—The above acts are marked for the purpose of the people repeating them after the Priest.

OFFERING BEFORE MASS.

RECEIVE, O Holy Trinity, one God, the Holy Sacrifice of the Body and Blood of our Lord and Saviour Jesus Christ, which we now desire to offer unto Thee.

[*A.*] We offer it to Adore Thy great and eternal glory from the abyss of our nothingness.

[*C.*] We offer it in satisfaction for our many sins, which with Contrite hearts we deplore.

[*T.*] We offer it in Thanksgiving for all Thy graces and benefits.

[*S.*] We offer it to obtain from Thee a more perfect union with Thyself, and to Supplicate from Thy bounty, fresh graces and mercies for ourselves unworthy, for all men living, and for all Thy faithful deceased.

We believe that this holy Mass at which we are going to assist, is the sacrifice of the Body and Blood of Thy Son. Far from us be all thoughts of earth whilst we assist at that greatest work of heaven. Jesus, Mary, Joseph, all you holy angels and blessed saints be our aid.

The Ordinary of the Holy Mass.

ROMAN RITE.

The Priest begins at the foot of the Altar.

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father, ✠ and of the Son and of the Holy Ghost. Amen.

Introibo ad altare Dei.

I will draw near unto the altar of God.

A. Ad Deum, qui lætificat juventutem meam.

A. To God who giveth joy to my youth.

Psalm xlii.

P. JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

A. Quia tu es, Deus fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

A. For thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me and brought me unto thy holy mount, and into thy tabernacles.

A. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

A. And I will draw near unto the altar of God: to God who giveth joy to my youth.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

A. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

A. Hope in God, for I will still give praise to him: who is the salvation of my countenance, and my God.

P. Gloria Patri, et Filio, et Spiritui Sancto.

P. Glory be to the Father, &c.

A. Sicut erat in principio,

A. As it was in the begin-

et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

A. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit cœlum et terram.

ning, is now, and ever shall be, world without end. Amen.

P. I will draw near unto the altar of God.

A. To God, who giveth joy to my youth.

P. Our help is in the name of the Lord.

A. Who hath made heaven and earth.

DOMINICAN RITE.

P. In nomine Patris, et Filii et Spiritus Sancti. Amen.

Confitemini Domino quoniam bonus.

A. Quoniam in sæculum misericordia ejus.

P. Confiteor Deo, etc.

A. Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua, liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducat te ad vitam æternam.

P. Amen.

A. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa, precor te orare pro me.

P. Misereatur vestri, etc.

A. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

A. Amen.

Priest. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Give praise unto the Lord for He is good.

A. For His mercy endureth for ever.

P. I confess, etc.

A. May Almighty God have mercy on thee, and forgive thee all thy sins, may He deliver thee from all evil, strengthen and confirm thee in every good work, and bring thee to life everlasting.

P. Amen.

A. I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Dominic, our Father, to all the Saints, and to thee, O Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault, I beseech thee to pray for me.

P. May Almighty God, etc.

A. Amen.

P. The Almighty and Merciful Lord grant you absolution and remission of all your sins.

A. Amen.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit cœlum et terram.

P. Our help is in the name of the Lord.

A. Who made heaven and earth.

Then, joining his hands and humbly bowing down, he says the confession.

P. Confiteor Deo, etc.

A. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

A. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

P. I confess, etc.

A. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

A. I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you Father, that I have sinned exceedingly, in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to the Lord our God for me.

Then the priest, with his hands joined, says,

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

A. Amen.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

A. Amen.

Signing himself with the sign of the cross, he says :

P. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens, et misericors Dominus.

A. Amen.

P. ✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

A. Amen.

Then, bowing down, he proceeds,

P. Deus, tu conversus vivificabis nos.

A. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

A. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te veniat.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Thou wilt turn again, O God, and quicken us.

A. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

A. And grant us Thy salvation.

P. O Lord, hear my prayer.

A. And let my cry come unto Thee.

P. The Lord be with you.

A. And with thy spirit.

Ascending to the Altar, he says secretly :

AUFER a nobis, quæsumus, Domine iniquitates nostras ; ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord : that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says :

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

[At High Mass the Altar is here incensed.]

Then the Priest, signing himself with the sign of the Cross, reads the Introit.*

CIBAVIT eos ex adipe frumenti, *Alleluia :* et de petra melle saturavit eos. *Alleluia, Alleluia, Alleluia. Ps.* Exultate Deo adjutori nos-

HE fed them with the fat of wheat, *Alleluia :* and filled them with honey out of the rock, *Alleluia, Alleluia, Alleluia. Ps.* Exult to

* The Introit, Collects, Epistle, Gradual, Gospel, Offertory, Secreta, Communion, and Post Communions are variable, see page 675. Those above are of the Blessed Sacrament.

tro: jubilate Deo Jacob.

V. Gloria.
V. Cibavit, &c.

God our helper; sing aloud to the God of Jacob.

V. Glory.
V. He fed, &c.

After the Introit is alternately sung or said,

P. Kyrie eleison (*three times*). *Lord have mercy upon us.*
A. Christe eleison (*three times*). *Christ have mercy upon us.*
P. Kyrie eleison (*three times*). *Lord have mercy upon us.*

Afterwards, standing at the middle of the Altar, extending, and then joining his hands, he says the Gloria in excelsis.*

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and turning to the people says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

* The *Gloria* is omitted during Lent and Advent and in Masses for the Dead.

Then follow the Collects.

COLL. O God, who in this wonderful sacrament, has left us a perpetual memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that in our souls we may always be sensible of the fruit of the redemption Thou hast purchased for us. Through &c.

Oremus.

O ALMIGHTY and most merciful God, regard in Thy goodness our prayers, and deliver our hearts from the disquietude of all perverse and evil thoughts; that we may become an abode for Thy holy Spirit.

PRESERVE us, O Lord, we beseech Thee, from all dangers of body and soul; and by the intercession of ever-glorious and blessed Mary, Peter and Paul, of blessed [....] and of all the Saints, grant us, in Thy mercy, health and peace; that all adversities and errors being removed, Thy Church may serve Thee with a pure and undisturbed devotion. Through our Lord, &c.

During reading the Epistle *the Priest's hands are placed on the Missal.*

EPISTLE. 1 *Cor.* xi. 23. *Brethren:* I have received of the Lord, that which also I delivered to you, that our Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of our Lord until he come. Therefore, whosoever shall eat this bread, or drink of the chalice of our Lord unworthily, shall be guilty of the body and blood of our Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord.

A. Deo gratias. A. Thanks be to God.

GRAD. *Ps.* cxliv. The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest with Thy blessing every living creature. *Alleluia, Alleluia.* My flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh and drinketh my blood, abideth in me, and I am in him.

[The Epistle, Gradual, and Alleluia or Tract being read, remove the Missal to the Gospel side of the Altar, making a genuflection as you pass before the middle of the Altar; the clerk should always kneel or stand on the contrary side to the Missal.]

Before the Gospel.

MUNDA cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

DOMINUS sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum; in nomine Patris, et Filii, et ✠ Spiritus Sancti. Amen.

THE Lord be in thy heart and on thy lips, that thou mayest worthily, and in a becoming manner, announce His holy Gospel: in the name of the Father, and of the Son, and ✠ of the Holy Ghost. Amen.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Sequentia (*vel* initium) sancti Evangelii secundum St. Joannem.
A. Gloria tibi, Domine.

P. The Lord be with you.
A. And with thy spirit.
P. The continuation (*or* beginning) of the holy Gospel according to St. John.
A. Glory be to Thee, O Lord.

[Make a reverence at the beginning and ending of the Gospel, and at the name of Jesus.]

GOSPEL.* *John* vi. 56, 59. *At that time:* Jesus said to the multitudes of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

* The Gospel is read on the opposite side of the altar to that where the Epistle was read, to represent the passing from the old to the new covenant of God with man. The Faithful stand, moreover, whilst it is being read, to show that they are ready to obey and to follow the Gospel of Jesus.

A. Laus tibi Christe.

V. Per evangelica dicta deleantur nostra delicta.

A. Praise be to Thee, O Christ.

V. By the words of the Gospel may our sins be blotted out.

Here the Sermon is usually preached.

NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. [*Hic genuflectitur.*] Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Kneel in reverence of Christ's incarnation.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glori-

prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem, mortuorum, et vitam venturi sæculi. Amen.

fied: who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

He reads the Offertory.

OFFERT.—*Lev.* xxi. The priests of the Lord offer to God incense and loaves: and therefore shall they be holy to their God, and shall not defile his name. *Alleluia.*

[The acolyte goes to the Credence table for the wine and water.]

*Taking the paten with the Host.**

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

ACCEPT, O holy Father, Almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may be profitable for my own, and for their salvation unto life eternal. Amen.

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* The bread and wine are in a solemn manner offered up to God. The priest calls the bread "*this unspotted victim*," and the wine "*this chalice of salvation.*" These words, thus used, before the consecration, are referred to what the bread and wine will become by the consecration, namely, the body and blood of Christ.

As every thing cannot be expressed at once, although many things may happen at the same moment, it becomes necessary that some things should be expressed in anticipation. We should join with the priest in this act of offering, and at the same time make an offering of our poor soul and body to be sanctified by the power of Him who will change the bread and wine into His Body and Blood.

In the Dominican rite the host and chalice are offered together under one prayer.

*Pouring wine and water into the chalice.**

DEUS, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformisti : da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O GOD ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it ; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord ; who liveth and reigneth with Thee in the unity of, etc.

Offering up the chalice, he says:

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecentes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down.

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

IN the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord ; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Blessing the Bread and Wine.

VENI, sanctificator omnipotens æterne Deus, et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.

COME, O sanctifier, Almighty, eternal God, and bless ✠ this sacrifice, prepared to Thy holy name.

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*A small quantity of water is added to the wine, as a memorial of the union of the divine and human nature in Christ, and also in remembrance of what occurred when our Lord's side was opened with the lance—there came forth blood mingled with water,

[*Here, in High Mass he blesses the Incense.**

MAY the Lord, by the intercession of blessed Michael the archangel standing at the right hand of the altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. *Amen.*

Incensing the Bread and Wine.

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Incensing the Altar, Ps. cxl.

LET my prayer, O Lord, be directed as incense in Thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

Giving the Censer to the Deacon.

MAY the Lord enkindle within us the fire of His love, and the flame of everlasting charity. *Amen.*]

[The clerk pours the water on the fingers of the Priest.]

Washing his hands † he recites the following: Ps. xxv.

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, delexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in di-

I WILL wash my hands among the innocent: and will encompass Thy altar, O Lord. That I may hear the voice of praise, and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities: their right hand is filled with gifts. As for me, I have walked in my innocence: redeem me, and have mercy

* At low Mass these prayers down to the Lavabo are to be passed over.

† Out of respect to the sacrifice the priest washes his hands, reciting the 25th psalm. This ceremony reminding him of the purity of heart with which he should assist at this sacrifice.

recto: in ecclesiis benedicam te, Domine. Gloria, etc.

upon me. My foot hath stood in the right path: in the churches I will bless Thee, O Lord. Glory, etc.

Bowing before the Altar.

SUSCIPE, sancta Trinitas hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini Nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem.

RECEIVE, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the Blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honor and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc.

Turning to the people.

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

He then recites the Secret Prayers.

SECRET.* Mercifully grant Thy Church, O Lord, we beseech Thee, the gifts of unity and peace, which are mystically represented in these offerings. Through, &c.

We offer Thee, O Lord, this sacrifice of salvation; that, purging our hearts from unclean thoughts, Thou wouldst preserve them undefiled, and enlighten them by the grace of Thy Holy Spirit.

* The Secret is so called because it is said in a low voice.

Graciously hear us, O God our Saviour ; that by virtue of this sacrament, Thou mayest defend us from all enemies both of body and soul, and give us grace in this life and glory in the next. Through, etc.

Which being finished, he says in an audible voice.

V. Per omnia sæcula sæculorum.
A. Amen.
V. Dominus vobiscum.
A. Et cum spiritu tuo.
V. Sursum corda.
A. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.
A. Dignum et justum est,

V. World without end.
A. Amen.
V. The Lord be with you
A. And with thy spirit.
V. Raise up your hearts.
A. We have raised them up unto the Lord.
V. Let us give thanks to the Lord our God.
A. It is meet and just.

On Festivals and other days that have no proper Preface, and in Masses for the Dead.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus.* Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God.* Through Christ our Lord: through whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens and the virtues of the heavens, and the blessed seraphim do celebrate with united joy. In union with whom we beseech Thee that Thou wouldst command our voices also to be admitted with suppliant confession, saying:

* This mark (*) refers to the variation of the proper Prefaces for certain days, as given in the following pages.

THE SANCTUS.†

[Here the clerk rings the bell thrice.]

SANCTUS, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord, Hosanna in the highest.

On Trinity and every other Sunday in the year that has no Proper Preface.

*QUI cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. *Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli, atque archangeli, cherubim quoque ac seraphim: qui non cessant clamare quotidie una voce dicentes, Sanctus, etc.

*WHO together with Thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of Thy glory, as Thou hast revealed, the same we believe of Thy Son, and of the Holy Ghost without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the persons, and unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, etc.

From Christmas-Day till the Epiphany; on Corpus Christi, and on our Lord's Transfiguration.

*QUIA per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ

*SINCE by the mystery of the Word made flesh a new ray of Thy glory has ap-

* This mark (*) refers to the subsequent part of the Proper Prefaces.

† As the moment of consecration approaches, the faithful are again and again reminded of it, and of the dispositions in which they should assist at it. The priest bowing down recites the canticle of the angels, and of the people who welcomed our Lord into Jerusalem—Holy, holy, holy, blessed is He who cometh in the name of the Lord, Hosanna in the Highest.

claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc invisibilium amorem rapiamur. †Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, etc.

peared to the eyes of our souls; that while we behold God visibly, we may be carried by Him to the love of things invisible. †And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an everlasting hymn to Thy glory, saying, etc.

On the Epiphany and during its Octave.

*QUIA cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. †Et ideo cum angelis, etc.

*BECAUSE when Thy only begotten Son appeared in the substance of our mortal flesh, He repaired us by the new light of His immortality. †And therefore, etc.

In Lent till Passion Sunday.

*QUI corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. *Per Christum, etc.

*WHO by this bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards. *Through, etc.

On Passion and Palm Sundays, Maunday Thursday, and Feasts of the Holy Cross.

*QUI salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. *Per Christum Dominum nostrum, etc.

*WHO hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree, might also by the tree be overcome. *Through, etc.

From Holy Saturday till the Ascension.

VERE dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore sed [in hac potissimum nocte *vel* die, *vel*] in

IT is truly meet and just, right and available to salvation, to praise Thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at

† Prefaces thus marked (†) are concluded in the same manner as this.

hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. †Et ideo, cum angelis, etc.

this time] when Christ our passover was sacrificed for us. For He is the true lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again hast restored us to life. †And therefore, etc.

From Ascension-Day till Whitsun-Eve.

*PER Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. †Et ideo, etc.

*THROUGH Christ our Lord. Who after His resurrection appeared openly to all His disciples, and in their presence ascended into heaven, to make us partakers of His divine nature. †And therefore, etc.

From Whitsun-Eve till Trinity Sunday; and in Votive Masses of the Holy Ghost.

*PER Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam promissum Spiritum Sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, etc.

*THROUGH Christ our Lord. Who ascending above all the heavens, and sitting at Thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also and all the angelic powers, sing in concert an everlasting hymn to Thy glory, saying, holy, etc.

On Festivals of the B. V. Mary, the Purification excepted, on which is said the Preface of Christmas.

*ET te in N. Beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanante, lumen æternum mundo effudit, Jesum Chris-

*AND that we should praise, bless, and glorify Thee on the [..] of the Blessed Mary, ever a virgin. Who by the overshadowing of the Holy Ghost, conceived Thy only begotten Son, and the glory of her virginity

tum Dominum nostrum. *Per quem, etc.

still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. *By whom, etc.

On the Festivals of the Apostles.

VERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. †Et ideo cum angelis, etc.

IT is truly meet and just, right, and available to salvation, humbly to beseech Thee, that Thou, O Lord, our eternal Shepherd, wouldst not forsake Thy flock, but keep it under Thy continual protection by Thy blessed Apostles. That it may be governed by those whom Thou hast appointed its vicars and pastors. †And therefore, etc.

CANON OF THE MASS.*

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostra N. et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace: as also to protect, unite, and govern it throughout the world, together with Thy servant [..] our Pope, [..] our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

* In the canon the priest, in the name of the whole Church, prays that the Eternal Father would, through the merits of Jesus Christ, accept and bless the offerings that are made to Him, and which he calls, in reference to their shortly becoming the body and blood of Jesus Christ, "these holy and unspotted sacrifices."

COMMEMORATION OF THE LIVING.

MEMENTO, Domine, famulorum famularumque tuarum, N. et N.

BE mindful, O Lord, of Thy servants, men and women, N. and N.

(Make commemoration of the living you intend to pray for.)

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

AND of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal living and true God.

COMMUNICANTES, * et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

COMMUNICATING* with, and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

* According to the communion of saints, we call upon those happy members of the Church triumphant, whom we feel bound to honor since God has honored them, to unite with us in offering the victim of propitiation to the Eternal Father. "And the smoke of the incense of the prayers of the saints, ascended up before God from the hand of the angel" (Apoc. viii. 4).

[When you see the Priest spread his hands over the Host and Chalice, give warning by the bell of the consecration which is about to be made. (In the Dominican rite the Priest does not spread his hands over the oblations, but you ring the bell to give notice of consecration when you see him make the five crosses in the prayer below.) Then touching the vestment with your left hand, and having the bell in your right, your head inclined, ring during the elevation of the Host; which being ended you must kiss the vestment, and presently do the same at the elevation of the Chalice. As often as you pass by the Blessed Sacrament, adore on your knees.]

*Spreading his hands over the oblation he says:**

HANC igitur oblationem servitutis nostræ sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

QUAM oblationem, tu Deus, in omnibus, quæsumus benedic ✠tam, adscrip-✠tam, ra ✠tam, rationabilem, acceptabilemque facere digneris; ut nobis cor ✠pus, et san ✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

WHICH oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the ✠body and ✠blood of Thy most beloved Son Jesus Christ our Lord.

QUI pridie† quam paterétur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

WHO the day† before He suffered took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, giving thanks to Thee, Almighty God, His Father, did bless, break, and give to His disciples, saying: take, and eat ye all of this; FOR THIS IS MY BODY.

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* In the old law, the Priest was commanded to lay his hands on the victim that was going to be offered, to signify that as the victim was going to be immolated to God, so did the Priest offer up his life in sacrifice to God. In the same spirit it is that in the new law the Priest lays his hands on the oblation.

† The Priest renewing the Passion of Jesus Christ, doing what he did, and saying what he said, "consecrates" not in his own words, but with the words of Christ.

After pronouncing the words of consecration, the Priest kneeling, adores the sacred Host, and rising, elevates IT.

(At the Elevation the bell is rung thrice.)

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

IN like manner, after he had supped [*he takes the chalice in both his hands*] taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed and gave to His disciples, saying: Take, and drink ye all this: FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

HÆC quotiescunque feceritis in mei memoriam facietis.

AS often as ye do these things, ye shall do them in remembrance of me.

(The bell rings thrice.)

[During the Consecration and Elevation of the Sacred Body and most Precious Blood, contemplate in silence the wonders that pass before you, your God, your Saviour, and your Judge, descends on the Altar; hail His sacred presence with profound adoration, humility, and love.]

"O Sacrament most holy! O Sacrament Divine!
All praise and all thanksgiving be every moment thine!"
My Jesus mercy! My Jesus mercy! My Jesus mercy!

Kneeling, he adores, and rising, elevates the chalice.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ Puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc preferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

WE most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us, as by participation at this altar, shall receive the most ✠ sacred ✠ body and blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ, etc. Amen.

COMMEMORATION OF THE DEAD.

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei et dormiunt in somno pacis.

BE mindful, O Lord, of Thy servants and handmaids N. and N., who are gone before us, with the sign of faith, and sleep in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

IPSIS, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, etc. Amen.

TO these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis. Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

V. Per omnia sæcula sæculorum.

R. Amen.

AND to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things. Through Him ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

V. For ever and ever.

R. Amen.

Oremus.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere.

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos

Let us Pray.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass

dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

A. Sed libera nos a malo.

against us. And lead us not into temptation.

A. But deliver us from evil.

He then says in a low voice "Amen," *and continues :*

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come ; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days : that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord. Who with Thee in unity of the Holy Ghost liveth and reigneth God.

Then he says aloud :

P. Per omnia sæcula sæculorum.

A. Amen.

P. Pax ✠ Domini sit ✠ semper vobis✠cum.

A. Et cum spiritu tuo.

P. World without end.

A. Amen.

P. May the peace ✠ of the Lord be ✠ always with ✠ you.

A. And with thy spirit.

Breaking the Host, he puts a particle thereof into the Chalice saying : *

HÆC commixtio et consecratio corporis et sangui-

MAY this mixture and consecration of the body and

* As the separate consecration of the bread and wine shows forth the death of Christ, inasmuch as He shed His blood for us in dying, so when the priest places a portion of the sacred Host in the Chalice, it represents the resurrection of our Lord, and it was on the day of His resurrection that He said to the disciples "Peace be to you."

nis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

*Bowing and striking his breast three times, he says:**

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine Jesu Christe, qui dixisti Apostolis tuis Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us Thy peace.

Lord Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will; who livest and reignest God for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred body and blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; who with the same God the Father and Holy Ghost livest and reignest, God for ever and ever. Amen.

* The moment of the communion drawing near—in the "Agnus Dei" we are reminded of the preaching of St. John "who went before the face of our Lord to prepare the way before Him," and thereby of the dispositions with which we are to prepare for the reception of our Blessed Redeemer in the holy communion. Those dispositions are penance, peace with God, our neighbors, and ourselves.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus, Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God for ever and ever. Amen.

Taking the Sacred Host in his hands.

PANEM cœlestem accipiam, et nomen domini invocabo.

I WILL take the bread of heaven, and call upon the name of the Lord.

Striking his breast with humility and devotion, he says, three times:

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.*

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

The bell rings thrice.† after which he says:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then reverently receives the Sacred Host, and after a short pause, says:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT shall I render to the Lord for all he hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

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* The words of the centurion, when our Lord offered to go to his home.

† In the Dominican rite the bell is also rung, but the priest does not say "Domine non sum dignus," aloud. In giving Communion, he says: "Corpus D. N. I. C. custodiat te," &c.

Receiving the Precious Blood.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

THE blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

ACT OF SPIRITUAL COMMUNION TO BE MADE DURING THE PRIEST'S COMMUNION.

["My Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee; I am sorry that I have offended Thee; I love Thee. Come to my poor soul. Unite Thyself to me....✠....I thank Thee, my Jesus. O never, never leave me."]

[When the bell rings, the faithful come reverently to the altar to receive *Holy Communion*, the acolyte reciting the "Confiteor," and spreading the Communion cloth.]

The Priest, turning to the communicants, says:

MISEREATUR vestri, etc. Indulgentiam, absolutionem, etc.

MAY Almighty God have mercy, etc. May the Almighty and merciful Lord, etc.

Elevating a particle of the Blessed Sacrament,

ECCE Agnus Dei, ecce qui tollit peccata mundi.

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world.

He then repeats three times,

Domine non sum dignus, etc.

And administers the Holy Communion, saying to each:

CORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.*

MAY the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

N. B. While the priest is giving Holy Communion, recite the following, or any other suitable prayers, or Paters, Aves, and Glorias for special intentions.

THE UNIVERSAL PRAYER.

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee; teach me to love Thee daily more and more. I

* In Dominican Rite, "Custodiat te."

am sorry that I have offended Thee; do Thou increase my sorrow. I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

[The faithful having communicated, the acolyte pours wine into the chalice, and wine and water on the fingers of the priest for the ablutions, and removes the missal.]

Taking the first ablution, he says:

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

GRANT, Lord, that what we have taken with our mouth we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Taking the second ablution:

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

MAY Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

He wipes the chalice, which he covers; and having folded the corporal, places it on the Altar, he then reads the Communion.

COMM. 1 *Cor.* xi. As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. *Alleluia.*

He turns to the people, and says:

P. Dominus vobiscum.
A. Et cum spiritu tuo.

P. The Lord be with you.
A. And with thy spirit.

Post-Communions.

P. Oremus.

P. Let us pray.

P. COMM. Grant us, O Lord, we beseech Thee, the everlasting possession of Thyself, as a pledge of which we have received Thy body and blood. Who livest, etc.

O GOD, who enlightenest every man coming into this world; illuminate, we beseech Thee, our hearts with the light of Thy grace, that always entertaining such thoughts as are worthy and well pleasing to Thy divine Majesty, we may sincerely love Thee.

May the oblation of this divine Sacrament, we beseech Thee, O Lord, cleanse us and defend us; and by the intercession of Blessed Mary, the Virgin-Mother of God, together with

that of Thy blessed Apostles, Peter and Paul, as likewise of blessed [.....] and of all the saints, free us from all sin, and deliver us from all adversity. Who livest, etc.

Afterwards he turns again towards the people, and says:

P. Dominus vobiscum.	P. The Lord be with you.
A. Et cum spiritu tuo.	A. And with thy spirit.
P. Ite, missa est.	P. Go, the Mass is ended.
A. Deo gratias.	A. Thanks be to God.

Or,

P. Benedicamus Domino.	P. Let us bless the Lord.
A. Deo gratias.	A. Thanks be to God.

Or, in Masses for the Dead.

P. Requiescant in pace.	P. May they rest in peace.
A. Amen.	A. Amen.

(The acolyte removes the Missal, if the book is left open.)

Bowing down before the altar, he says:

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O HOLY Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and all those for whom I have offered it. Through Christ our Lord. Amen.

He kisses the altar, and turning to the people, gives the Blessing.

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. Amen.	May Almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

(Bow down reverently to receive the blessing bestowed on all who have assisted at the Holy Sacrifice.)

Turning to the Gospel side of the altar, he says:

P. Dominus vobiscum.	P. The Lord be with you.
A. Et cum spiritu tuo.	A. And with thy spirit.

(*The* Benediction *is omitted in Masses for the Dead.*)

*The Gospel according to St. John.**

P. Initium sancti Evangelii secundum Joannem.

A. Gloria tibi Domine.

IN principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in no-

P. The beginning of the holy Gospel according to St. John.

A. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*kneel in*

* When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the feast is read instead of the Gospel of St. John.

bis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

reverence to the Incarnation), and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

A. Deo gratias.

A. Thanks be to God.*

DIVINE PRAISES.

Blessed be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, the most holy Mary.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in His angels and in His saints.

(Indulgence: one year for every recital.)

PRAYER. (EN EGO.)

To which Pope Pius VII. has annexed a plenary indulgence, applicable to the souls in purgatory, which all the faithful may obtain, who, after having confessed their sins with contrition, and received the Holy Communion, shall devoutly recite it before an image or representation of Christ crucified. Praying for the Pope's Intention.

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee, that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true penance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I consider within myself, and mentally contemplate Thy five most precious wounds; having before my eyes what David prophesied concerning Thee, O Blessed Jesus: "They have pierced my hands and my feet; they have numbered all my bones."

Say prayers for the Pope's intention, p. 236, or at least five Paters, Aves, and Glorias for the same.

PRAYER AFTER MASS.

GRANT us, O God, that grace of Thy Holy Spirit, which Thou vouchsafest to Thy holy disciples in the upper chamber of Mount Sion, nor take it from us either in this

* The Holy Sacrifice commenced by the Invocation of the Holy Trinity from whom the priest, as the minister of God, receives his commission, is closed with a portion of the Gospel of St. John, declaring the divinity of our High Priest, Jesus Christ, the only-begotten Son of God.

world or in the next. For from Thee is every good and perfect gift. O Light of lights, Creator of the world, Thee we adore, Thee we glorify, now and for ever, unto endless ages! Farewell in peace, O altar most holy! May we in peace return to thee again! The victim we have offered on thee, propitiate for our sins, and obtain for us to stand before the judgment-seat, without sin or shame.

PRAYER OF ST. THOMAS AQUINAS.

(*Anima Christi.*)

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Hide me within Thy wounds.
Suffer me not to be separated from Thee.
Defend me from the malignant enemy.
In the hour of my death call me, and bid me come to Thee, that with Thy angels and saints I may praise Thee, for all eternity.

(Indulgence 300 days each time.)

PETITIONS FOR GRACES.

O FATHER, O Son, O Holy Ghost! O most Holy Trinity! O Jesus! O Mary! ye blessed angels, and all ye saints of paradise, obtain for me these graces, which I ask through the merits of the most precious blood of Jesus Christ.

1. Always to do the will of God.
2. To be always in union with God.
3. To think only of God.
4. To love God alone.
5. To do every thing for God.
6. To seek only the glory of God.
7. To make myself a saint for God's sake alone.
8. To know my own nothingness.
9. To know evermore clearly the holy will of God.
10. (Here insert any special intention.)

O most Holy Mary, offer to the eternal Father the most precious blood of Jesus Christ for my soul, for the poor souls in purgatory, for the needs of holy Church, for the conversion of sinners, and for the whole world.

Here, say three Glories to the most precious blood of Jesus, one Hail Mary to our Lady of Dolors, and for the holy souls in purgatory, "Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

[Indulgence, 300 days.]

THE ANGELUS.*

In Catholic countries, and in most parts again of England (after being discontinued for three hundred years), the church-bell is solemnly rung three times every day—morning, noon, and night—and each time, in memory of our Saviour's becoming Man for our salvation, is said,—

I. V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Ave, Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

II. V. Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave Maria, etc.

III. V. Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave Maria, etc.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eumdem Christum Dominum nostrum. Amen.

I. V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Hail, Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

II. V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Hail Mary, etc.

III. V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, ✠ be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

A plenary indulgence is granted to all who, having been at Confession and Communion on any day in the month, at their choice, shall say on their knees the *Angelus* at morning, noon, and evening; and 100 days' indulgence every time a person recites it on their knees on other days.

(See instruction on the Angelus, p. 108.)

* On Saturday evening, Sunday morning and noon, the "Angelus" is said standing; from Holy Saturday until the Saturday after Pentecost, in place of the Angelus, should be recited standing the "Regina Cœli" (Queen of Heaven); persons not able to learn the "Regina Cœli" should say the "Angelus," in which case during all the Paschal time it should be said standing genuflecting at the versicle, "And the Word was made Flesh."

OFFERINGS FOR A HAPPY DEATH.

"Jesus, Mary, Joseph, I offer you my heart and my life."
"Jesus, Mary, Joseph, assist me in my agony."
"Jesus, Mary, Joseph, may I die in peace in your blessed company."

(Indulgence 300 days.)

V. May the Divine assistance remain always with us.
R. Amen.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

PRAYERS AND DEVOTIONS AFTER HOLY COMMUNION.

ASPIRATIONS AFTER COMMUNION.

O ALMIGHTY Sovereign! my Love and only Treasure! Thou hast at length satisfied the longing desires of my heart. I possess Thee, I cling to Thee: I embrace Thee—O make me Thine—entirely Thine.

O Jesus! my sweet Beatitude! Thou who art the eternal bliss of thousands of enraptured spirits! is it possible that Thou art at this moment reposing in my heart?—Yes; I firmly believe that I possess Thee!—sooner would I doubt of my existence than of this adorable miracle of unspeakable mercy.

O Love! consuming Love! my heart is now the altar on which Thou burnest. O let me feel in the utmost recesses of my soul Thy all-reviving fire; inflame, transform, and absolutely destroy within me every atom of sin and imperfection.

Eternal Wisdom! Thou only knowest the value of these precious moments of Thy actual presence in my heart. O assist me Thyself to profit by Thy stay; teach me by unbounded confidence and ardent love, to obtain from Thy merciful heart, the blessings Thou art come on purpose to bestow.

O my God! my Saviour! and only Love! Thou hast not entered the wretched dwelling of my heart to be a spectator only of all its miseries. No; I feel that Thou art come to deliver, enrich, and sanctify me. O inspire me Thyself with the dispositions Thou requirest for executing in my soul Thy merciful designs.

Stay with me, O beloved Lord! stay with me, for *the day is far spent*, and *the evening of my life draws near;* stay with me, I conjure Thee, for I have yet a thousand woes to expose to Thee, my adorable Saviour—to Thee who art my Lord, and the only sincere friend of my soul.

O my God! Thou well knowest that I seek not to hide from Thee the deep wounds of my heart. No; my sweetest consolation is to expose them to Thy view, to lay open to Thee my whole soul, and pour all my sorrows into the sacred heart of a God, who never yet beheld misery without mercy and compassion.

Remember, O Beloved of my soul! that one visit from Thee would suffice to sanctify the greatest sinner. Ah! permit not that I should receive Thee in vain; let not Thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue Thou hast so long expected, and I have so ungratefully refused. O take me out of life this moment, rather than suffer me to wound Thy adorable heart by a relapse into sin, or deliberate infidelity.

Adorable Majesty! Lord of heaven and earth! Thou beholdest in my heart Thy beloved Son, Thy co-eternal incarnate Word. He is all mine; His superabundant merits belong to me. I offer them to Thee, O my God! and in return I ask for the most ardent love, profound humility, and unbounded submission to Thy adorable will. I know and feel that I ask a great deal, and deserve nothing; but remember, O Lord! that in offering the Victim I now possess, my oblation is infinitely superior in value to all the gifts in the treasury of heaven.

Yes, my soul hath found Him whom she loves. My heart hath received its treasure, the dearest object of its affections. Yes, my Jesus is mine—entirely mine. What more could I ask? *For what have I in heaven? and besides Thee what do I desire upon earth?* In those adorable arms, open to receive sinners, I confidently expect a refuge; at those sacred feet, where so many have found mercy and pardon, I now throw myself. Oh! listen to my supplications, or rather to the voice of Thy infinite mercy, for that alone is greater than my malice: take off my heart, then, O my God and my All, from all other things but Thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on Thee alone; let me ever repose in Thee, for in Thee is my treasure, in Thee is the sovereign truth, true happiness, and a blessed eternity.

Let my soul, O Lord, feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord! that, being al-

lured by Thy love, I may never more run after worldly pleasures; for Thou art the joy of my heart, and my portion for ever.

Thou art the Physician of my soul, who healest all our infirmities by Thy Sacred Blood. I am that sick man whom Thou camest from heaven to heal: oh, heal my soul, for I have sinned against Thee.

Thou art the good Shepherd, who hast laid down Thy life for Thy sheep; behold, I am that sheep that was lost, and yet Thou vouchsafest to feed me with Thy body and blood: take me now upon Thy shoulders, to carry me home. What canst Thou deny me, who hast given me Thyself? Guide Thou me, and I shall want nothing in the place of pasture where Thou hast put me, until Thou bringest me to the happy pastures of eternal life.

O true light, who enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O King of heaven and earth, rich in mercy, behold I am poor and needy: Thou knowest what I most stand in need of; Thou alone canst assist and enrich me. Help me, O God, and out of the treasures of Thy bounty succor my needy soul.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: oh, take away from me whatever may hurt me, and displease Thee, and give me what Thou knowest to be pleasing to Thee, and profitable to myself.

O my God and my All, may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, who hadst vouchsafed to die upon the cross for the love of me.

THANKSGIVING AFTER COMMUNION.

I RETURN Thee my most fervent thanks, O amiable Jesus! for the blessing I now enjoy; I praise and glorify Thee with all my soul, for the numberless favors I have received from Thy goodness and liberality. I adore Thee now reposing in my breast, O my God, and my All! a thousand times welcome! O most gracious Lord Jesus Christ, how sweet, mild, and merciful art Thou to all those who invoke Thee; for when I had no being, Thou didst create me, when I was Thy enemy, Thou camest from heaven to redeem me; and because without Thee I was helpless, Thou hadst given me Thy sacraments, with numberless graces, to fortify my weakness, and facilitate my salvation; but to crown all Thy favors, Thou givest me Thy own body and blood for

the nourishment of my soul. Thou shouldst retire from me, because I am a sinful creature,—dust and ashes,—the destined food of worms;—yet Thou comest expressly to visit me, and take possession of my whole soul. O Lord, my God, how wonderful is Thy name throughout the earth! What return shall I make to the Lord for all He has given to me? O that Thou wouldst fill my lips with praises, that all the days of my life I may sing forth Thy glory, and celebrate Thy wonderful works.

Bless my God for me, O ye Angels and Saints, thank my Lord for me; love my Jesus for me; and sing forth His praises to supply for my deficiency. O Truth and Beauty ever ancient and ever new! Too late have I known Thee, O ancient Truth, too late have I loved Thee, O eternal Beauty, too long have I gone astray from Thee. When shall the time come, that, disgusted with all earthly things, I shall seek my happiness in Thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire ever burning and never decaying! Hail, O merciful Jesus! my only happiness and delight! the joy of my soul, and my portion for ever! May my soul be sensible of Thy adorable presence, and may I taste how sovereignly sweet Thou art in the sacrament of Thy love. Purify my heart, O divine Lord! from the dross of all earthly affections; enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my infernal enemy—deign to bestow on me those virtues that will render me pleasing in Thy sight, particularly ardent charity, profound humility, heroic patience, and perfect obedience. O! may I prove the extent of my gratitude by the most constant fidelity in Thy service, and may I rather die than ever again offend Thee by any mortal sin.

O that I could have the happiness of seeing Thee loved and faithfully served by all creatures. Vouchsafe to let the light of Thy countenance shine upon those who are in the darkness of infidelity; and dispel their errors, that they may embrace the truth, and faithfully practise all it requires. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile those who are at variance. Have mercy on my parents, confessors, instructors, friends, benefactors, and enemies, and mercifully grant them all the graces they stand in need of. Reform all abuses, and re-

move all scandals from Thy Church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect such as are in danger; and grant the grace of a happy death to all those who are in their agony. Extend Thy mercy likewise to the souls of all the faithful departed, and mercifully admit them to the enjoyment of Thy eternal glory. Grant to us all relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting. Amen.

ACT OF ADORATION.

I HUMBLY adore Thee, O God. I extol Thee, immortal King of Angels! Thou art the perfect image of Thy Eternal Father's substance! Thou art the splendor of His glory! Thou art His powerful word, supporting all things; Thee He has seated at His right hand. Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of Thy reign. I bow before Thy sacred Majesty: I acknowledge, with the sincerest gratitude, that Thou art my Redeemer, my Creator, and the supreme Arbiter of my eternal destiny. I desire to humble myself as profoundly for Thy sake, as Thou art humbled for my love in the centre of my soul; and to consecrate to the glory of Thy name the whole extent of my being.

PRAYER OF ST. THOMAS AQUINAS.

I GIVE Thee thanks, eternal Father! for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, our Lord Jesus Christ. I beseech Thee, that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the Saints, through the same Jesus Christ our Lord. Amen.

ACT OF CONTRITION.

SINCE Thou hast been pleased, O most loving Jesus, to come and dwell within my heart, shall I have any doubt of Thy good will in granting me the favors which I beg of Thee? Shall He, who has with such liberality given me Himself, refuse to give me His gifts? This is not possible, O dearest Jesus, and hence I feel the strongest confidence of obtaining all from Thy goodness. I confess, O Lord, that I deserve nothing; but the more undeserving I am of Thy grace, the more is Thy goodness glorified in bestowing them upon me. I ask then, O most loving Redeemer of my soul, a full pardon and remission of all my sins, which I once more detest and abominate with all my heart. And in regard to the great punishment which is due to me for them, I desire to gain all the Indulgences that I can, beseeching Thee of Thy goodness to give me the grace to do so.

By Thy most precious Blood, which, united to Thy Body, Soul, and Divinity, I have this morning received, I beg of Thee with all humility to wash once more my heart and cleanse it from all spot and defilement. Create, O my Jesus, a pure and clean heart within me, and grant me a new spirit truly just and upright. Fill it with all the gifts of Thy Holy Spirit, and adorn it with every virtue; but especially with humility, patience, meekness, and penance. Detach this heart from all created things, fashion it after Thine own heart, and unite it for ever to Thyself with the bonds of perfect charity. Give me strength and courage to resist bravely all temptations until death. I purpose and promise to banish them at once, and to avoid every occasion of them: but Thou knowest that of myself I can do nothing, and therefore I implore the strength of Thy blood and of Thy help.

I beseech Thee to engrave upon my heart so lively a remembrance of Thy passion and death, and of Thy most bitter sorrows also, O Dearest Mother, that nothing henceforth may blot them from my memory; but that they be my continual meditation night and day; so that henceforth and to my last breath I may dwell on Calvary at the foot of Thy cross, in company with our dear Lady of Sorrows.

I beseech Thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from the passion which most predominates in me, and the sin I most often fall into. (*Here mention the particular passion, or sin, or fault.*) I ask moreover for those temporal graces Thou knowest to be most expedient for me for Thy greater glory and the salvation of my soul: and lest I should err in ask-

ing for what might be injurious for me, I leave it entirely to Thee, and trust in Thee, who alone hast goodness and infinite wisdom, to give me what Thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all Thy other gifts, the grace of final perseverance. • Do Thou Thyself, my Jesus, ask it of Thine Eternal Father: show Him Thy Wounds: offer Him Thy most precious Blood: and then I shall be sure of being heard, because Thou hast said Thyself, that whatsoever I shall ask the heavenly Father in Thy name shall be granted unto me. I ask Thee, O my Jesus, before Thou leavest me, to give me Thy blessing. I recommend my soul to Thee for the whole of my life and in the hour of death. Every day, every hour, every moment, I am rapidly getting nearer to that time. Preserve me then from all temptations, and give me grace to overcome them—and grant me the assistance of Thy most dear Mother and mine, the Holy Virgin—and, above all, do not let me, in punishment for my sins, and especially for my irreverences towards the Most Holy Sacrament, and for my unworthy communions—do not let me, I beseech Thee, depart this life without having first received with proper disposition the Most Holy Sacraments.

[You may add here any particular petitions which your heart may suggest to you to make to Jesus, in behalf of your neighbor. Do not forget to pray for the Holy Church, for the Sovereign Pontiff, for all superiors, ecclesiastical and secular, and pray Him to give them the true spirit of their holy vocation. Pray for your confessors, instructors, relations, friends, and benefactors, for the afflicted, the sick, and those in their agony. Recommend all poor sinners, and pray for their conversion and salvation. Do not forget to pray for heretics and infidels, beseeching God to enlighten them and give them grace to embrace the true faith; and especially pray for the conversion of the schismatic Greek Church, and for the return of England to the Church. "It is now fifty years," said the venerable Paul of the Cross, "that I have prayed for the conversion of England—I cannot do otherwise, even if I wished; for, as soon as I begin to pray, that poor kingdom comes before my mind; and I pray for the same intention every morning at Mass." In imitation of this venerable servant of God you may do the same when you go to Communion.]

ACT OF OFFERING.

I SHOULD indeed be ungrateful, O my Jesus, if after Thou hast given me Thyself in this Holy Communion, I were to delay an instant in giving myself entirely to Thee. I offer Thee, O my most loving Jesus, and I give Thee all my liberty, with all my soul. I offer Thee my intellect, that, sanctified by Thee, it may be occupied night and day in the consideration of Thy passion and death, and Thy divine attributes. I give Thee my memory, that I may ever have in remembrance the infinite mercies which Thou hast shown me. I give Thee my will, that, by virtue of Thy holy love,

I may be entirely transformed to the divine will, and wish for nothing but what Thou willest, and reject every thing that is displeasing to Thee. I give Thee my whole self, to be sanctified by Thee in soul and body; and I intend by this offering to make an entire, irrevocable, and eternal sacrifice of myself and all that belongs to me. I offer and consecrate to Thee this poor heart of mine, filled with the desire of making amends, by proportionate love, for the infidelities of my past life. O my dear Jesus, detach my heart from creatures, unite it perfectly to Thine own, and hiding it within the loving wound of Thy side, imprint on it the memory of Thy sad passion, and of the sorrows of Thy most holy Mother; so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come, faithfully correspond to Thine infinite love.

I offer Thee all the senses of my body, particularly my eyes and my tongue; grant that henceforth I may never more offend Thee by them. I offer Thee my thoughts, words, and deeds. My Jesus, I desire to unite all I have offered Thee to the merits of Thy most holy passion and death, and the merits of my Mother Mary and all the Saints. I offer Thee the good works I have done as well as those I shall ever do in the whole course of my life, and I now make the intention of doing them all for Thy greater glory, and in preparation and thanksgiving for the most holy Sacraments. I offer Thee all the acts of adoration, love, and thanksgiving, which Thou didst offer to the Eternal Father in the institution of the Blessed Sacrament, and during Thy whole life on earth, together with those which our dear Lady, the holy Apostles, and all the Saints have ever offered Thee. May they supply for my defects in that adoration which I neither know how nor am able, though I earnestly desire it, to offer Thee.

O Sacrament most Holy, O Sacrament Divine,
All praise, and all thanksgiving, be every moment Thine.

PRAYER TO PATRON SAINT.

O BLESSED Saint.....whose name has been conferred upon me, and under whose patronage I have placed myself, obtain for me grace to fulfil the holy resolutions I have this day made. Help me, by thy powerful intercession, to lead a life conformable to the sacred character I have received, and to imitate the virtues for which thou wast so remarkable. Protect me through all the perils of life, and abandon me not at the awful hour of death. Amen.

THE HOLY NAME OF JESUS.

JESUS, the only thought of Thee,
With sweetness fills my breast;
But sweeter far it is to see,
And on Thy beauty feast.

No sound, no harmony so gay,
Can art or music frame;
No thoughts can reach, no words can say,
The sweets of Thy blest name.

Jesus, our hope, when we repent,
Sweet source of all our grace;
Sole comfort in our banishment,
Oh! what when face to face!

Jesus, that name inspires my mind
With springs of life and light;
More than I ask in Thee I find,
And languish with delight.

No art or eloquence of man
Can tell the joys of love;
Only the Saints can understand
What they in Jesus prove.

Thee then I'll seek retired apart,
From world and business free;
When these shall knock, I'll shut my heart,
And keep it all for Thee.

Before the morning light I'll come,
With Magdalen, to find,
In sighs and tears, my Jesus tomb,
And there refresh my mind.

My tears upon His grave shall flow,
My sighs the garden fill:
Then at His feet myself I'll throw,
And there I'll seek His will.

Jesus, in Thy blessed steps I'll tread,
And walk in all Thy ways:
I'll never cease to weep and plead
To be preserved in grace.

O King of love! Thy blessed fire,
Does such sweet flames excite,
That first it raises the desire,
That fills it with delight.

Thy lovely presence shines so clear,
Through every sense and way,
That souls which once have seen Thee near,
See all things else decay.

Come, then, dear Lord, possess my heart,
Chase thence the shades of night;
Come, pierce it with Thy flaming dart,
And ever shining light.

Then I'll for ever Jesus sing,
And with the saints rejoice;
And both my heart and tongue shall bring
Their tribute to my dearest King,
In never-ending joys. Amen.

PRAYER FOR THE POPE'S INTENTION,

Preparatory prayer expressive of the disposition for gaining a plenary indulgence.

O MY heavenly Father, and most merciful God! although I confidently hope that I have obtained from Thy mercy the remission of the eternal punishment which my sins have deserved; yet, I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to Thy justice. Therefore, in order to make satisfaction to Thy offended Majesty, I am resolved to lead the life of a true penitent; to bear in a spirit of penance, all the trials and afflictions with which Thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which Thy Church

(in virtue of the keys of the kingdom of heaven, committed to its supreme pastors in the person of St. Peter), now holds forth to me. Grant me, O Lord! the dispositions to obtain such a portion of these infinite merits, as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation, be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves.

PRAYER TO GOD THE FATHER, FOR THE EXALTATION OF THE CHURCH.

REMEMBER, O eternal Father! Thy Church, which from the beginning Thou hast possessed. Recognize her as the bride of Jesus Christ, who for her shed His adorable blood. Vouchsafe, I conjure Thee, to exalt her, to cause her to shine with such a lustre of sanctity, and to fill her with such an abundance of grace, that she may appear worthy of her Divine Spouse, and the price of her ransom. Grant that all her children may confess Thee with a lively faith, invoke Thee with a firm hope, and love Thee with a perfect charity.

Our Father—Hail Mary.

PRAYER TO GOD THE SON FOR THE EXTIRPATION OF HERESIES.

O JESUS, the true light that shinest upon every man coming into the world, vouchsafe, I beseech Thee, to dissipate the darkness of heresy and schism. Open the eyes of mankind, that they may behold the radiance of Divine truth, and embrace the doctrines of Thy true and only Church. O good Shepherd, conduct into the fold Thy sheep that have strayed, that there may be but one pastor and one flock.

Our Father—Hail Mary.

PRAYER TO THE HOLY GHOST FOR PEACE AMONGST CHRISTIAN PRINCES.

O HOLY Ghost, Spirit of peace and love, who in the unity of the faith hast assembled so many nations, diffuse the plenitude of Thy grace in the hearts of princes and their ministers, and inspire them with that Divine charity which Thou camest to spread over the earth. Teach them not to yield to any passion, or meditate any enterprise against The glory and Thy Church's concord; and teach them to ply their every effort to attain for themselves and the people confided to their care, the enjoyment of eternal repose

Our Father—Hail Mary.

PRAYER TO THE BLESSED TRINITY FOR THE PROPAGATION OF THE FAITH.

ADORABLE Trinity, Father, Son, and Holy Ghost, who hast created the souls of infidels after Thine own image and likeness, suffer Thy justice to be appeased by the prayers of pious Christians, and the supplications of Thy spotless Church. Disperse the blindness of idolaters; send among those barbarous people men truly apostolic, who may teach them Thy Catholic faith; and grant unto them at last, the grace to know, to love, and adore Thee evermore.

Our Father—Hail Mary.

PRAYER FOR OUR HOLY FATHER, THE POPE.

O GOD, the Pastor and Governor of all the faithful, cast a look of predilection on Thy servant [....] whom Thy providence has made the chief of Thy Church: grant him grace both by word and example, to form to virtue and religion the flock committed to his charge, so that they may with him come to the rewards of eternal life. Through Jesus Christ. Amen.

Our Father—Hail Mary.

PRAYER OF ST. GERTRUDE.

I OFFER Thee, O Father of Mercy! in expiation for all my sins, the merits and sufferings of Thy beloved Son; from the moment of His birth, when trembling with cold and laid on straw, He shed tears, up to that moment when bowing His head and consummating His sacrifice on the altar of the cross, He remitted His spirit into Thy hands.

PRAYER TO THE SACRED HEART OF JESUS IN THE BLESSED SACRAMENT.

BEHOLD, O most loving Jesus, the wonderful extent of Thy excessive charity! Thou hast prepared for me, of Thy sacred flesh and most precious blood, a divine banquet, where Thou givest me Thyself without reserve. Who has urged Thee to this excess of love? Assuredly no other than Thy own most loving Heart. O adorable Heart of my Jesus, most ardent furnace of Divine love, receive my soul into Thy most sacred wounds, in order that in this school of charity I may learn to make a return of love to that God who has given me such admirable proofs of His love.

(Indulgence 100 days, once a day.)

PRAYERS FOR OUR COUNTRY.

MOST adorable Lord Jesus Christ, Saviour of the world, *God of Hosts*, and *Prince of Peace*, look down with eyes of compassion upon our manifold miseries: we confess our heinous transgressions; we turn to Thee with contrite hearts, for Thou, O God! *art our refuge and defence. Remember not, O Lord, our or our parents' offences, nor take vengeance of our sins:* regard us, as Thou art our Pastor, as the sheep of Thy flock, and as the poor remains of Thy ancient sheepfold. *Be mindful of Thy congregation, which Thou hast possessed from the beginning.* O Jesus, be to us a Jesus, be to us a *Saviour;* hear, O God our prayer, let our cry come unto Thee; we believe in Thee; we call upon Thy holy name: let us not be confounded; spare us, O Lord! spare Thy people, lest Thy enemies say, *Where is their God? Thy altars are polluted, Thy inheritance destroyed: but Thou, O my Lord, how long?* Inspire, O Jesus, with Thy holy grace, endue with Thy Holy Spirit the priests of our nation, consecrated to Thy service: renew in them the wisdom, zeal, and piety of their predecessors, purify their lives, second their works, and sanctify their ministry —that in, and by Thee, the good may be confirmed, the wandering may be reclaimed, and the spotless religion formerly planted, may once more revive and blossom in our land. This we beg by the passion and merits of Jesus Christ, Thy only Son, who liveth and reigneth with Thee, in union of the Holy Ghost, for ever and ever. Amen.

SUCCOR us, O angels of my God, look down on our country; intercede, O Patriarchs; pray, O holy Prophets; succor us, O holy Apostles, who are our advocates. O blessed Peter, why art thou silent in the necessities of thy flock? Thou, O blessed Paul, behold how we groan in captivity: O all you holy Apostles, petition for us, pray for us, though undeserving. Amen.

☞ Before leaving the church be sure to recite the Indulgenced Prayer, "En Ego," the "Anima Christi," and the "Petitions for graces," see page 226. See also prayers to the Blessed Sacrament, page 504. During the day recite the following:

THE BENEDICITE,

Or Canticle of the Three Children.

Dan. iii.

O ALL ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless ye the Lord: bless the Lord, ye heavens.

O all ye waters that are above the heavens, bless ye the Lord: bless the Lord all ye powers of the Lord.

O ye son and moon, bless ye the Lord: bless the Lord ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, all ye spirits of God.

O ye fire and heat, bless ye the Lord: bless the Lord, ye winter and summer.

O ye dews and hoar frost, bless ye the Lord: bless the Lord, ye frost and cold.

O ye ice and snow, bless ye the Lord: bless the Lord, ye nights and days.

O ye light and darkness, bless ye the Lord: bless the Lord ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless ye the Lord: bless the Lord, all things that spring forth upon the earth.

O ye fountains, bless ye the Lord: bless the Lord, ye seas and floods.

O ye whales, and all that move in the waters, bless ye the Lord: bless the Lord, all ye fowls of the air.

O all ye beasts and cattle, bless ye the Lord: bless the Lord, ye sons of men.

Let Israel bless the Lord: let him praise and exalt him above all for ever.

O ye priests of the Lord, bless ye the Lord: bless the Lord, ye servants of the Lord.

O ye spirits and souls of the just, bless ye the Lord: bless the Lord, all ye that are holy and humble of heart.

O Ananias, Azarias, Mitael, bless ye the Lord: praise and exalt him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: worthy to be praised, and glorious, and exalted above all for ever.

Different Modes of Hearing Mass.

THERE are different methods of assisting at the holy Mass: some read with devotion from their prayer-book during the whole time, others recite their beads, others remain with their mind contemplating the sacred mysteries of the passion of Jesus Christ. A devout lay-brother used to say that in hearing Mass, he only read three letters: the first was *black*—that is to say, the consideration of his sins, which caused in him confusion and repentance, and thus he meditated from the beginning of Mass to the Offertory. The second was *red*—that is, the meditation on the passion of Jesus, contemplating that most precious blood which Jesus shed for us on Calvary, when he suffered a death so bitter, and in this he engaged his mind till the Communion. The third was *white*, because while the priest communicated, he united himself mentally with his Jesus in the Sacrament, making a spiritual communion, after which he remained all absorbed in God, thinking of the glory for which he hoped as fruit of the Divine Sacrifice.* Another method, and one strongly to be recommended, is that taught by the blessed Leonard, and indulgenced by the holy Church. It requires you to bear in mind the four ends for which the sacrifice of the Mass is offered, uniting yourself with the intentions of Jesus Christ, and of the priest officiating, and devoting particular periods during the divine sacrifice to the stirring up within your heart the sentiments of devotions and the practical considerations more particularly connected with each of those ends of sacrifice.

(See page 311.)

A. C. T. S.

BLESSED LEONARD'S MODE OF HEARING MASS.

HAVING asked the aid of the Holy Spirit, of our blessed Lady, and your angel guardian, that you may hear this Mass, with all reverence and devotion, consider it as divided into four spaces or parts of time, in order to pay during these the four obligations answering to the four ends of the sacrifice.

A.

From the beginning of Mass to the end of the Creed.

Be occupied in honoring and praising the majesty of that God who is worthy of infinite honor and praise. Wherefore humble yourself with Jesus, and plunge yourself down in thought into the depth of your nothingness; confess sincerely how wretched and how merely nothing you are before so immense a majesty; and thus humbled internally and externally, and remaining as you ought throughout Mass, all modest and composed, repeat the following words:

O MY God, I adore Thee, and acknowledge Thee for my Lord, and for the master of my soul. I protest that all I am, and all I have, are willingly acknowledged by me to be from Thee. And since Thy supreme

* This mode would also be very beneficially applied to High Mass and Benediction; at Benediction during the O Salutaris, the acts of adoration; during the Litany or whatever is the second piece sung, the acts of contrition; during Tantum Ergo, the act of thanksgiving; make the Spiritual Communion while the blessing is being given by the holy Sacrament, after which the acts of supplication, till you leave the church.

Majesty deserves infinite honor and homage, while I am but a poor, helpless being, utterly incapable of paying so great a debt, I offer up to Thee the humiliation and the homage which Jesus renders to Thee on the altar. That which Jesus does, I purpose also to do; I humble, I abase myself together with Him before Thy Majesty, I adore Thee with the same humiliation which Jesus practises, and I rejoice and am glad, that blessed Jesus should give to Thee, in my behalf, infinite honor and homage.

Then close the book, and pursue the exercise of forming many such internal acts of joy, that God should thus be infinitely honored. Repeat over and over again:

YES, my God, I delight in the infinite honor which results to Thy Majesty, from this holy Sacrifice; I delight in it, I rejoice as much as I know how, as much as I can.

Nay be at all anxious to keep to the words just given, but make use of those which your devotion shall dictate, while you remain all gathered up in and united with God. This will indeed be a happy fulfilment of the first of your obligations.

C.

From the Creed to the end of the Elevation.

Casting a brief glance over your most grievous sins, and recognizing the immeasurable nature of your debt towards Divine justice, say with humbled heart:

BEHOLD, my God, this traitor, who has so many times rebelled against Thee. Ah me, pierced with grief, how I abominate and detest my heavy sins, while I offer for them that same satisfaction which Jesus offers on the altar. I offer to Thee all the merits of Jesus, all Jesus Himself, God and Man, who now as an unbloody Victim pleads anew for me His bloody sacrifice on the cross. I offer all that He does on that altar as my mediator and advocate, imploring of Thee to pardon me through His most precious blood. I unite myself with the cry of that loving blood, and I beseech of Thee mercy for my sins, so grievous and so many. The blood of Jesus cries for mercy,—my pierced heart cries for mercy! Ah, dear God, if my tears move Thee not, let the groans of my Jesus move Thee; that mercy which He obtained for the whole human race on the

cross, why should He not obtain it for me on this altar? Yes, yes, I hope that in virtue of that most precious blood, Thou wilt pardon all my most grievous transgressions, for which I shall persevere in weeping to the last breath of my life.

Shutting the book, repeat many of these acts of true, intimate, and vehement contrition. Then give rein to your affections, and without sound of words, but within your heart, say to Jesus:

O DEAREST Jesus, give me the tears of Peter, the fervor of Magdalen, and the grief of those saints who, once sinners, were afterwards true penitents, in order that in this Mass I may obtain true contrition for all my sins.

Make many such acts, entirely gathered up in God, and be sure that in this way you will fully discharge the debt of your many sins.

T.

From the Elevation till the Communion.

Stir your soul to wonder at the overflowing torrent of great and good gifts, either bestowed on you or designed for you by God, and then offer to Him in return a gift of infinite value, that is, the Body and Blood of Jesus Christ. Then invite all the angels also, and all the saints, to thank God in your behalf, in the following or some similar words:

THANKSGIVING.

SEE me, my most beloved God, laden with the benefits both general and particular, which Thou deignest to bestow on me in time, and to store up to me in eternity. I know that Thy mercies towards me have been and are infinite, but yet I am ready to repay Thee all, even to the last farthing. Behold I thank and repay Thee by this most precious body, this divine blood, this innocent Victim which I present to Thee by the hands of Thy priest. I am certain that this offering which I make is sufficient to repay all the gifts Thou hast bestowed on me. This gift of infinite value is by itself, worth all the gifts which I have received, and which I do now receive, and am yet to receive from Thee. Ah, holy angels, and all you beloved ones in heaven, help me to thank my God, and to offer Him in thanksgiving, for such benefits, not only this, but all the Masses which are being actually celebrated throughout the whole world, in order that His loving beneficence may remain fully recompensed for so many graces

which He hath bestowed on me, which He is now about to bestow, and will bestow, throughout eternal ages. Amen.

Oh, how will our good God be pleased with thanks so affectionate; oh, how satisfied will He remain with this sole offering—worth all other offerings, since it is of infinite worth! And to stir yourself the more to feelings so devout, invite all heaven in like manner to employ itself for you; invoke all those saints to whom you feel the greatest devotion, and say to them, with the inner voice of your heart,

O DEAR ones, my very holy advocates, thank for me the goodness of my God, so that I may not live and die without utterance of my gratitude. Ah, beseech Him to accept the impulse of my heart, and to have regard to the loving thanks offered by my Jesus for me in this Mass.

Nor content yourself with speaking thus once only, but repeat it over and over again, and be assured that in this way you will make great approaches towards satisfying this obligation.

☞ At the Communion either receive, if prepared, or make a spiritual communion. [See page 222.]

8.

From the Communion to the end of Mass.

United to Jesus, summon up holy courage to ask of Him many graces, knowing that at that time Jesus unites Himself to you, and prays and supplicates—yes, even He—in your behalf; and therefore enlarge your heart, and do not ask things of small importance, but ask great graces, your offering being so great—namely, that of His divine Son. Say to Him with a humble heart:

O MY dearest God, too well I recognize myself as unworthy of Thy favors. I confess my supreme unworthiness, and that because of so many and so grievous sins, I deserve not to be heard. But how shalt Thou be able to refuse attention to Thy divine Son who on your altar prays for me, and offers to Thee in my behalf, His life and His blood? Ah, my God, my most beloved, hear the prayer of this my great Advocate, and for His sake grant me all the graces which Thou knowest to be necessary for accomplishing the great affair of my eternal salvation. And now that I take heart to ask of Thee a general pardon of all my sins and the grace of final perseverance, I also ask of Thee, my God, trusting in the merits and intercession of my Jesus, all virtues in an heroic degree, and all the aids efficacious for making me a true saint. I ask of Thee the conversion of all unbe-

lievers, and of all sinners, and particularly of those who belong to me by the ties of blood, or by spiritual affinity. I beg of Thee the liberation, not of one soul only, but of all the souls in purgatory. O bring them all out, so that through the efficacy of this Divine Sacrifice, that prison where they are being rendered pure, may become empty. Convert also all the souls of the living: may this miserable world become a paradise of delight for Thee, where, loved, reverenced, and praised in time by all of us, we may come afterwards to praise and bless Thee for all eternity. Amen.

Offer petitions also again and again for yourself, your children, your friends, relations, and acquaintances, for priests, for benefactors, for all who have asked or need your prayers, asking help for them and for yourself in all things, spiritual and temporal; ask also the fulness of all good, and relief from all evils for holy Church; and do not ask any of these things with lukewarmness, but rather with a great confidence, making sure that your prayers, united with those of Jesus, shall indeed be heard. Holy Mass being ended, make an act of thanksgiving to God; and leave the church with a contrite heart, as if you were coming down from Calvary.

Now tell me, if all the masses which you have heard till now had been heard by you in this manner, with how many treasures would not you have enriched your soul! Oh, the loss you have suffered while you have been present at holy Mass, looking here and there, observing who came in or went out; sometimes even talking, or being half asleep, or, at most, mumbling wretchedly a few vocal prayers, without one whit of interior recollection. Resolve then, to embrace this most sweet and easy way of hearing Mass with profit, which consists in paying the four great debts due to God; and be very sure that in a short time you will make an abundant acquisition of the rarest graces. After trying this plan, it will never again enter your mind to say, "A Mass more or less is of no consequence."

A MODE OF HEARING MASS BEFORE CONFESSION,

CONFORMABLY TO THE MYSTERIES OF THE PASSION.

✠

The faithful are earnestly invited, by making the following declaration, to unite in the Holy Association of the *Truce of the Cross*:—

"I promise as a true soldier of the Cross, in honor of my immaculate Queen, and in penance for all sins and scandals, to abstain from all intoxicating liquors* from Saturday noon to Monday noon throughout the entire year."

AMONG all the exercises of piety, none is so pleasing to God, and so profitable to our souls, as frequent reflection on the sufferings of Jesus Christ, and a continual effort on our part to commemorate and honor His sacred passion and death. Respect, justice, love, and, above all, gratitude, oblige us to this, and should concur to make the sufferings of our divine Redeemer the

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* N. B. Those persons making this declaration, receive at the same time a dispensation to take a single glass of their ordinary drink at meals on those days in a private house.

The above differs from the Truce of God (see page 174), which is confined to particular feasts, but which admits also of a similar dispensation.

most ordinary and familiar reflection of our lives. Our own interest should likewise urge us to adopt this holy practice, since it is considered by the saints a short and secure road to perfection. St. Bonaventure says, that "he who devoutly applies himself to meditate upon the life and death of Jesus, finds there all he requires, and needs not seek any thing out of Jesus Christ."

As one of the most perfect methods of assisting at Mass is to meditate devoutly on the passion of Christ, so the best means of honoring that sacred passion is to hear Mass for that end; for, in this adorable sacrifice, which St. Francis de Sales justly styles "the centre of religion, the heart of devotion, and the soul of piety," we are furnished with an offering of thanksgiving for our redemption, proportioned to the benefit; and also with a motive for daily increasing in gratitude for such blessings, as eternity itself will not appear too long to acknowledge.

A Prayer before Mass.

O DIVINE Jesus! sacred Victim, immolated for the redemption of mankind! I earnestly beseech Thee that I may assist at this adorable sacrifice with the most lively faith, animated hope, unbounded gratitude, and tender love. Permit me to follow Thee in spirit through the different stages of Thy sacred passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake.

With the daughters of Sion who met Thee carrying Thy cross, and Thy blessed Mother, who saw Thee expire for our salvation, I desire to compassionate Thy sufferings, and to detest sin as the only sovereign evil. I offer this divine sacrifice to commemorate in a special manner Thy dolorous passion, and to obtain through its efficacious merits the grace of true and sincere devotion towards Thy life-giving sufferings and death.

At the beginning of Mass.

Unite your sentiments with the divine disposition of the Son of God, and dispose yourself by sincere repentance to assist worthily at the great sacrifice about to be offered.

O DIVINE Lord! in the multitude of Thy mercies I will enter Thy house, and adore Thee in Thy holy temple. Though my sins are multiplied beyond number, yet I will appeal to Thy unbounded mercies, which far exceed my malice or the extent of my ingratitude. I will confide in the sufferings of my Redeemer, and hope, through His infinite merits, to find grace and salvation. O dear Jesus; Thou who hast washed me heretofore in the laver of baptism, wash me yet more from my iniquity, and cleanse me from my sin: sprinkle me

with Thy blood, and I shall be cleansed; wash me, and I shall be made whiter than snow.

At the Introit.

When the priest bows and kisses the altar, contemplate our divine Lord, prostrate before His heavenly Father, loaded with the sins of mankind, and bathed in blood through excess of sorrow. Reflect on the anguish which the treacherous kiss of Judas caused our divine Redeemer.

O GOOD Jesus! I fervently bless Thee, for all Thou hast done and suffered for my salvation. Give me grace to weep over those sins which drew streams of blood from Thy sacred veins. I desire to commemorate with the most lively and humble contrition, Thy agony in the garden, and I firmly resolve to detest my sins to the latest moment of my life. Pierce my soul with grief for having repaid Thy goodness with ingratitude, and let me frequently cry out with the humble publican: O God! be merciful to me a sinner. May those bonds which confined Thy sacred hands, burst the fetters of my sins, and restore me to the sweet liberty of Thy children. I cast myself at Thy sacred feet, and conjure Thee to strengthen me by Thy all-powerful grace, that under every trial and affliction I may submit cheerfully to the decrees of Thy adorable Providence, and never cease to bless Thy holy name.

At the Kyrie eleison and Gloria in excelsis.

The *Kyrie eleison* is repeated three times to honor the adorable Trinity; it may also serve to remind you of the denials of St. Peter, and to excite the deepest regret for your much more frequent denials of so good a master. At the *Gloria in excelsis*, reflect on the miraculous conversions which signalized the public life of Jesus Christ, and beg that one benign glance may convert and penetrate your soul, as it did that of St. Peter.

O MY God! have mercy on me according to thy great mercy: pardon me, who have so often had the misfortune of denying Thee, by a life altogether opposite to Thy sacred maxims. Look on me, Divine Jesus, with that compassion and tenderness which the sight of misery always excited in Thy most amiable heart. Purify me, as Thou didst Thy penitent Apostle, that I may worthily unite with Thy Church in celebrating the wonderful work of man's redemption. O how fervently should I join in Thy praises, most amiable Jesus! How ardently should I sing, Glory be to God on high, glory

be to that adorable Being, who, forgetful of His own glory, underwent for my sake such prodigious humiliations! O my sovereign King! my divine and adorable Model! since Thou wert pleased to descend so low as my frail nature, grant that I may place all my glory, honor, and happiness, in sharing Thy humiliations, and carrying Thy cross.

At the Epistle and Gospel.

When the priest goes from the middle of the altar to the *Epistle* side, and thence to the *Gospel* side, represent to yourself the eternal Son of God, dragged about to the different tribunals of Annas, Caiphas, Pilate, and Herod; and when you stand to hear the Gospel, remember that it is the word of Him, who alone has the words of eternal life; of Him who came from heaven to instruct you, and who, for your sake, confirmed His doctrine by shedding His precious blood.

O ETERNAL God! unerring Truth! whose sacred word I am so happy as to hear, penetrate my heart by the influence of Thy grace, that I may not hear it to my eternal reprobation like the Jews who so long and so fruitlessly listened to Thy sacred maxims. O spotless Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame to declare in the face of heaven and earth, that I believe Thee to be Christ, the Son of the living God, and that I most unreservedly assent to all and every article proposed by Thy holy Church to my belief. But, O divine Lord! give me grace to profess my faith by my actions as well as by my words. Have mercy on all who are involved in the dreadful night of infidelity: may the light of Thy grace shine upon them, and so penetrate their hearts that they may embrace the truth, and be united to the Communion of Thy Holy Church.

At the Offertory.

When the Priest unveils the chalice, and offers the bread and wine, contemplate your merciful Redeemer stripped of His garments, bound to a pillar, and cruelly scourged; offer yourself, in union with the sacrifice He then offered of His precious blood, and which He renews on the altar.

ADORABLE Jesus! when I reflect on the torments Thou didst endure when fastened to the pillar, I begin to conceive the enormity of sin, and the immense extent of Thy eternal love. I behold in Thy wounds the greatness of my ingratitude, and the depth of the misery to which I am reduced. But, O Lord! how

happy am I, in being able to present Thee, at this moment, a victim of thanksgiving and atonement, fully proportioned, or rather far exceeding the magnitude of my obligation, and the multitude of my crimes. I offer Thee the streams of blood that flowed from Thy sacred body during Thy ignominious scourging, and also the bread and wine which is now presented to Thy divine Majesty. Accept, in union with this precious oblation, my body and soul, my thoughts, words, desires, affections, and sufferings; in fine, my whole being, that henceforward I may be entirely Thine by the bonds of ardent charity.

At the Lavabo and Orate Fratres.

When the Priest washes his hands, call to mind the testimony which Pilate gave to the innocency of Jesus Christ; and at the *Orate Fratres* adore your Saviour, exhibited to the people as a mock king. Prostrate yourself in spirit before your Sovereign Lord, and pour out at His sacred feet the grateful effusions of your compassion and love.

O MOST adorable blood! which flowed as a remedy for all human woes, I beseech Thee to wash, purify, and sanctify my sinful soul, that I may, with a pure and upright conscience, assist at these awful mysteries. I cannot, O my God! presume to wash my hands among the innocent, for alas! I have been long since excluded from the happy few who never offended Thee; but, at least, I can claim a privilege not reserved to the innocent alone, but mercifully granted even to the most guilty. I can wash my hands, my heart, my soul, in Thy precious blood. I can cast myself on Thy divine mercy, with a firm resolution rather to die than to offend Thee during the remainder of my life. O King of my soul! I acknowledge Thee for my sole and sovereign Lord. O Jesus! I implore, by the sorrow and agony of heart Thou didst endure when Barabbas was preferred to Thee, that Thou wouldst preserve me from ever preferring any created object to Thy friendship and favor. By Thy ignominious clothing with a purple garment, I entreat Thee to give me a garment of justice, when I shall appear before Thy dread tribunal, and I fervently conjure Thee, that through Thy infinite mercy and the merits of Thy thorny crown I may hereafter obtain a crown of immortal glory.

At the Preface.

The priest praying some time in secret before the *Preface*, represents and commemorates the admirable silence observed by Jesus Christ in the course of His sacred passion. Do you now address your divine Lord in the secret of your heart; represent to Him all your spiritual necessities; implore an application of His infinite merits to the wounds of your soul, and when the priest raises his voice to recite the preface, do you redouble your fervor, and join in spirit with the Church militant, triumphant, and suffering, in praising and magnifying that divine Lamb, who was slain for the health and life of His own creatures.

O DIVINE Searcher of Hearts! from whom nothing is hidden, since Thou desirest so ardently to establish Thy reign in my soul, permit me to represent to Thee its miseries, and all the obstacles which unfortunately oppose the sweet empire of Thy love in my heart. O Lord, Thou needest not my representations to discern my wants. I am too insensible, to feel my miseries as I ought—too weak to call loudly on Thy mercy—too guilty to deserve being heard. Let my silence then speak, O most merciful Saviour! let my multiplied miseries plead on my behalf. Thou wilt not be deaf to their eloquent supplications: and surely, my God! Thou needest but consult Thy own sacred Heart, and that infinite love which brings Thee daily on our altars, to find motives for granting pardon and mercy to the most unworthy of Thy creatures. O blessed spirits of heaven! holy and happy saints of God! who, in the mirror of His adorable sanctity, behold the enormity of sin, supply for me, who am unworthy to join with the Church in celebrating His praises and magnifying His goodness.

At the Canon.

Let the low and solemn voice in which the *Canon* is read, remind you of that mourning and consternation which amazed and silenced all nature at the sufferings of Jesus Christ; and when the priest spreads his hands over the oblation, making the sign of the cross, call to mind the torments our divine Redeemer endured when fastened to the cross.

O MY God! when I reflect on the number and enormity of my sins, I am sensible that I have no claim to a share in those precious graces which Thou hast died to purchase for Thy creatures: but when I contemplate that cross on which Thou didst agonize—when I turn my eyes on this altar, this new Calvary, on which Thou art about to descend, and again offer Thyself for my

salvation, I feel convinced that Thou wilt always be to me a Jesus, a Saviour. Accept, therefore, of my whole being, in union with the sacred oblation I am about to offer. Purify my sinful soul in these streams of blood which gushed from Thy adorable wounds, and which will soon flow on this altar. Grant to us all, through its efficacious merits, the grace to practise what Thy holy law commands, and to avoid what it prohibits. Extend the blessings of peace and unity to Thy Church; repentance and pardon to all sinners; comfort to the sick, the dying, and the afflicted; in a word, mercy and eternal happiness to all, since for all, O divine Victim! Thou didst shed Thy adorable and saving blood. I particularly implore Thy precious graces, O my God, for those for whom I am bound to pray—those who have recommended themselves to my prayers—who pray for me, or who, at this moment, may specially want Thy divine assistance. Oh, may this adorable and august sacrifice be received by Thy Divine Majesty as was the Victim which Christ offered in His own Person on the altar of the cross.

At the Elevation.

At the *Elevation* of the sacred host and chalice, reflect on the pangs which Jesus endured when lifted up between heaven and earth, His precious blood flowed abundantly for the remission of your sins, for the conversion of the world, and of His greatest enemies. Let the first fruit of His cross and passion, applied to the penitent thief on the cross, encourage you to recur confidently to His mercies, and to hope that His infinite love will one day assign you likewise a place in paradise.

HAIL, O King of Glory! Prince of Peace! and Saviour of the World! Hail, O immaculate Victim! sacrificed for me and all mankind on the altar of the cross. I bless Thee, I adore Thee, I love Thee, O divine Jesus! and I ardently invite the whole universe to join in praising and blessing Thy holy name. O bleeding and adorable Victim of my sins! why have I not the faith, the love, the anguish which penetrated the hearts of those who beheld Thy sacred blood flow from Thy precious wounds? Hear, O eternal God! the voice of this blood, which cries loudly, not for vengeance, but for pardon and mercy. Oh! let it plead powerfully on my behalf; let it blot out my sins, cleanse every stain from

my soul, and render me pure and pleasing in Thy sight.

After the Elevation.

BEHOLD, O Almighty and All-Gracious God! Thy Son Jesus, in whom Thou art well pleased. Look upon the face of Thy Christ, and my Saviour, here present; look upon this spotless Lamb, this adorable victim, this pure holocaust of obedience, humbled to the ignominious death of the cross. Behold in Him what may move Thee to look upon us with an eye of mercy and compassion. He is our High Priest, sprinkled with His own blood. Receive the sacrifice He has offered for us, in consideration of the honor and homage which are due to Thy sovereign goodness from me and all creatures. Extend, O compassionate Creator! its efficacious virtue to the souls of the faithful departed, and grant them rest and life everlasting, particularly to [.....] deign to mitigate their punishment, and translate them to that place of glory for which they are destined. Thou didst once promise that, looking on the rainbow, Thou wouldst remember the covenant made between Thee and the Patriarch Noah; canst Thou then look on the blood of Thy beloved Son Jesus offered to Thee in sacrifice, without remembering the great covenant of the New Law, sealed and confirmed with the effusion of His sacred blood?

O dearest Jesus! why cannot I love Thee as Thy goodness deserves? The more Thou hast humbled Thyself for my sake, the more I am bound to love Thee, and spend my life in Thy service. Remember Thou hast purchased my soul at a dear rate; Oh, let not Thy blood be lost or shed in vain, but receive me into the number of Thy elect. I detest my sins, which were the cause of Thy sufferings; alas! they were the nails that pierced Thy hands and feet and fastened Thee to an ignominious cross. Oh, who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail them in the bitterness of my soul all the days of my life, and thus, at the hour of death, be entitled to hear those consolatory words addressed to the penitent thief: *This day shalt thou be with me in Paradise,* I acknowl-

edge, that I do not deserve to be ranked among the number of Thy children; yet, in obedience to Thy precept, and with profound veneration for Thy sacred words, I will presume to say that heavenly prayer which Thou hast taught me: *Our Father*, etc.

At the Agnus Dei.

When the priest says the *Agnus Dei*, reflect on the miraculous change of heart wrought in the Centurion and other witnesses of the death of Jesus Christ, and be careful, as far as it depends on you, not to depart from this new Calvary without participating in their holy dispositions.

O INNOCENT Lamb of God! who takest away the sins of the world, have mercy on me, for Thy peculiar and distinguishing property is infinite mercy. Give to my heart the sorrow and repentance of those who mourned Thy cruel death, and teach me, like them, to place all my hopes in Thee, and to love and seek Thee as my only sovereign good. I most humbly beseech Thee, by all the anguish Thou didst endure during the course of Thy passion, especially at the separation of Thy sacred soul from Thy body, that Thou wouldst have mercy and compassion on me, when I shall be on the point of appearing before Thy dread tribunal. Let Thy passion and death then interpose between my soul and the rigors of Thy justice. Ah! while I yet sojourn in this valley of tears, let the remembrance of Thy bitter draught of vinegar and gall preserve me from delighting in the false pleasures of this world, and let Thy burning thirst upon the cross make me thirst only after the enjoyment of Thy presence. May the recollection of Thy saving death penetrate my soul with such lively gratitude, that from this moment I may place all my happiness in loving and serving Thee, my only joy and sovereign felicity.

At the Communion.

The *Priest's Communion* represents the burial of Jesus Christ's sacred body when it was taken from the cross; and the covering of the chalice is a figure of the sepulchre shut up, and covered with a stone. This is the time peculiarly adapted to invite our Lord by a spiritual communion to repose in your heart, and to honor it frequently by His sacramental presence, or habitually by the influence of His holy grace.

O MY God! how can I reflect on the happiness of those who approach worthily to the Holy Eucharist,

without ardently desiring to enjoy the like blessing? how can I assist at this adorable sacrifice, without regretting the sins and miseries which justly deter me from receiving Thee sacramentally? I am not worthy, O infinite purity! to lodge Thee in my heart; I am not worthy to share in the happiness of those, who now enjoy Thy sacramental presence. But, Lord! though I cannot unite myself to Thee really, yet I am not forbidden to do so in spirit and desire. I believe most firmly that Thou art present in this sacred Host; I hope in that infinite mercy which detains Thee therein; and I ardently love and desire to see Thee, notwithstanding my unworthiness. I unite in the adoration, love, humility, and fervor of all who this day receive Thee throughout the universe, with the most perfect dispositions; and I earnestly beg of Thee, by that tender love which induces Thee to give Thyself to Thy creatures, to accept of every thought, word, and action, from this to my next communion, as so many acts of love, desire, and preparation to receive Thee; and I earnestly conjure Thee to crown all Thy blessings by the inestimable grace of a worthy communion at the hour of my death.

At the last Collects.

The *last Collects* represent the apparitions and instructions of Jesus Christ to His Apostles and Disciples after His resurrection; and the *Priest's Blessing* denotes that parting benediction given by our divine Lord, when ascending into heaven. Remember, when the last Gospel is reading at the left side of the altar, that Jesus Christ did not come to call the just, but sinners to repentance, and that His infinite mercy in thus daily renewing on our altars the Sacrifice of the Cross, should animate even the most guilty to recur with confidence to His infinite goodness and abundant merits.

O BLESSED Redeemer! who coming forth from the grave didst rise triumphant over death, I praise and glorify Thee for all Thy mercies, and in particular for having conversed so long with Thy apostles, and confirmed them in that saving faith, which they were destined to transmit to succeeding ages. Oh! how shall I thank Thee for the inestimable advantage of having beheld Thee sacrificed on this altar, and for having thereby participated in the abundant merits of Thy passion and death. Let me not depart from this sanctuary without those sentiments of piety, and that spirit,

ual strength for the amendment of my life, which may be always drawn from this adorable sacrifice. Pardon, O Lord! my distractions and irreverences. Engrave on my heart the remembrance of Thy sufferings, that I may henceforward glory only in Jesus Christ, and in Him crucified. Teach me to follow Thy divine example, that rising with Thee to a new life, I may, through Thy powerful grace, advance daily and hourly in virtue, and at length attain to the unlimited and eternal enjoyment of Thee, my God and my All! in the kingdom of Thy glory. Amen.

(Prayers after Mass, see page 225.)

The Penitent's Litany.

Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies, blot out my iniquity.—Ps. l.

LORD, have mercy on me.
Lord, have mercy on me.
Christ, have mercy on me.
Christ, have mercy on me.
God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost, perfecter of the elect,
Holy Trinity, one God,
O God, who by the voice of Thy prophets and apostles, callest upon us incessantly to be converted, and to abandon our evil ways,
Divine Saviour, Jesus Christ, who camest Thyself on earth to call sinners to repentance.
Jesus, the Good Shepherd, who camest amongst us to seek and to save the lost sheep,
Jesus, who hast declared that unless we do penance, we shall perish everlastingly,
Jesus, who desirest not the death of the sinner; but that he be converted and may live,
Jesus, who hast assured us that there shall be joy in heaven over one sinner that is converted and do penance,
Jesus, who, in the example of the prodigal son

Have mercy on me.

returning home to the bosom of his father, hast inspired us with confidence in Thy tenderness,

Jesus, who for the sake and salvation of sinners, was pleased to undergo so many hardships, labors, and fatigues,

Jesus, who didst not refuse to receive publicans and public sinners, in order to draw them to repentance,

Jesus, who callest upon us to be converted to Thee with all our hearts,

Have mercy on me.

Have mercy upon me, O Lord; and hear my prayer.

Have mercy upon me, O Lord; and hear my petition.

From all evil,

From all sin,

From the spirit of impenitence, and from all hardness of heart,

From final impenitence,

By Thy baptism and holy fasting,

By Thy labors and sorrows,

By the merits of Thy precious blood, which Thou hast shed for my sins,

On the day of judgment,

Deliver me, O Lord.

That Thou wouldst vouchsafe, in Thy mercy, to create in me a new heart and a new mind,

That Thou wouldst vouchsafe to conduct me to true repentance,

That as I have imitated the prodigal in his sins, so I may also imitate him in his sorrow,

That I am the lost sheep, so Thou, as the Good Shepherd, wilt kindly carry me back to the fold upon Thy shoulders,

That as hitherto I have served iniquity unto iniquity, so henceforth I may serve justice unto sanctification,

That I may cultivate all the virtues of the truly penitent, and bring forth worthy fruits of piety,

That, for the time to come, renouncing all impiety and worldly desires, I may live chastely, soberly, and innocently,

That Thou give me the grace and courage to resist my passions; to bend my will to obedience to

I beseech Thee to hear me.

Thy laws; and to crucify my flesh with its vices and concupiscences.

That, like the prudent virgins in the Gospel, I may be always watchful, may cherish prayer, and cultivate industry,

That I may, with confidence, have recourse to the throne of grace, that so I may obtain grace in seasonable aid,

That Thou deal not with me according to my sins, but in Thy infinite tenderness have pity upon me,

That I may so purify myself by penance, and by the sufferings of this life, as to avoid those torments which are reserved for the impenitent hereafter,

Son of God,

O Lamb of God, who takest away the sins of the world,

Spare me, O Lord.

O Lamb of God, who takest away the sins of the world,

Hear me, O Lord.

O Lamb of God, who takest away the sins of the world,

Have mercy upon me, O Lord.

I beseech Thee to hear me.

Prayer.

O GOD, who willest not the death of the sinner, but that he be converted, and live; vouchsafe, in Thy mercy, to cast an eye of compassion upon my misery and my weakness, in order that remembering that I am only dust and ashes; and that soon, in punishment of my sins, I must return to dust and ashes again—I may thus be prepared to receive the pardon of my manifold offences; and that recompense which Thou hast promised to the penitent, through Jesus Christ our Lord. Amen.

O Father of mercies, and tender physician of our souls, I have grievously sinned against Thee, and am no more worthy to be called Thy child. I have repaid Thy benefits with ingratitude, and Thy graces with neglect. I have merited Thy displeasure; and deserved the heavy weight of Thy punishments. Feelingly

sensible of this my unhappy state, behold I now present myself before Thee, to implore Thy pardon. Pardon me then, O God of love; and remember not the sins of my past life. Remember only that Thou art my Father, and that I am still Thy child. Thy mercy still exceeds the greatness of my misery. Wherefore, O God, unworthy sinner as I am, I will not cease to confide in Thee. In Thee, O Lord, I have trusted, let me not be confounded for ever. I propose from henceforth, daily to bewail my past ingratitude; and I now make at Thy feet the firm resolution never more to offend Thee mortally; and to fly, with the most prudent care, from all those occasions which I know by experience, are the most dangerous to my weakness. I will adopt by the help of Thy grace, the securest means of overcoming my passions, and of subduing my evil habits, through Jesus Christ our Lord. Amen.

☞ For Sacrament of Penance, see page 26. "Memorare," page 28. Examination of Conscience, page 29. Acts of Contrition, etc., page 45. Directions for Confession, page 61. Devotions to the Passion, page 419.

A MODE OF HEARING COMMUNION MASS.

From the Beginning of Mass to the Gloria in Excelsis.

To hear Mass with fruit, and to obtain from that adorable sacrifice abundant treasures of grace, there is no method more efficacious than to unite ourselves with Jesus Christ, who is at once our Priest, Mediator, and Victim. Separated from Him, we are nothing; but even in the eyes of God Himself we are truly great by and with His beloved Son. United thus with Jesus Christ, covered as it were with His merits, present yourself before the throne of mercy, saying:

DIVINE Jesus! Mediator of the New Testament! who didst ascend *into heaven, to appear in the presence of God for us*, yet daily descendest on our altars, to renew that sacrifice by which we were all redeemed, mercifully penetrate my heart with a just sense of the happiness and the advantage of assisting at a sacrifice, by which I can abundantly satisfy the justice of God, honor His divine Majesty, acknowledge His infinite mercies, and obtain the graces necessary for serving Him on earth and enjoying Him in heaven. Permit me, O divine Jesus! to ascend this new Calvary with

Thee, that my whole soul may do homage to the greatness of Thy Majesty! that my heart, with all its affections, may acknowledge Thy infinite love; that my memory may dwell on the admirable mysteries here renewed; and that the sacrifice of my whole being may accompany that which Thou art about to offer. Alas! I am unworthy to join with Thy minister in adoring Thee: I can neither feel the extent of Thy blessings, nor acknowledge them as I ardently desire to do; but, O Lord! be Thou with me, that by Thee, and with Thee I may worthily assist at these tremendous mysteries.

From the Gloria in Excelsis *to the* Epistle.

At the *Gloria in Excelsis* you may devoutly join in the prayer of the Church, and at the *Dominus vobiscum* and following prayers, imagine you behold Jesus Christ Himself turning, as He did to Magdalen, with the consolatory assurance of your sins having been remitted.

O SAVIOUR of my soul! how sweet is the hope, that Thou hast absolved me from my transgressions: that Thy sacred blood has washed them away; and that Thou art about to seal my pardon by the most precious gift that Thou canst possibly bestow. O divine Lord! let this encouraging hope be realized; say to my soul, that Thou art her salvation. With the fervent penitent of the Gospel, I cast myself at Thy sacred feet; let me hear with her, from Thy own adorable lips, the consolatory sentence of peace and mercy; let me experience with her, the conviction that Thou hast accepted my repentance, and granted me pardon. Alas! I well know that I have neither her humility nor her contrition, her fervor nor her love to offer; but, O my God! I venture to say, that my hopes are established on still surer grounds than would be those virtues, were I happy enough to possess them. If many sins were pardoned her, because *she* loved Thee much, still greater crimes will be remitted to me, because *Thou* hast infinitely loved me, a wretched creature. O adorable Jesus! in Thy love and mercy I firmly trust; deign then to do for me what is altogether above my strength and capacity; purify my soul, and prepare it for the reception of Thy life-giving sacrament.

At the Epistle *and* Gospel.

I BELIEVE, O my God! every article proposed by the holy Catholic Church to my belief; and through Thy grace I am disposed to die, rather than relinquish the precious gift of faith, which elevates me to the adoption of the sons of God, and makes me heir and joint-heir with Jesus Christ. I believe; O divine Lord! penetrate my heart and soul with the entire import of these short but comprehensive words, and let them produce one of those prodigies of grace and conversion, which so often followed from similar confessions. I believe all Thou hast revealed, without exception or reserve; for *Thou hast the words of eternal life*, and Thou art likewise *the way* and *the truth*. On Thy unerring word I also most firmly believe that Thou art really present in the august sacrament of which I am about to participate. Oh, what miracles are contained in this sacred and ever adorable mystery! Incomprehensible as they are, I believe them all; I adore Thy omnipotence, which is a sufficient pledge of their possibility; and Thy boundless love proves to me, in an endearing manner, that they are real. Were my faith as animated as I hope it is sincere, my heart would be inflamed at the near approach of its heavenly guest, and every movement of my body and soul would be a transport of gratitude and ardent love. Come, then, O Lord! Thou art the God in whom I firmly believe. Come, for Thou art the support and term of my hope, and Thou art, by excellence, the adorable object of my most fervent love. Come, enliven and increase in my soul the divine virtues infused therein on my admission into the bosom of Thy Church. Come, and purify my baptismal robe, that I may present myself before Thee with a nuptial garment, and may not deserve to be excluded from the marriage feast.

At the Offertory.

While the priest disposes the bread and wine for the sacrifice, dispose your heart for participating in its abundant fruits.

RECEIVE, O Lord, this spotless Host, which Thy minister offers Thee in the name of Thy Church.

Receive, eternal Majesty! this oblation of bread and wine, which will soon become the body and blood of Jesus Christ, who, to render Thee in the name of weak mortals the adoration Thou meritest, vouchsafed to clothe Himself with our miseries—to become susceptible of death, and to immolate Himself daily on our altars as the precious Victim of our salvation. O omnipotent Lord! behold me at Thy feet loaded with miseries, and charged with innumerable debts, which would overwhelm me, were I not provided by Thyself with a treasure of infinite value to acknowledge Thy mercies, to satisfy Thy justice, and to obtain for myself and others the graces Thou desirest to bestow. Animated with the most lively confidence in the merits of my Redeemer, I offer Thee once more His sufferings and death; and I make this offering for the great ends for which He instituted this adorable mystery. I offer Thee this sacred Victim to adore Thee as my God, to testify my love for Thee, my Sovereign Benefactor! to thank Thee for the blessings Thou hast bestowed on all mankind; to implore Thy mercy on behalf of all those in a dreadful state of mortal sin, and to obtain the deliverance of the suffering souls in purgatory. To this offering I unite an unreserved oblation of my whole being, and I desire to do so with the most generous and ardent love. I conjure Thee, O my God! by the perfect oblation of my divine Saviour, on the altar of the cross, to pardon my past ingratitude, and to grant me the inestimable grace of preservation from all mortal sin. But, O my Sovereign Benefactor! how shall I thank Thee for the precious gift of Thy body and blood, which thus enables me to satisfy my obligation! This gift which the homage of angels and men would be insufficient to acknowledge, can only be repaid by itself. I then offer Thee my Redeemer Himself, as a sacrifice of praise, and *pay my vows to Thee,* in union with Him, in whom from all eternity Thou wert well pleased.

At the Preface.

During the prayer which serves as a preliminary to the Canon, or main action of the sacrifice, endeavor to animate your devotion, and prepare with great fervor to adore your Redeemer when He shall have descended on the altar.

PERMIT not, O Lord! that my mind should wander from the consideration of the adorable mysteries now celebrating on this altar. Enlighten my understanding, inflame and animate every affection of my heart, that I may be attentive to these miracles of mercy and love. Oh, give me to understand *the breadth, and length, and height, and depth* of that love which will soon veil Thy glories under the humiliating forms of bread and wine! Oh, that my heart were penetrated with ardent love, that I might be enabled to acknowledge less unworthily Thy infinite greatness and boundless mercies. Prostrate in spirit before that throne of glory where the cherubim and seraphim, with all the heavenly host, adore Thy awful Majesty, I conjure Thee to receive my homage, in union with the transports of admiration and love with which they incessantly proclaim that Thou art HOLY, HOLY, HOLY, and that *the Lamb which was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction,* for ever and ever. Amen.

From the Canon *to the* Elevation.

AH! my God, why do I not sigh for Thy coming on this altar, with as much ardor as did the ancient patriarchs and prophets; with as much pure desire as Thy blessed Mother, the first and most perfect adorer of Thy sacred humanity. I offer Thee my heart, soul, mind, strength, desires, and affections, in union with the admirable dispositions of Thy saints; but particularly in union with the love and devotion of that immaculate Virgin, in whose pure soul, prepared by Thy divine Spirit, and adorned with the treasures of Thy grace, Thou didst delight to dwell. I offer Thee, to atone for my coldness and tepidity, her sacred heart, with all the love with which it ever was, and for all eternity will be animated. I offer Thee her heavenly contemplations, her purity, her profound humility, her sufferings at the foot of the cross; beseeching Thee, through her intercession, to pardon the iniquities of her unworthy servant.

And thou, O most sacred Virgin! obtain for me a

share in the holy dispositions that adorned thy soul from the moment of thy immaculate conception; since I am also destined for the residence and sanctuary of my God. O assured refuge of sinners! I address thee with the most lively confidence, beseeching Thee to obtain that I may be worthily replenished with Him who was born of thee—with Him who is *the desire and expectation of all nations.*

At the Consecration.

The moments which immediately precede the descent of our divine Lord on our altars, and the entrance of the same God into our hearts, are certainly those in which our souls should be penetrated with the most lively sentiments of humility, adoration, love, and gratitude.

Therefore, while all heaven attends in admiration and reverential awe to the adorable mysteries now celebrating on earth, do you profoundly humble yourself before God, and with lively faith, animated hope, and ardent love, lay all your miseries and sins on the altar; that being washed away by the tide of that precious blood which will soon flow thereon, they may be no obstacle to the grace of a worthy Communion.

O JESUS! *brightness of eternal light, unspotted mirror of God's Majesty!* my sovereign Life, and only Good! Thou art He whom I have so long, so ardently desired! He whom I acknowledge for *my Lord and my God,* and who alone art worthy of the homage and adoration of men and angels. O Monarch of heaven and earth! mighty in word and work! *Verily, thou art a hidden God, the God of Israel! the Saviour;* but the shades which conceal Thy Majesty are those of the tenderest love.

O divine Jesus! Thou art now glorified by the homages of numberless angels who invisibly assist at these sacred mysteries. Oh, how should their adoration and love confound and humble me, since it is not for them, but for me, that Thou art hidden and degraded on the altar. O holy angels! blessed spirits! love and adore the Almighty for me, and redouble your ardors to supply for my insufficiency.

From the Elevation *to the* Pater noster.

Now that your Saviour Himself is present on the altar, endeavor to profit of so favourable an opportunity for exposing all your wants and miseries to Him, who desires nothing more ardently than to remedy them.

O ADORABLE Jesus! the happy moment is fast approaching, when that sacred body which was immolated on the cross will abide in my heart, and that

precious blood, which was shed with so much anguish for my ransom, will be really and truly applied as a sovereign remedy to my soul. My God! is it possible that Thou, whom the heavens cannot contain, wilt confine Thy greatness within the narrow limits of my heart; that Thou, before whom the angels themselves are not pure, wilt unite Thyself to a soul like mine, disfigured and defiled with innumerable crimes! O Lord! with the most sincere conviction of my wretchedness, I protest with the centurion, that I am *not worthy Thou shouldst enter under my roof.* Shall I then say with St. Peter: *Depart from me, O Lord, for I am a sinful* creature? Shall I depart from this sanctuary, which I am unworthy to enter, and relinquish that happiness, for which my soul sighs, but which I shall never merit?

Ah! no, my divine Saviour! I will not leave Thee; for to whom should I go, but to Thee? Hast Thou not invited *all that labor and are heavy laden*, to approach Thee? Therefore, notwithstanding the miseries of my soul, I come, perfectly convinced that *if Thou wilt, Thou canst make me clean.* I am weak, but Thou wilt be my sovereign strength; I am poor, but Thou wilt adorn my soul with the riches of Thy grace; Thou wilt destroy my pride by the force of Thy profound humiliations in the centre of my soul! Thou wilt warm my tepidity, by the fire which Thou camest on earth to enkindle: Thy wilt communicate to me Thy divinity itself, that I may not live, but that Thou mayest live in me. Come then, O my God! *the desire of the everlasting hills*, the friend of sinners, the comfort of the afflicted, *the hope of all the ends of the earth*, come into my house, and let salvation enter with Thee; come, that my soul, united with Thee, may magnify its Lord, and my spirit rejoice in God, my Saviour.

From the Pater noster *to the* Agnus Dei.

At the *Pater noster* you should devoutly repeat that sacred prayer in which all others are contained, and rejoice in reflecting, that you are authorized by Christ himself to address the Almighty as your Father. Trusting therefore in the tenderness of His paternal heart, beg of Him to nourish you this day with the true bread of His children.

O FATHER of my soul, who residest in the highest heavens, and yet attendest to the wants of Thy

children on earth, behold Thy prodigal but repentant child, who returns to Thee penetrated with regret for ever having sought to shake off that yoke, which Thou Thyself hast pronounced to be *sweet* and *light*. Pardon me, O my divine Benefactor! for Thou knowest the clay of which I am formed; Thou rememberest that I am but dust. Forget my criminal abuse of Thy mercies, for the sake of Him in whose name I dare to address Thee, as my Father, my Friend, and only happiness. Oh, give me Thy divine spirit, that spirit of love and adoption, which will cause me to have recourse to Thee in all my necessities. Give me a docile, obedient, and submissive heart, that Thy supremely just and adorable will may be the rule of all my actions. But, above all, O divine Lord! give me *the bread of life*, the food of immortality; give me Thy divine Son! give me Him in whom Thou wert always well pleased, that being instructed by *Thy wisdom* and *Thy word*, I may never deviate from the respect and love due from a child to the best and most indulgent of fathers.

From the Agnus Dei *to the* Communion.

The interval between the *Agnus Dei* and the time for communicating, should be spent in fervent acts of confidence and love, to enliven your hope in Him who comes to take away your offences.

LAMB of God, who takest away the sins of the world! let me not be excluded from a share in Thy universal mercies. Cleanse and purify my soul; adorn it, I entreat Thee, with those virtues which will render me less unworthy of participating in the food of angels.

O adorable Jesus! I am, it is true, wretched and unworthy; but hast Thou not denominated Thyself the *Father of the poor;* and shall not that endearing title encourage me to recur to Thee, as to my Father, and the best of friends? Yes, my God, I will go to Thee, for Thou well knowest, that had I the heavens and the earth at my disposal, I would sacrifice all, rather than forego the happiness I am now going to enjoy. *What have I in heaven, and beside Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever.*

O amiable Virgin! thou who art styled by excellence

Blessed among women, show thyself now, my tender mother and powerful advocate: obtain for me the grace to receive with faith, purity, fervor, and humility, the divine object of thy ardent love.

Blessed spirits! you who unceasingly attend, love, and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply by your ardent charity for the tender devotion with which I would wish to receive my Redeemer under my roof.

At the Confiteor.

Reflect for some moments, in the bitterness of your soul, on the offences which you have committed, rendering you unworthy of receiving the God of all holiness. Humbly acknowledging and sincerely detesting them, join in the *Confiteor*, and endeavor, in the spirit of humility and repentance, to cleanse your soul still more from every stain of sin or imperfection.

O DIVINE Redeemer of my soul! into Thy Sacred Heart I cast all my offences: they are not more numerous than Thy mercies, nor can they equal the tenderness of that love which invites me to receive Thee.

O Jesus! veiled as Thou art, I acknowledge Thee for *my Lord and my God*; I adore Thee with all the powers of my soul, and I fervently love Thee with my whole heart.

HYMN BEFORE COMMUNION.

Jesus, Jesus, come to me.

JESUS, Jesus, come to me,
Oh, how much I long for Thee!
Come, Thou, of all friends the best,
Take possession of my breast.
Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, come to me.

Empty is all worldly joy,
Ever mixed with some alloy;
Give me my true Sovereign Good,
Jesus Thy own Flesh and Blood.
Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, Come to me.

On the cross three hours for me
Thou didst hang in agony;
I my heart to Thee resign,
Oh, what rapture to be Thine!
Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, come to me.

From the Communion *to the* End of Mass.

After having become the living temple of the Divinity, you should remain for some moments prostrate as it were at the sacred feet of your divine Lord Penetrated with the profound adoration and respect which should result from the presence of the Almighty, produce occasional short acts of faith, hope, gratitude, and principally of love. This may be done in any terms your devotion may suggest, or else by the following prayers.

O DIVINE Lord! Thou hast at length satisfied the earnest desires of my heart. I possess Thee, I embrace Thee; O make me entirely Thine.

O Jesus! Thou who constitutest the happiness of the blessed! is it possible that Thou art at this moment present in my heart! Yes, I firmly believe that I possess Thee, with all the treasure of Thy merits.

O most sacred Virgin! who so long bore and so fervently loved the God I now possess, praise and magnify His goodness. Offer Him for me those joys which filled Thy pure soul at the moment of His Incarnation in Thy sacred womb, and assist me to make some return for His unbounded mercies.

Remember, O divine Lord! that one visit from Thee would suffice to sanctify the greatest sinner: permit not, then, that I should receive Thee in vain: let not Thy precious blood fall on my heart, without producing therein the fruits of virtue Thou hast so long expected. Oh, take me out of life this moment, rather than permit me to relapse into sin.

Adorable Lord of heaven and earth! Thou beholdest in my heart Thy beloved Son; He is all mine; His abundant merits belong to me at this moment. I offer them to Thee, O my God! and in return I ask for the most ardent love, sincere humility, and above all, the grace never to offend Thee by any mortal sin.

[It will be an excellent means of advancing in virtue, to make choice, after your communion, of some one of your faults to correct, at least in part, before you are next to have the happiness of communicating, beginning with those which are against fraternal charity, or which give disedification and bad example. Consider, also, what virtue you most stand in need of; whether it be attention and respect at prayer; more caution in avoiding occasions of sin; more docility and obedience to superiors; more patience, to bearance, and charity with your companions; more exactness to truth; more attention to your improvement, and the good employment of your time, etc., and then determine, with God's assistance, to produce a great many acts of the virtue you select, that you may present them to Jesus Christ when He next visits you in the holy communion.]

HYMN OF THANKSGIVING.

Ah! What is this Enchanting Calm?

AH! what is this enchanting calm
Which thus with peace my bosom fills,
Which o'er my spirit pours a balm,
And through my inmost being thrills?

Is there some seraph hither sent,
Diffusing sweetness from his wings,
To steep my bosom in content
Unknown, unfelt, from earthly things?

No! something purer far must dwell
Within this raptured soul of mine;
'Tis what no mortal tongue can tell,
'Tis more than heavenly, 'tis divine.

My God! my Jesus! it is Thou
Art ravishing my heart with bliss;
Thy presence is within me now:
Ah! could I ask a boon like this?

Yes: stooping from Thy throne above,
Thou wilt not dwell from man apart;
Thy dearest home becomes, through love,
The tabernacle of my heart.

(Prayers after Mass, see page 225.)

(Devotions after Communion, see page 228.)

A MASS OF THANKSGIVING AFTER COMMUNION.*

At the Commencement of the Mass.

Having received from your divine Redeemer the most convincing proo of love which God could bestow on His creature, endeavor to testify the live-

* On the Priesthood.—You ought daily to pray for Priests, and you ought to do this in an especial manner after receiving Holy Communion, or any other Sacrament, and also most earnestly to pray for young people, that they may happily obtain vocations to the Priesthood, or having obtained a vocation, that they may persevere, and not miserably allow it to be lost through sloth, or worldliness, or want of penance.

Consider the sanctity and the happiness of the Priestly office. The good Priest is always on the side of virtue, of justice, of truth; he is always on the side of Jesus Christ, he is always advancing His interests, defending His cause, loving His flock, announcing His Gospel, administering His Sacraments. The anointed hands of the Priest, more blessed than the hands of Simeon, DAILY receive, and DAILY raise in adoration the Divine Child Jesus. From his lips flow words of mercy, pardon, consecration, hope, encouragement, reconciliation, blessing, justice; his heart not limited in its affections by the mere circle of relationship or private interest, dilates and embraces in its burning charity every form of virtue, of weakness, or of suffering,—all in whom sorrow, tears, dereliction, youth, poverty, or shame, virtue, piety, or faith, renew the image of Jesus Christ. In the midst of an unbelieving age, and an unbelieving country, he bears the reproach and the honor of Christ. To how many souls does he, as the ambassador and minister of Christ, bring pardon, virtue, peace, and hope; how many tears dry up; how many good resolutions evoke or strengthen; how many wounded souls heal! Loved, honored, hated, dreaded, despised by those who loved, honored

ly gratitude which should penetrate your soul. For this purpose you could do nothing better, or more acceptable to God, than to assist anew at the adorable Sacrifice; thus offering to the Almighty the only victim of thanksgiving proportioned to the benefit you have received.

O DIVINE Jesus! I possess Thee now; Thou Thyself, omnipotent as Thou art, can give me nothing more estimable, more precious. O my God! how canst Thou possibly endure Thy present habitation, far more wretched than the stable in which Thou wert born?—how canst Thou remain with a soul so ungrateful, so tepid, and, even at this moment, so little penetrated with a sense of Thy divine presence? O God, *how hast Thou multiplied Thy mercies* in favor of Thy least deserving creature! Should not the profusion of Thy benefits terrify me, when I consider my poverty, misery, and inability to acknowledge or repay them? Yet, on the other hand, O divine Benefactor of my soul! when was I ever so rich as at present? Convinced, then, of my personal indigence, yet filled with gratitude for the dignity to which I am raised by the Union I have contracted with my Redeemer, I will again offer Thee, O King of heaven and earth! a victim of thanksgiving proportioned by Thy gifts; I will offer Thee *a host of praise*, immolated not only on this altar, but in the midst of my heart.

And Thou, O Jesus! *sweet and mild, and plenteous in mercy*, give ear to my earnest petition, let me be now so closely united to Thee, that I may become one with Thee; create within me that humble, meek, and fervent heart, which will make me pleasing and acceptable in Thy sight; let Thy divine presence fill my soul with consolation and peace, and let Thy mercies be now upon me, *according to the hope I have placed in Thee.*

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hated, dreaded, or despised his Master; by how many prayers of gratitude is he borne up amidst his earthly trials; from how many temptations shielded by the sanctity and reverence that environ his sacred office, and by the graces conferred in the sacrament of orders. In purgatory how many suffrages and sacrifices to aid him; and when at length the gates of heaven open to admit those who having turned many to justice shine as the stars in the firmament, for ever and ever, then he, the Priest, the minister, the ambassador, bearing radiant in his soul the august and eternal "character" of the priesthood, bends before the throne of Him who commissioned him on earth as the representative and instrument of His mercy, His truth, His grace, and from Him he receives the triple crown of Virgin, Doctor, and Confessor; whilst the souls he has helped to redeem, leap from their thrones of light to hail his approach, and to raise around their deliverer their sweetest songs of charity and of joy. (See Prayer for Priests, page 458.)

At the Gloria in excelsis.

You may fervently repeat the *Gloria in excelsis*, a prayer most acceptable to the Divinity, inviting both angels and men to give glory to God, not only on high, but also residing within your breast.

O GOD of my soul! worthy and adorable object of the praise and benediction of all creatures! permit me to *sing to Thee a new canticle*, because in my favor Thou *hast done wonderful things*. Permit me to bless Thy adorable name, because Thou art good, and *Thy mercy endureth for ever*. In union with Him who is *the splendor of Thy glory, and the figure of Thy substance*, I praise Thee, I bless Thee, I adore Thee, and rejoice in all that glory, that felicity, which is essential to Thyself, and which the ingratitude of Thy creatures can never lessen. Why cannot I extol Thy goodness with lips purified as were those of Thy prophet? Why cannot I, O Jesus! residing in my heart! burn with the ardors which consumed the heavenly spirits who first sung the praises of Thy hidden majesty? More ardent, though infinitely less favored than I am, they proclaimed with joy the blessings Thou wert come to scatter on earth. Oh, that I had the hearts, the voices of men and angels, to thank Thee for those with which Thy coming this day has enriched me. O King of Peace! reign in my soul, and let Thy dominion be absolute over all its powers, affections, desires, and movements. Let my perverse inclinations become submissive to the orders of Thy amiable providence, that I may have no will but Thine, no pursuit but that of pleasing Thee; and no desire but that of enjoying Thee eternally.

At the Gospel.

Imagine you hear the voice of the Eternal Father saying, *This is my beloved Son, hear ye Him*. Listen with docility, not only to the maxims contained in the Gospel, but also to the words of eternal life, which Christ Himself will speak to your heart. Not content with instructing you by His prophets and apostles, He has come this day in person to teach and enlighten you.

O ETERNAL Truth! how happy are those who listen to Thy divine inspirations, who hide Thy words in their hearts, that they may never sin against Thee. *Oh that my ways may be* henceforth *directed to keep Thy justifications*. Oh, that I may this day learn from Thy

own lips, that true life consists in knowing and loving Thee alone. Eternal wisdom, proceeding out of the mouth of the Most High! my heart is at this moment Thy throne and Thy possession; teach me to practise the virtues of humility, charity, and obedience. But, alas! divine Jesus! I deserve not Thy heavenly lessons, I am unworthy that Thou shouldst speak to my soul; for I have often transgressed Thy law, trampled on Thy graces, and slighted Thy inspirations. I have gone astray from Thee like a sheep that was lost; but, O charitable Pastor! seek Thy servant, because, amid all my wanderings, I have never forgotten Thy commandments; I have never ceased to acknowledge Thee for my God, my Redeemer, my heavenly Guide. Oh, had I fled from sin with the horror it is calculated to inspire —had I valued as I ought, the graces which were purchased for me by Thy precious blood, how dear should I be to Thee at this moment; how pleasing would my soul be in Thy sight, how dear would it be to Thy merciful heart! O my God, the hope and salvation of those who trust in Thee! enlighten my darkness, *that I may know Thy testimonies, for I have inclined my heart to keep them for ever.*

At the Offertory.

Call to mind the transports of gratitude which filled the soul of Zacchæus on receiving into his house *the Salvation of Israel;* persuaded that you are much more favored than he was, endeavor to imitate his spirit of sacrifice, and take care not to be outdone by a publican in gratitude and fervor.

O ADORABLE Jesus! how insensible should I be to my own eternal and temporal welfare, did I refuse my heart to Thee, for whom it was created, and who alone can satisfy its desires! Yet, my God! in offering Thee all that I have, what do I present? A soul redeemed indeed by Thy precious blood, but stained with such sins as should render it hateful in Thy sight; an ungrateful heart which Thou hast repeatedly demanded, but which I have so long refused. O my God! canst Thou accept now a gift which Thy mercy alone could have caused Thee to require? Yes, divine Jesus! Thou wilt now accept my offering, for I present it to Thee, not as *my* heart, but as *Thy* sanctuary: not

single, but incorporated with Thee by as strict a union as a God can contract with His creature. O most merciful Lord! do Thou crown all Thy mercies, by bestowing on me that humble, contrite heart, which is the only offering Thou desirest to receive from Thy creatures. O divine Lord! assisted by that grace which I have this day abundantly received, I now make Thee a free oblation of my whole being, which I am determined never more to reclaim.

At the Preface.

Enter into the spirit of the Church, and, in union with the *Priest* of God, offer to the King of Heaven the hymns of praise which will extol His greatness and bless His mercies for all eternity.

O KING of heaven and earth! Thou art He, whose greatness and whose majesty no created intelligence can ever comprehend, and whose amiable perfections no human heart can ever sufficiently love! how then shall I presume to appear before Thee? how shall I pronounce that sacred name I am so unworthy to utter? Yet, my God, permit me, for the sake of the adorable Victim I have received, to offer Thee my most fervent adoration, in union with the angels who surround this altar; or rather, in union with the acceptable adoration of my divine Redeemer, the Holy of Holies, the Lord of Angels!

By Thee, *O great High Priest, who hath penetrated the heavens*, I can join worthily in the praises which resound in the heavenly Jerusalem! Thou art come to me this day in the name of the Lord. Blessed for ever be that infinite mercy, which is come to pardon me; blessed be that love, which is come to inflame me; blessed be that liberality, which is come to enrich me. O Son of David! Son of the most high God! may never-ending Hosannas celebrate Thy mercies heaped on me; and may I, through Thy infinite goodness, one day join in the praise which will ascend before Thy throne for all eternity.

At the Canon.

At this solemn part of the Mass, let the consideration of the love which the Almighty has this day manifested towards you, animate you not only with gratitude towards your divine Benefactor, but also with a lively interest in the temporal and eternal welfare of all your fellow creatures. Pray fervently for all, whether friends or enemies; since Jesus Christ loves all, and did not refuse to lay down His life for them.

O DIVINE Jesus! the Redeemer of all mankind! who art come to save even those who were lost! whose adorable blood was shed for many to the remission of sins! deign to listen to the prayers I now offer, not for myself alone, but for the great family of mankind, whose Creator, Lord, and Sovereign Master Thou art;—permit me to offer my supplications for the peace and prosperity of Thy Holy, Catholic, and Apostolic Church, which was founded on Thy unerring word, established by Thy miracles, enriched by Thy merits, and peopled by Thy saints;—of that Church, whose unworthy child I am, in whose bosom, through Thy grace, I resolve to live and to die;—that Church, which has this day imparted to me her most precious treasure, in giving me the adorable body and blood of her heavenly Spouse.

O my God! bless, sanctify, and protect the Pope, Thy representative on earth; have mercy on the Bishops, Priests, and all who labor in Thy vineyard; animate them with zeal for the salvation of souls, who are the purchase of Thy blood; give them prudence, perseverance, humility, and patience; inflame their hearts with that ardent zeal which consumed Thy holy apostles. Render their lives as holy as the law they inculcate; make them all according to Thy own divine heart, and let their light so shine before men, that they, seeing their good works, may glorify their Father who is in heaven. O my God! *I seek not that which is profitable to myself, but to many, that they may be saved;* therefore I most earnestly conjure Thee to show forth the riches of Thy infinite mercy, by pardoning those who are in the dreadful state of mortal sin. Thou art the Lamb that *was slain, and hast* Thou not *redeemed us to God in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom.* Let none then be excluded from that saving faith, which is the only sure road to Thee;—let all hear Thy voice, O good Pastor of our souls! that all may follow Thee, and let there be but one sheepfold and one Shepherd. Permit me also, adorable Jesus! to implore Thy mercy on all who, having received from Thee the precious gift of faith, have suffered the light

to become darkness in their hearts. O Lord, forgive them, for they know not what they do: convert them, and they shall be converted; teach them, before it be too late, that they are created to love and serve Thee alone, and let that important truth be so deeply impressed on their hearts, that they may sincerely return to Thy love and service.

At the Elevation.

Implore at this awful moment that lively faith which will enable you to adore your Saviour with all the powers of your soul, not only on this altar, but in the centre of your breast. Choosing with Magdalen the better part, place yourself at the feet of your Redeemer, and disclose to Him all the desires and necessities of your soul.

O DIVINE Lord! by what miracle of mercy do I again behold Thee on this altar? Ah! my God! when wilt Thou set bounds to that love which is so often abused? when wilt Thou shield Thy too often slighted Majesty from the insults it receives in this ineffable mystery? Oh! that I could repair them all in this moment by the sacrifice of ten thousand lives! O divine Jesus! how true it is, that Thy *delight is to be with the children of men;* for though Thy eternal throne is surrounded by heavenly spirits, who adore Thee as a God of infinite Majesty, and who love Thee as the source of infinite goodness itself; yet Thou bowest the very heavens to come on this altar, and even into the wretched mansion of my soul. I need not then ascend to heaven to find Thee, O Lord; I need not even seek Thee on this altar, for in this happy moment I enjoy Thy sacramental presence. O divine Lord! what great things hast Thou done in my soul! But, my God! what can be the reason that I am so little sensible of Thy adorable presence? How is it possible that I conceal fire in my bosom, and yet do not burn? Why am I so slothful and tepid, when I possess in my soul the principle of life? Alas! how little return of gratitude hast Thou ever met in my heart!—but, my God, what can resist Thee? Hast Thou not often triumphed over hearts equal even in malice to mine? Do, then, I conjure Thee, that for which Thou art come; transform me into Thyself, and let me experience the effect of the

petition Thou didst deign to make on our behalf, viz., that we should be one with Thee, as Thou and Thy heavenly Father art one.

At the second Memento.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins; therefore endeavor to accelerate the bliss of those who are destined to love and praise God for eternity, and who will abundantly repay, before the throne of the Most High, the charitable interest of their intercessors on earth.

O ALMIGHTY God! the resurrection and the life! he that believeth in Thee, even though he were dead, shall certainly live, and enjoy in Thy kingdom the true liberty of the children of God. Look, then, I beseech Thee, with compassion and mercy on those suffering souls who have always believed and confessed Thy name. O sovereign Lord! remember that they were *the work of Thy own hands;* created in Thy power, redeemed in Thy mercy, preserved in thy goodness, and formed to Thy adorable image. Ah! why, then, hidest Thou Thy adorable face from those who have been dear to Thy sacred heart, and who long to behold and enjoy Thee, their sovereign Beatitude? Accept, O Eternal God! in their favor, the adorable Victim, who now offers himself to Thee on this altar, and whom I likewise possess in the centre of my soul. Apply to them also, O Lord, the indulgence which Thy Church this day holds forth in Thy name to worthy communicants, and let not my imperfect dispositions be an obstacle to the exercise of Thy mercy on their behalf. In consideration of Thy beloved Son, cease to remember their iniquities, and take no further revenge of their sins. I particularly implore Thy mercy, O Lord, for my parents, friends, and benefactors; for all those who are most abandoned; for those to whose sufferings I may have been accessary; for all who, during life, were most devoted to the adorable sacrament of Thy love, and also for those who were the fervent clients of Thy blessed mother. O Almighty Lord! transport them into Thy bosom, where they shall be replenished with the goods of Thy house; confirm them in Thy sight for ever, that they may joyfully sing a hymn to Thee in Sion, and pay to Thee a vow in Jerusalem.

At the Pater noster.

After repeating with the priest the *Pater noster* call to mind the indulgence which the prodigal son experienced from his father on his sincere return, and acknowledge with gratitude that the tenderness of his good parent has been infinitely surpassed in your favor by your heavenly Father.

ALMIGHTY Lord! how shall I presume to address Thee as my Father, since by my abuse of Thy mercies I have forfeited the title of Thy child? O my God! I acknowledge that I have squandered Thy graces, that I have been deaf to Thy voice, and have abandoned Thee, my only good. I have sinned against heaven and before Thee, and were I treated as I deserve, I should be for ever excluded from that kingdom which I was created to enjoy. Yet, notwithstanding all, I will not despair, for I possess in my soul the sweet pledge of my forgiveness:—Thou canst not behold me without looking at the same time on the face of that dear Son, whose delight, while on earth, and whose food it was to do Thy will. But, O my God! hast Thou not already anticipated my conversion? Didst Thou not see from afar, by facilitating to me the means of return to Thy arms? Didst Thou not clothe me in the tribunal of Thy mercy with the robe of innocence? And this very day, hast Thou not fed me with the heavenly banquet, which is only prepared for the children of Thy kingdom? Why didst Thou load me with mercies, often denied to those whom Thou hast always with Thee, and who have never disobeyed Thee in any thing? Ah! it is because I was lost, and Thou hast found me, because I was dead, and by Thy all-reviving grace I am now re-animated. O complete Thy mercies, infinite goodness: *restore unto me the joy of Thy salvation;* restore unto me that peace and happiness I once enjoyed in Thy service. I am not worthy to be called Thy child, but I entreat Thee once more, in the name of Thy beloved Son, to receive me among the last of those who are happy enough to love and serve Thee.

At the Domine non sum dignus.

You should have been sincerely persuaded, with the centurion, that you were unworthy to receive under your roof, the Lord of Glory, but since, overlooking your misery, He has not disdained to visit you in person, beseech of Him, who is meek and humble of heart, to destroy every vice in your soul, particularly that *pride* which *is the beginning of all sin.*

DIVINE Jesus! I was not worthy to receive Thee—I am unworthy to possess Thee—and I acknowledge myself infinitely undeserving of Thy stay in my sinful heart. O may the love and humility of this Thy minister, and of all those happy souls who are at this moment about to receive Thee in any part of the world, supply for the little preparation Thou hast found in my heart; and may their thanksgiving and lively gratitude offer Thee such homage as Thou canst never expect to receive from me. My God! since Thou hast condescended to enter under my roof; since Thou hast come in person to heal my soul, when one word would have sufficed, leave me not without effecting the cure for which Thou art come: depart not until Thou hast planted on the ruins of my pride and vanity the divine virtues of humility and meekness, so strongly inculcated by the divine example. Teach me, I beseech Thee, to walk in Thy footsteps; make choice of my heart to model it after Thine, and to adorn it with the solid virtues of charity, patience, compassion for the poor and afflicted, a lively horror of sin, and all that offends Thy divine Majesty.

At the Blessing *and* last Gospel.

At the blessing, most fervently implore the parting benediction, that it may remain as a memorial and preservative of the graces you have this day received.

MY God, Thou shalt never leave me until Thou bless me—until Thou givest me that efficacious benediction which will be the safeguard of Thy graces. That the world may know I sincerely love Thee, and have had the happiness of receiving Thee, I will follow Thee, and serve Thee faithfully to the last moment of my life; but yet, my God! with what diffidence should I make these promises! How often have I promised to be faithful to Thy law, and yet on occasions of trial, how repeatedly have I transgressed! Thou hast given me Thy precious body and blood, yet I have ungratefully refused Thee the most trifling sacrifices. Thus have I hitherto acted, and what I once did, I may and certainly shall do again, if not supported by Thy powerful grace. Yet, notwithstanding my experience

of past weakness, I do again promise to keep Thy commandments, to love Thee and serve Thee with all my heart and soul. Remain with me, O divine Lord, by the influence of Thy all-powerful grace; take my whole being, and reign over me so absolutely, that I may never acknowledge any king or master but Thee. May I rather die than forget Thy infinite goodness and unspeakable mercies; may these same *mercies give Thee glory*, and may they *follow me all the days of my life*. In the strength of the heavenly nourishment I have received, may I walk steadily in the paths of virtue, until I come to that happy region where I shall eternally sing, *Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God, for ever and ever. Amen.*

HYMN OF THANKSGIVING.

What Happiness can equal mine?

WHAT happiness can equal mine?
I've found the object of my love;
My Saviour and my Lord divine
Is come to me from heaven above.
He makes my heart His own abode,
His flesh becomes my daily bread;
He pours on me His healing blood,
And with His life my soul is fed.

His love is mine and I am His;
In me He dwells, in Him I live;
Where could I taste a purer bliss?
What greater boon could Jesus give?
O royal banquet! heavenly feast!
O flowing fount of life and grace!
Where God the Giver, man the guest,
Meet and unite in sweet embrace.

Dear Jesus, now my heart is Thine,
Oh, may it never from Thee fly;
My God, be Thou for ever mine,
And I Thine own eternally.
No more, O Satan, thee I fear!
O world, thy charms I now despise!
For Christ Himself is with me here,
My joy, my life, my paradise.

☞ Prayers after Mass, see page 225. Prayers and devotions after holy Communion, see page 228. Prayers for the Pope's intention, see page 236. Visits to the Blessed Sacrament, see page 511.

A MODE OF HEARING MASS SPIRITUALLY,

Which may be used by those who are, through necessity, absent from church.

It often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being present at the great sacrifice of the Mass; in which cases it is proper that they should endeavor to assist thereat at least in spirit, which may be done with great fruit to their souls in this manner:—

Let them make choice of a proper time in the morning, and either by themselves, or if they have a family, summoning them together, let them go into their oratory, and there present themselves in spirit before the altar of God: let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that Mass which is then offered in the place where they commonly hear Mass and applying themselves to the devotions which they commonly use in the time of hearing Mass, envying with a holy desire the happiness of those who are at that moment obtaining graces and the joy of being present at those mighty mysteries.

Or you might in preference use the Blessed Leonard's mode of hearing Mass, occupying yourself about ten minutes in each of the four acts; see page 241.

It is a pious custom on week days, when at your work, to join your intentions with the holy Mass, when offered up in your parish church, wishing that the duties you are performing may express the sentiments of *Adoration, Contrition, Thanksgiving,* and *Supplication*,—remember that the holy Mass is, at some part of the world, being offered up during every half hour of the day and night.

A MODE OF HEARING MASS FOR THE FAITHFUL DEPARTED.

Make your Intention.

O GOD of all mercy, I come to offer Thee the blood of the Lamb without spot, for the souls which Thou lovest, and which sigh only after the blessedness of seeing Thee and glorifying Thee. Just as are the punishments which Thou inflictest upon us, open to them this day the boundless treasure of the satisfaction of Thy Divine Son; and bestow upon them in this holy sacrifice wherewithal to discharge the debt which they still owe to Thy sovereign justice.

[If you are intending to communicate, and wish to offer your Communion for particular souls, say:—

I beseech Thee, O Lord, to apply to the souls of [.....] the indulgences which I hope to be able to obtain by the communion I am about to make.]

A Prayer before Mass.

O ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, priests, kindred, and benefactors, and by the institution of the Sacrifice of the Mass, hast left us the means of testifying our love and gratitude towards them even after death, vouchsafe that the mass I this day offer in union with Thy minister, for the souls of [.....] may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, benefactors, spiritual or temporal, or ancestors, tormented in these intense flames, who were the instruments of Thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to Thy eternal joys; through Jesus Christ our Lord. Amen.

At the beginning of Mass.

✠

O ALMIGHTY God! with whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering: as we bless Thee for the saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen

Introit. Psalm lxiv.

GRANT them, O Lord, eternal rest, and let perpetual light shine upon them. *Ps.* A hymn becometh Thee, O Lord, in Sion, and a vow shall be paid to Thee in Jerusalem: hear my prayer, all flesh shall come to Thee. Grant them, etc.

Lord, have mercy on them.
Christ, have mercy on them. } [Repeat each three times.]
Lord, have mercy on them.

Collect.

O God! the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest, etc.

Lesson. Apoc. xiv. 13.

IN those days: I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them.

Gradual.

ETERNAL rest grant to them, and may perpetual light shine upon them. V. *Ps.* cxi. The just shall be in everlasting remembrance: he shall not fear the evil hearing

Tract.

RELEASE, O Lord! the souls of all the faithful departed, from the bonds of their sins. V. And by the assistance of Thy mercy, may they escape the sentence of Thy justice. V. And enjoy the bliss of eternal light.

THE SEQUENCE OF THE DEAD.

Dies Iræ.

DIES iræ, dies illa
Solvet sæclum in favilla;
Teste David cum Sibylla.

Quantus tremor est futurus
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

DAY of wrath!—that day of woe,
Doomed to melt all things below
Psalms and Sibyl songs foreshow.

On each breast what terrors lie,
When descending from the sky
Comes the Judge our souls to try!

Dread and strange the trumpet's tone,
Loud through death's dominions
blown,
Gathers all around the throne.

Mors stupebit et natu
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

Quid sum miser tunc dicturus
Quem patronum rogaturus?
Cum vix justus sit securus.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salve me, fons pietatis.

Recordare Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Quærens me sedisti lassus,
Redemisti crucem passus:
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus,
Supplicanti parce Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hœdis me sequestra.
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce Deus;

Pie Jesu Domine,
Dona eis requiem. Amen.

Death and nature in surprise
See the trembling creature rise,
Summoned to that last assize.

Now the written Book appears
Which the faithful record bears
Whence the world its sentence hears.

When the Judge assumes the throne,
Every hidden thought is known,
Unavenged sins are none.

How shall I that day endure?
What kind patron's voice secure,
When the righteous scarce are sure?

King of dreadful majesty,
Granting souls their ransom free,
Fount of pity, save Thou me.

Recollect, sweet Lord, I pray
Thou for me didst tread life's way,
Save me in that bitter day.

Seeking me Thou sat'st forlorn.
Saved me on the tree of scorn.
Shall such love meet no return?

Just avenging Judge, I pray,
Take my countless sins away
Ere the awful reck'ning day.

Lo, I mourn the guilt which Thou
Seest on my crimsoned brow;
Spare, O God, Thy suppliant now.

Thou who Magdalen didst free,
And the thief, call unto Thee,
Hope dost likewise give to me.

Worthless though my feeble cry,
Help me, gracious Lord, or I,
Burn in flames that never die.

Bid me with Thy sheep to stand,
Severed from the goat's lost band,
Placed secure at Thy right hand.

When at last Thy righteous ire
Binds the damned in chains of fire,
Call me to Thy chosen choir.

Hear my prayer low bending down,
This crushed heart like ashes grown,
Guard my end, and claim Thine own.

Day of weeping, Day of doom,
When man riseth from the tomb,
Called to meet the Judge divine,
Save this soul and make it Thine.

Unto all, O Jesu blessed,
Grant Thine everlasting rest. Amen.

Gospel. John vi. 51–55.

AT that time: Jesus said to the multitude of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day.

Offertory.

LORD Jesus Christ, King of Glory! deliver the souls of all the faithful departed, from the flames of fire, and from the deep pit. Deliver them from the lion's mouth, lest they fall into darkness; and let the standard bearer, St. Michael, bring them into the holy light. Which Thou promisedst of old to Abraham and his posterity. V. We offer Thee, O Lord, a sacrifice of praise and prayers: accept them on behalf of the souls we commemorate this day, and let them pass from death to life. Which Thou, etc., to V.

At the Oblation, and subsequent Prayers.

O GOD! what victim can better appease Thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed Thy wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into Thy kingdom, and through the passion and death of our Divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for having thus

rendered it available to the souls of the faithful departed; mercifully grant that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in heaven, who now intercede for them on earth. Amen.

Psalm cxxix. *paraphrased.*

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice.—Sensible of my own nothingness and unworthiness, I raise my voice to Thee, O King of glory, and entreat Thee to listen favorably to the prayer of Thy servant.

Let Thine ears be attentive to the voice of my supplication.—Despise not the work of Thy hands, reject not the humble efforts of Thy unworthy servant on behalf of those suffering souls, who now burn with the most inflamed desire of being united to Thee.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? If Thou wilt consider the multitude of my offences; if Thou wilt view me in the terror of Thy justice, I must flee from this altar, and, instead of trying to plead the cause of others, endeavor to hide myself from Thy wrath.

For with Thee there is merciful forgiveness: and because of Thy law I have waited for Thee, O Lord.—Let Thy mercy, O God, interpose now between me and Thy justice, and having purified my soul in the blood of the spotless victim now offered for the living and the dead, may my prayers find a gracious acceptance in Thy sight.

My soul hath relied on His word: my soul hath hoped in the Lord.—Covered with the precious merits of my divine Saviour, and sheltering myself under the standard of the cross, the source of all our hope, I claim the release of those suffering souls who know that their Redeemer liveth, and whose only hope rests on His sacred passion and death.

From the morning watch even until night: let Israel hope in the Lord.—Night and day shall I continue my supplications, O God of Israel; be not deaf to my cries, and reject not the voice of my mourning.

For with the Lord there is mercy: and with Him

plenteous redemption.—Let that mercy, O my God, which Thou delightest to exercise, be applied to those whose greatest torment is the absence of thy sweet and adorable presence. Jesus Christ, a willing victim on this new Calvary, pleads powerfully for the perfect remission of every stain that now separates them from Thee.

And He will redeem Israel: from all his iniquities.—Jesus Christ the just, now become an object of malediction for the sins of His people, claims for those departed objects of our solicitude, that gracious pardon announced by the prophet to repentant Israel; His sacred merits we presume to offer in atonement for what remains of their sins.

Secret.

LOOK down favorably, we beseech Thee, O Lord! on the sacrifice we offer for the souls of Thy servants: that as Thou wast pleased to bestow on them the merit of Christian faith, Thou wouldst also grant them abundant reward. Through, etc.

At the Preface.

IT is truly meet and charitable, it is a holy and wholesome thought that we address Thee, O Lord God omnipotent! on behalf of those who have departed this life, that Thou wouldst grant them a place of rest and eternal happiness. O Jesus! who dying for mankind, arose again glorious and immortal from the dead; who ascended into heaven, triumphed over death, and led captivity captive; who art to descend again in great power and majesty to judge the living and the dead, we humbly address Thee in favor of the souls recommended this day to Thy mercy; give them a share in those eternal joys *which the eye hath not seen, the ear hath not heard, nor hath it entered the heart of man to conceive.* There, amidst the elect and celestial choirs, let them proclaim, HOLY, HOLY, HOLY, is the Lord God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna to Him who is on high. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

At the Canon.

WE recommend to Thee, O Lord, the souls of Thy servants [....] and as, in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee; none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retained a true faith in Thee, O holy Trinity, Father, Son, and Holy Ghost, and a lively zeal for Thy honor: they faithfully adored, and died in favor with Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord! we beseech Thee, the sins and ignorance of their youth, but according to Thy great mercy, be mindful of them in Thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter, the Apostle, to whom were given the keys of the kingdom of heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and losing, pray for them. May all the blessed and chosen servants of God intercede for them, that being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who livest, etc.

And now, all-powerful God! at this awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee this same beloved

Son, who died for mankind. I humbly entreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

At the Elevation of the Host.

HAIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray; Thou who didst expire on the cross for their sakes, give rest to their souls. To whom shall we apply, but to Thee? Thou hast the words of eternal life, by which Thou canst shorten their sufferings, and give them eternal rest.

At the Elevation of the Chalice.

HAIL! sacred blood! that flowed for the sins of the world; wash away whatever stains may render Thy servants unfit to be admitted into heaven. O good and merciful God! look on the face of Thy Christ, in whom Thou art always well pleased, and permit the souls for which He suffered, to rest eternally in Thy divine presence.

After the Elevation.

LORD Jesus Christ! we earnestly entreat Thee, by Thy bitter agony and prayer in the garden, to become an advocate with Thy eternal Father, on behalf of Thy servants [....]. Lay before Him, we conjure Thee, all those drops of blood which, in Thy anguish of spirit, flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of [....] may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech Thee to offer up all that anguish and pain which Thou didst endure, especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man

for our salvation, we beseech Thee to represent to the Eternal Father Thy infinite charity and goodness on behalf of Thy servants [. . . .]; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of Thy holy incarnation, of Thy bitter passion, of Thy glorious resurrection and admirable ascension; grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to Thee by the whole Church. Remember, O compassionate Jesus! that Thy sacred arms were stretched forth on the cross; that in the excess of Thy torments, Thou didst cry out to Thy Eternal Father, commending Thy spirit to Him; have compassion now, we beseech Thee, on the souls of Thy servants [. . . .], who in a state of suffering expect relief from Thee; receive them into Thy arms; give them shelter in Thy adorable heart from all molestation, till the anger of God pass over. Into Thy hands we commend their spirits; despise not, we beseech Thee, those souls, which are the work of Thy hands, created and redeemed by Thee. O divine Jesus! vouchsafe to look on them with eyes of mercy and compassion; and grant them comfort, peace, and eternal rest.

By that love which brought Thee from heaven, and by the infinite merits of Thy death, have compassion on the souls of Thy servants [. . . .]; satisfy for all their sins, failings, and defects; let them now experience the multitude of Thy tender mercies; make them sensible of the excess of Thy goodness; and since they can do nothing to mitigate the pains of purgatory, speak Thou for them, we beseech Thee; Thou, who art the eternal Word, and to whom the Father can refuse nothing.

Repeat the LORD'S PRAYER *with the Priest, after which say:*

O DIVINE LORD! whose adorable heart ardently sighs for the happiness of Thy banished children,

we humbly beseech Thee to remember the souls of Thy servants for whom we pray; command them, we conjure Thee, to be received by Thy holy angels, and conveyed to the abodes of rest and peace. Amen.

At the Agnus Dei.

LAMB of God, who takest away the sins of the world, grant them rest.—Lamb of God, who takest away the sins of the world, grant them rest.—Lamb of God, who takest away the sins of the world, grant them everlasting rest.

From the Agnus Dei to the Communion.

O ETERNAL God! behold here on this altar, as was once on the cross, Thy dear and only Son, the beloved object of Thy complacency. Behold this adorable Victim, who, to appease Thy anger, sacrifices His own precious body and blood; that body, which was torn with stripes, and covered with wounds; and that blood, which was shed to wash away the sins of the world. He immolates Himself with the same excess of mercy and love, as He did on Mount Calvary. Oh, let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of Thy suffering servants, and give them admittance to Thy presence, that they may bless and praise Thee for ever and ever. Ah, my God! Thou knowest that the flames which surround them are not more active than their ardent desire to behold Thee.

When shall these souls be united to Thee, O God? When shall they see Thee in the land of the living? Till then they sigh and bewail their banishment, desiring continually to enjoy Thy divine presence—to be admitted into Thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy Thee incessantly; while they are inebriated with the plenty of Thy house, the souls of these Thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of heaven. O Thou who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and

Saints! vouchsafe to join me in making intercession for [....], and obtain for them admittance into your happy society. As the hart panteth after the fountain of living waters, so do these souls thirst after Thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and Thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; Thou canst fill their hungry souls with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside, then, the veil which hides Thy amiable countenance; for what do these souls desire, but to contemplate, praise, and love Thee, their Sovereign Good, for all eternity.

[If not going to receive, recite the following or any of the prayers, page 295.]

At the Communion.

I MOST ardently desire, O my adorable Saviour, that Thou wouldst honor this day the dwelling of my heart by Thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look, nevertheless, O merciful Redeemer, on the work of Thy hands; hasten the happy hours of their deliverance, and grant that, partaking spiritually of the merits of Thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

Postcommunion.

GRANT, we beseech Thee, O Lord! that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou mayest deliver them from all the punishment due to their sins, and make them partakers of

the redemption Thou hast purchased for them. Who livest, etc.

After Dominus vobiscum, *the priest says,* May they rest in peace. *R.* Amen.

At the last Gospel.

MAY now the bright company of angels meet your souls, O departed servants of the Lord; may the crowd of apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in His presence for ever.

May your God arise and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. Whilst the reprobate are filled with confusion and shame, let the just and elect rejoice and be happy in the presence of God, and may you be of that blessed number. May Jesus Christ Himself rescue you from torment, who lovingly died for you. May the eternal Son of the living God place you in His garden of paradise, and may He, the true Shepherd, own you for those of His flock; may He liberate you from confinement, and place you at His right hand in the inheritance of His elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be for ever in His presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. Amen.

A Prayer after Mass.

AND now, O God! having recommended to Thy mercy the souls of Thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance

with Thee; inspire them, we humbly beseech Thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and, obtaining pardon for their sins in this life, be happy with Thee for ever in the next. Amen.

PRAYERS FOR THE FAITHFUL DEPARTED.

One of the works of mercy is to pray for the faithful in purgatory; they can no longer help themselves; in the communion of saints God renders them dependent upon your help: if you neglect them through indolence, through avarice, or through thoughtlessness, by a just retribution you will be forgotten and abandoned there in your turn: the sufferings of the souls in purgatory are exceeding great, with ardor they long for that sacred presence, and that unbounded happiness which they can make no step to attain to; this suffering of loss is one which has to be endured even by those just and beautiful souls, which have no longer to endure the penalties of an unfinished penance for sin, but which amidst the occupations or the prosperity of life, have failed with the fulness of charity to desire the sight of the Divine beauty and truth in heaven, how many will have to suffer in purgatory for works of mercy neglected, for graces abandoned or disregarded; besides what punishment has to be received for sins of commission—mortal sins perhaps from early childhood, how many the sins, how few the penances! Venial sins, countless as grains of sand beneath your feet, and like them, as thoughtlessly regarded; consider how a judgment follows every sin, like the shadow falling from an object in the presence of the sun, that judgment has to be satisfied, that judgment has not only to be averted by contrition but also to be satisfied for by penance; in purgatory those penances unaccomplished have in a far severer way to be atoned for, under the pressure of the hand of the Divine Justice. You have, perhaps, been the cause of some of the faults or neglects which cause some now to be suffering in purgatory; in anxiety disinterested but perhaps too human about you, they have perhaps neglected some things which were for their own sanctification. Whenever you see a grave, or funeral, or the habit of mourning, seem to yourself to hear a plaintive voice, sad though resigned, crying out "Have pity on me, have pity on me at least you my friends,"

it is the voice of a parent, who tended the years of your childhood, it is the voice of a priest, who had once raised your own heart to God, or remembered you in the Sacred Mysteries, it is the companion of your early youth, it is the benefactor who has served you more than perhaps yet you know. Never say to yourself or to another "he was so good, he cannot need our prayers," it is a cruel presumption.* Of course if it were a child baptized who died before the age of reason, which is also the age when responsibility commences (and with it but too often, sin), you need not pray for him, you can even ask him to pray for you, for though uncrowned with the glory of those merits which it is still in your power to obtain, he enjoys the beatific vision and into the beautiful company of the elect has been received by virtue of those words of our Lord, "Suffer little children to come unto me and forbid them not;" if through mortal sin, whether against morals or against faith, a person be in hell, no prayer or sacrifice can avail him more, but do not rashly decide what you cannot know as yet, do not limit in your feeble intelligence the power or the mercy of God, you cannot tell but what even in the last moment of consciousness a mystery of Divine grace may have united to the soul of the Catholic Church, that soul just first enlightened when trembling in agony on the confines of immortality; there are those whom you may privately remember at the altar, whom the discipline of the Church forbids to be named in public. Never consider after the lapse of some period of time that prayers and masses are no longer needed, for hundreds of years souls may be in purgatory, suppliants on the charity of succeeding generations. Let your remembrance of the poor departed, be most affectionate, most vigilant, and most self-denying; do not waste upon the exterior pomp of the funeral what only tends to indulge the living, or to gratify

* The practice of the Dominican Order might teach us a useful and instructive lesson, the lives of its members are spent under a rule requiring daily acts of penance and frequent austerities, their duties are divided between the choir and the service of others, separated from many of the temptations and vanities of the world, after a life of prayer, discipline, and charity, what is considered necessary for the departed members of the Order. From the agony till the burial, an uninterrupted prayer is kept up, many masses are said for him immediately after his death, besides which each priest in the Order is required to offer thirty-three masses in the course of the year for the deceased members, besides seventy more each year, which have to be offered in each separate community. Four times every year the entire community are bound solemnly to visit and bless the graves of their departed, praying for the deceased members and their benefactors. Every week such devotion is performed in a less solemn way. Every day many prayers are said for such deceased, and the Friars are instructed never to walk along the cloister of their Priory without saying the De profundis for the departed, particularly for those reposing in their cemetery.

the vanity of friends, but "lay out your money on the burial of a just man," in the alms that you dispense to the poor for the benefit of his soul; let your charity cause the widow and the orphan to become intercessors for the departed, regularly and frequently obtain that the Holy Sacrifice of the Mass be offered for their souls; deprive yourself of comforts of money and of ease, and offer the penance for those who can no longer do penance for themselves, a much smaller penance offered up on earth will satisfy far more than a prolonged and terrible endurance in purgatory; often offer for the departed your holy communions, obtaining and presenting to poor souls the indulgences of the Church, particularly remembering those or the friends of those who though unknown to yourself have when living prayed for you, offered Holy Mass, or Communion for you, or tried to serve you either in temporal or spiritual things. How happy will it be for you, thus to shorten the time of their expiation and banishment! How blessed will you be when those you have helped to heaven shall, themselves there, look down upon you still engaged in that tremendous conflict, which is to terminate either in heaven or in hell! When dangers and temptations surround you, when your heart is about to sink, and your courage to fail, the succor of their prayers will renew in you the fortitude which is from above, and you will go on conquering and to conquer, and when you in your turn enter heaven, how joyfully will they rise from their thrones of glory, to hail your entrance there. Even if you pray or get the Holy Sacrifice offered for those who are in reality already in heaven, such spiritual alms are by no means lost, but you place them at the service of those for whom you offered them, and desire them if no longer in need to apply them as their mercy and justice shall direct. Beautiful communion of saints, thus uniting together in the bond of a common charity the wayfaring pilgrim and the saint in his eternal rest, the present and the eternal world. And whilst you remember the dead, remember also those who at this very moment are at the point of death, remember those who are in their agony (page 304), the journey of life has come to a close, but the home anticipated may yet be lost—the race has been run, the goal perhaps not attained—the battle feebly fought, and lost—he that was once the Christian warrior, whose heart was generous, and whose hopes were high, conquered by sin, has laid down to die; compassionate him in his last extremity, and in those few remaining minutes which the wealth of the world could not prolong to him; speak to his angel guardian, call on Jesus and on Mary, and obtain for him fresh graces, which may yet redeem his soul.

Even had his later life been fervent, the death-bed is a fearful battle-scene, the temptations produced by the remembrance of past sin, the bitter consideration of graces abused and precious time lost, so many holy counsels abandoned and Divine inspirations neglected, so many works of mercy, so many penances that might once have been performed, but now too late; devils surrounding the dying person for the last time, to overwhelm him with unexpected dangers, bringing even to the very chamber of sickness persons or objects which may be the cause of mortal sin. The moment his soul shall leave his body, that moment will be the judgment, that judgment eternal in its effects—you may yet prepare him for it by your charity. Thus with tender compassion remember the dead and the dying, as solemn and thoughtful you walk quickly over the sands of time, along the shore of that great ocean of eternity which you yourself are so soon to enter on.

PRAYERS FOR THE FAITHFUL DEPARTED.

De Profundis, see page 54.

V. Requiem æternam dona eis Domine.
R. Et lux perpetua luceat eis.
V. Requiescant in pace.
R. Amen.

V. Eternal rest give to them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

FIDELIUM Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis, etc.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired. Who livest, etc.

V. Requiem æternam dona eis Domine.
R. Et lux perpetua luceat eis.
V. Fidelium animæ per misericordium Dei requiescant in pace.
R. Amen.

V. Eternal rest give to them, O Lord.
R. And let perpetual light shine upon them.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

[Indulgence 100 days, when said after sunset.]

LITANY FOR THE FAITHFUL DEPARTED.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, graciously hear us.*
God the Father of Heaven, *Have mercy on the souls of the faithful departed.*
God the Son, Redeemer of the world, *Have mercy on the souls of the faithful departed.*
God the Holy Ghost, *Have mercy on the souls of the faithful departed.*
Holy Trinity, one God, *Have mercy on the souls of the faithful departed.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Saint Michael,
All ye Angels and Archangels,
All ye orders of Blessed Spirits,
Saint John Baptist,
Saint Joseph,
All ye holy Patriarchs and Prophets,
Saint Peter,
Saint Paul,
Saint John,
All ye holy Apostles and Evangelists,
Saint Stephen,
Saint Laurence,
All ye holy Martyrs,
Saint Gregory,
Saint Ambrose,
Saint Augustine,
Saint Jerome,
All ye holy Bishops and Confessors,
All ye holy Doctors,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
Saint Mary Magdalen,
Saint Catherine,
Saint Barbara,
All ye holy Virgins and Widows,
All ye Saints of God,

Pray for the souls of the faithful departed.

Be merciful, *Spare them, O Lord,*
Be merciful, *Graciously hear us, O Lord.*
From all evil, *O Lord, deliver them.*
From Thy wrath, *O Lord, deliver them.*

From the rigor of Thy justice,
From the power of the devil,
From the gnawing worm of conscience,
From long-enduring sorrow,
From cruel flames,
From intolerable cold,
From horrible darkness,
From dreadful weeping and wailing,
Through Thine admirable Conception,
Through Thy holy Nativity,
Through Thy most sweet Name,
Through Thy Baptism and Holy Fasting,
Through Thy most profound Humiliation,
Through Thy prompt Obedience,
Through Thine infinite Love,
Through Thy Sorrow and Anguish,
Through Thy Bloody Sweat,
Through Thy Bonds,
Through Thy Scourging,
Through Thy crowning with Thorns,
Through Thy carrying of the cross,
Through Thy most cruel Death,
Through Thy Five most holy Wounds,
Through Thy most bitter Cross ✠ and Passion,
Through Thy holy Resurrection,
Through Thine admirable Ascension,
Through the coming of the Holy Ghost, the Paraclete,
In the day of judgment,

O Lord, deliver them.

We sinners, *Beseech Thee, hear us,*
Thou who forgavest Magdalen, and listened to the prayer of the thief,
Thou who helpest sweetly thine elect,
Thou who hast the keys of the eternal world,
That Thou wouldst be pleased to deliver the souls of our parents, relations, friends, and benefactors from the pains of loss,
That Thou wouldst be pleased to have mercy on those of whom no special remembrance is made on earth,
That Thou wouldst be pleased to grant them all pardon and remission of their sins,
That Thou wouldst be pleased to fulfil all their desires,
That Thou wouldst be pleased to receive them into the company of the Blessed,
King of awful majesty,
Son of God,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world,
Grant unto them rest.

Lamb of God, who takest away the sins of the world,
Grant unto them rest.
Lamb of God, who takest away the sins of the world,
Grant unto them everlasting rest.
Christ hear us. *Christ graciously hear us.*
Lord have mercy. *Christ have mercy.*
Lord have mercy.
From the gates of hell, *Deliver their souls, O Lord.*
O Lord, hear my prayer, *And let my cry come unto Thee.*

Let us Pray.

O GOD, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants departed the remission of all their sins; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen.

O eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech Thee, that, as they were the instruments by which Thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to Thine infinite joys. Through Jesus, etc.

V. Eternal rest give to them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

THE ANTIPHON.

DELIVER us, O Lord, and all Thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.
R. And place us with the blessed at Thy right hand for ever.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.

ALMIGHTY God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of Thy grace, who being by their imperfect charity rendered unworthy of Thy presence, are detained in a state of grief,

and suspended hopes: as we bless Thee for the saints already admitted to Thy glory, so we humbly offer our prayers for Thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes, that they may see Thee, and in Thy glorious light eternally rejoice, through Jesus Christ, etc.

A Prayer upon the day of a person's decease or burial.

O GOD, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant [....] which Thou hast this day called out of the world, that Thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and to be carried to Paradise, its true country; that as in Thee it had faith and hope, it may not suffer the pains of loss, but may take possession of everlasting joys; through our Lord Jesus Christ, etc.

On the Anniversary-day.

O LORD, the God of mercy and pardon, grant to the soul of Thy servant [....] whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord, etc.

For one lately deceased.

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant [....] that, being dead to the world, he may live to Thee: and whatever he hath committed in this life through human frailty, do Thou of Thy most merciful goodness forgive: through our Lord, etc.

For a Bishop or a Priest.

O GOD, who amongst Thy apostolic priests hast raised up Thy servant [....] to the dignity of a Bishop [or a Priest], grant, we beseech Thee, that he may also be admitted in heaven to their everlasting fellowship: through Jesus Christ our Lord, etc.

For Father or Mother.

O GOD, who hast commanded us to honor our Father and Mother, have mercy on the souls of my Father and Mother; and grant that I may see them in the glory of eternity, through our Lord, etc.

For Brethren, Relations, and Benefactors.

O GOD, the giver of pardon and lover of the salvation of mankind, we beseech Thy clemency in behalf of our brethren, relations, and benefactors, who have departed this life; that the blessed Mary ever Virgin and all Thy saints interceding for them, they may come to the fellowship of eternal happiness: through our Lord Jesus Christ, etc.

For all that lie in the Church or Churchyard.

O GOD, by whose mercy the souls of the faithful find rest, grant to all Thy servants here and elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with Thee for all eternity, through the same Lord Jesus Christ, etc.

For a Man deceased.

HEAR, we beseech Thee, O Lord, our prayers, which we humbly address to Thy mercy, that the soul of Thy servant [....] which Thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed; through our Lord Jesus Christ, etc.

For a Woman deceased.

WE beseech Thee, O Lord, according to Thy great goodness, to show mercy to the soul of Thy servant [....] that, being now delivered from the corruptions of this mortal life, she may be received into the inheritance of eternal bliss; through our Lord Jesus Christ, etc.

For many deceased.

O GOD, whose property is always to have mercy and to spare, be favorably propitious to the souls of Thy servants, and grant them the remission of all their sins; that being delivered from the bonds of this mortal life, they may be admitted to live everlasting: through our Lord Jesus Christ, the Son, etc.

N. B. When present at Funerals, and whilst the Priest recites the Office for the departed, say with devotion the foregoing prayers, adding, if time permits, the Beads, and any other devotions to which Indulgences are attached applicable to the poor souls in purgatory; assist in obtaining Masses and prayers for the departed, and offer alms and penance for the benefit of the soul of the deceased.

INTERCESSION FOR THE DEPARTED.

YE Souls of the faithful,
Who sleep in the Lord,
But as yet are shut out
From your final reward!
Oh! would I could lend you
Assistance to fly
From your prison below,
To your palace on high!

O Father of mercies!
Thine anger withhold;
These works of Thine hand
In Thy mercy behold;
Too oft from Thy path
They have wandered aside;
But Thee, their Creator,
They never denied.

O tender Redeemer!
Their misery see;
Deliver the souls
That were ransomed by Thee;
Behold how they love Thee,
Despite of their pain;
Restore them, restore them
To favor again.

O Spirit of grace!
O Consoler divine!
See how for Thy presence
They longingly pine;
Ah, then, to enliven
Their sadness, descend;
And fill them with peace,
And with joy in the end.

O Mother of mercy!
Dear Soother in grief!
Lend thou to their torments
A balmy relief;
Attemper the rigor
Of justice severe;
And soften their flame
With a pitying tear.

Ye Patrons! who watched
O'er their safety below;
Oh! think how they need
Your fidelity now;
And stir all the Angels
And Saints of the sky
To plead for the souls
That upon you rely.

Ye friends! who once sharing
Their pleasures and pain,
Now haply already
In Paradise reign!
Oh! comfort their hearts
With a whisper of love;
And call them to share
In your pleasures above.

O Fountain of goodness!
Accept our sighs;
Let Thy mercy bestow
What Thy justice denies;
So may Thy poor captives,
Released from their woes,
Thy praises proclaim
While eternity flows.

All ye, who would honor
The Saints and their Head,
Remember, remember,
To pray for the dead;
And they, in return,
From their misery freed,
To you will be friends
In the hour of need.

HYMN TO B. V. MARY FOR THE SOULS IN PURGATORY.

O TURN to Jesus, Mother! turn
And call Him by His tenderest names;
Pray for the Holy Souls that burn
This hour amid the cleansing flames.

Ah! they have fought a gallant fight;
In death's cold arms they persevered
And after life's uncheery night
The harbor of their rest is neared.

In pains beyond all earthly pains,
Favorites of Jesus! there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.

Spouses of Christ they are, for He
Was wedded to them by His blood
And angels o'er their destiny
In wondering adoration brood.

They are the children of thy tears ;
Then hasten, mother ! to their aid ;
In pity think each hour appears
An age while glory is delayed.

See, how they bound amid their fires,
While pain and love their spirits fill
Then with self-crucified desires
Utter sweet murmurs, and lie still.

Ah me ! the love of Jesus yearns
O'er that abyss of sacred pain,
And as He looks His Bosom burns
With Calvary's dear thirst again.

O Mary ! let thy Son no more
His lingering Spouses thus expect ;
God's children to their God restore,
And to the Spirit His elect.

Pray then, as thou hast ever prayed ;
Angels and Souls all look to thee ;
God waits thy prayers, for He hath made
Those prayers His law of charity.

LITANY FOR A HAPPY DEATH.

O LORD Jesus, God of goodness and Father of mercies, I approach to Thee with a contrite and humble heart ; to Thee I recommend the last hour of my life, and the decision of my eternal doom,

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on Thee my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay ; when my hair bathed in the sweat of death, and stiffening on my head shall forebode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish,

When my soul, affrighted with the sight of my iniquities and the terrors of Thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal Thy mercies from my eyes, and to plunge me into despair,

When my poor heart, exhausted by its frequent struggles, shall feel the pangs of death,

Merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,
When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke Thy clemency in my behalf,
When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,
When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to Thee on the wings of impatience and desire,
When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale and cold, receive this separation as a homage which I willingly pay to Thy divine Majesty, and in that last moment of my mortal life,
When at length my soul, admitted to Thy presence shall first behold with terror Thy awful Majesty, reject me not, but receive me into Thy bosom, where I may for ever sing Thy praises, and in that moment, when eternity shall begin to me,

Merciful Jesus, have mercy on me.

Let us Pray

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of Thy love through Christ our Lord. Amen.

Most wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward: vouchsafe us Thy grace, who are yet alive, and still have opportunity of reconciliation with Thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we neither be surprised with our sins uncancelled, nor with our duties imperfect; but when our bodies go down into the grave, our souls may ascend to Thee, and dwell for ever in the mansions of eternal felicity. Through Jesus Christ our Lord and only Saviour. Amen.

A PRAYER OF ST. VINCENT FERRER, FOR THE GRACE OF A HAPPY DEATH.

O MOST dear and adorable Jesus! who desirest that no one should perish, but wast crucified for the redemption

of mankind, I beseech thee, by Thy dolorous passion, by Thy dreadful agony, by Thy countless wounds, by the effusion of Thy precious blood, by the recommendation of Thy sacred soul into the hands of Thy Eternal Father, and by Thy ignominious death on the altar of the cross, that Thou wilt graciously vouchsafe me at my last hour a sincere contrition, a true faith, an ardent hope, a perfect charity, and then to receive me into the bosom of Thy mercy. "Into Thy hands I commend my spirit."

HYMN FOR THE CONFRATERNITY OF THE BONA MORS.

Jesus! Ever-loving Saviour.

JESUS! ever loving Saviour,
Thou didst live and die for me;
Living, I will live to love Thee,
Dying, I will die for Thee.
Jesus! Jesus!
By Thy life and death of sorrow,
Help me in my agony.

When the last dread hour approaching,
Fills my guilty soul with fear,
All my sins rise up before me,
All my virtues disappear.
Jesus! Jesus!
Turn not Thou in anger from me;
Mary! Joseph! then be near.

Kindest Jesus! thou wert standing
By Thy foster-father's bed,
While thy mother, softly praying
Held her dying Joseph's head.
Jesus! Jesus!
By that death so calm and holy,
Soothe me in that hour of dread.

Mary! thou canst not forsake me,
Virgin Mother undefiled!
Thou didst not abandon Jesus,
Dying, tortured, and reviled,
Jesus! Jesus!
Send Thy Mother to console me;
Mary! help thy guilty child.

Jesus! when in cruel anguish,
Dying on the shameful tree,
All abandoned by Thy Father,
Thou didst writhe in agony.
Jesus! Jesus!
By those three long hours of sorrow
Thou didst purchase hope for me.

When the priest with holy unction,
Prays for mercy and for grace,
May the tears of deep compunction
All my guilty stains efface.
Jesus! Jesus!
Let me find in Thee a refuge,
In Thy heart a resting place.

If my eyes have sinned by seeing,
And my hands are stained with blood,
If I sinned by taste or hearing,
If my feet in vice have stood,
Jesus! Jesus!
Thy most pure and guiltless senses,
All have suffered for my good.

Then by all that Thou didst suffer,
Grant me mercy in that day?
Help me, Mary, my sweet Mother!
Holy Joseph, near me stay!
Jesus! Jesus!
Let me die, my lips repeating,
Jesus, mercy! Mary, pray!
Amen.

PRAYER TO THE AGONIZING HEART OF JESUS FOR THOSE NOW IN THEIR AGONY, OR THIS DAY TO DIE.

O MOST clement Jesus, tender lover of souls, purify I implore Thee, through the agony of Thine own most Sacred Heart, and by the grief of Thy immaculate Mother, purify in the laver of Thy blood all sinners who throughout the world are now in their agony, and who are this day to die. Amen.

Heart of Jesus through thy agony have pity on the dying.

[Offer up together with this prayer some alms or penance in honor of the agonizing Heart of Jesus, in behalf of those that are this day to die.

It is an ascertained fact that each day about *Eighty Thousand* persons die —eighty thousand souls are judged and receive their sentence for eternity. Without true contrition none of these can be saved from hell, amongst these may be some one of your relations, friends, or benefactors—some priest who sacrificed for you, some confessor who guided you, some companion of your early youth, some one to whom you may have caused sin, implore for them mercy through the agony of the Sacred Heart of Jesus, and the sorrows of His Immaculate Mother, you will some day be lying in your agony and the charity you now show to others will in that tremendous moment be needed by yourself, do therefore for others, what you would wish others to do for you, and you may rest assured that in your last hour you will not be left to die unprayed for.]

[Catholic Will.—It is most important that *every* parent should prepare and leave in careful custody, a legal document, stating his desire that all his children should be educated in the Roman Catholic Faith. Soldiers, sailors, converts, poor people, and indeed *all* should observe this duty. A will drawn up with legal precision to regulate the education of their children, as well as the just, pious, and charitable disposal of their property, is an imperative duty on all.]

PART II.

Morning Exercise.

MORNING PRAYER is a duty which God requires as the first fruits of the day: most religiously then should it be consecrated to Him. The success of our actions for the day depends, in a great measure, upon this first duty. To begin the day without imploring God's grace, and thanking Him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment; think what you are, of yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults; of attention, respect, and modesty; of fervor, love, and confidence, with which you should address Him.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O my God, I believe that Thou art here present; I adore Thee, and I love Thee with all my heart.

Thou hast created me out of nothing, redeemed me by the death of Thy Son, sanctified me by the grace of Thy Holy Spirit; Thou hast preserved me the night past, and given me this present day; I humbly thank Thee for these and all other benefits which Thou hast bestowed on me.

I offer to Thee all my thoughts, words, actions, and sufferings; and I beseech Thee to give me Thy grace that I may not offend Thee this day, but that I may do Thy holy will in all things.

[Form the intention of gaining the indulgences attached to any prayer or good work, performed during the day.]

THE LORD'S PRAYER.

The "Pater."

OUR Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation: but deliver us from evil. Amen.

THE ANGELIC SALUTATION.

The "Ave."

HAIL, Mary, full of grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED.

The "Credo."

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ His only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell, the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

ACT OF FAITH.*

I firmly believe there is one God—and that in this one God—there are three Persons—the Father, the Son, and the Holy Ghost—that the Son took to Himself—the nature of man—from the Virgin Mary's womb—by the power of the Holy Ghost—and that in this our human nature—He was crucified and died for us—that afterwards He rose again—and ascended into heaven—from thence He shall come to repay—the just everlasting glory—and the wicked everlasting punishment—moreover I believe—whatsoever else the Catholic Church—proposes to be believed—and this because God—who is the Sovereign Truth—who can neither deceive—nor be deceived—has revealed all these things—to this His Church.

ACT OF HOPE.

O my God,—relying on Thy Almighty power—and Thy infinite mercy and goodness—and because Thou art faithful—to Thy promises—I trust in Thee—that Thou wilt grant me—forgiveness of my sins,—through the merits—of Jesus Christ Thy Son;—and that Thou wilt give me—the assistance of Thy grace—with which I may labor—to continue to the end—in the diligent exercise—of all good works,—and may deserve—to obtain the glory—which Thou hast promised in heaven.

* For Instruction on the "Acts," see page 103. Indulgences, page 193.

ACT OF CHARITY.

O Lord, my God—I love Thee with my whole heart—and above all things—because Thou, O God—art the Sovereign Good—and for Thine own infinite perfections—art most worthy of all love—and for Thy sake—I also love—my neighbor as myself.

ACT OF CONTRITION.

O my God—who art infinitely good—and always hatest sin—I beg pardon from my heart—for all my offences against Thee—I detest them all—and am heartily sorry for them—because they offend Thy infinite goodness—and I firmly resolve—by the help of Thy grace—never more to offend Thee—and carefully to avoid—the occasions of sin.

The above acts are marked for the purpose of a family repeating them after the reader.

[Angelus, Meditation, Holy Mass, Spiritual reading, any Litany (e. g. The Litany of Jesus, may be used on Sunday, Tuesday, Thursday, and Friday—Litany of B. M. V. Monday, Wednesday, and Saturday) or special devotion, according to time and circumstances.]

Holy Mary, be a mother to me.
O my good angel, guard me in all my ways.
All ye angels and saints of God, pray for me.
May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

☞ For Occasional Prayers, see page 457. For Hymns, see page 318.

[It is of great consequence to the perfection of each day that it should be begun well. The first thoughts of a Christian in the morning are, as it were, those first-fruits of which the Almighty was always most jealous. Endeavor to contract the holy habit of raising your heart to the Almighty immediately on awaking, to implore His protection and holy grace, that the day which His infinite goodness adds to your life may not add to your sins, but, on the contrary, increase your merits, and tend to His glory. It may be the last of your life—perhaps you may never see another morning, perhaps you may never have another day to glorify God, to imitate Jesus Christ, to expiate your sins, to avoid hell, to gain heaven, or to devote to any of the other important duties of a Christian. You are accustomed to repeat pious ejaculations while you dress; endeavor to do so with such serious attention, that they may powerfully animate you not to throw away a single moment of the day you are commencing, and which may terminate by your being presented before the tribunal of divine justice. Let your first remembrance, then, be of God, your first action the sacred sign of the cross, and your first words an offering of your whole being to your Creator.]

MODE OF MEDITATION.

I will meditate on Thee in the morning.—Ps. lxii. 7.
The wise man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High.—Ecclus. xxxix. 6.

WITH desolation is all the land made desolate because there is none that considereth in the heart.—Jer. xii. 11. To escape that spiritual desolation, you must practise *Meditation*. Without Meditation the sinner will never be converted; the just will never persevere; sin will never be long avoided.—"Remember thy last end, and then thou shalt never sin." We can pray with our actions, by offering them to God. We can pray vocally, by letting our words represent to God the desires of our hearts.—Vocal Prayer. We can pray in the heart, by acts of Faith, Hope, Charity, or Contrition, accompanied with holy and practical resolutions. Mental Prayer or Meditation—"I thought upon the days of old: and had in mind the eternal years. I meditated in the night with my own heart: and I was exercised and I swept my spirit, and I said '*Now* have I begun.'" We can meditate when we sit in the house; when we walk on the way; when we lie down; and when we rise up. We can meditate by considering all earthly things as types of holy truths. In trees—the wood of the cross, our redemption; in dust—our origin. In the sky—heaven our reward. In the stars—the heavenly mansions of those who by their glorious deeds have brought many to justice. In the moon—the Queen of Heaven. In the sun—the Son of Justice. In the sea—the ocean of eternity. In the waves—the progress of time. In the sea-shore covering with the waters—our mortality. In the foot-marks on the sand erased—fame. In the sudden darkness—mortal sin. In the bright light—God's grace. In the gentle wind—the breath of the Holy Ghost the Comforter. In bread—the Blessed Sacrament the true Bread of Life. In water—the cleansing grace of baptism. In oil—the anointing of the young and of the sick. In the sound of the clock—the irrevocable progress of time.

We can meditate by adoring the presence of God all around us, as we walk in the midst of Him, or as causing by His Presence in each object we behold, its continued existence and its qualities of good. We can adore God in the centre of our heart, dwelling there as in a temple, and by a spiritual union, uniting to Himself the soul in grace.

We meditate, by reading slowly, devoutly, a spiritual book, with pious affections and practical resolutions. We meditate, by contemplating with true dispositions the Image

of the Crucifix, or the tabernacle over the altar where, in His Sacramental Presence, our sweetest Jesus reposes. We meditate by hearing the Holy Mass, uniting ourselves with Jesus in His Sacrifice. We meditate whilst we devoutly make the Stations of the Cross, or recite the Holy Rosary in honor of the mysteries. We meditate when by the graves of the departed or before the altar of the souls in purgatory, we contemplate death with its results. We meditate when we examine our conscience for confession, with a contrite heart, considering our sins, and with a firm resolution purposing amendment. We meditate when in the morning we glance forward at the spiritual dangers of the day, and with firm intention to avoid danger, offer ourselves through Mary to Jesus. We meditate in the evening, when we strike our breast ten times, as with a contrite heart we for an instant call to mind the faults committed against each of God's holy commandments. We meditate when we interiorly consider and apply to our soul's need each petition of the "Pater," or other prayer. We meditate when we reverently contemplate in others the type of God's mercy or power. In parents—the *Ancient of days*. In priests—Jesus Christ. In children—His holy childhood. In the virtuous woman—the Holy Mother. Meditation is morally necessary to salvation; if practised sincerely and with fidelity, every good thought and heroic deed may be expected. If abandoned, devils take possession of the ruined temple of the soul. None of the various modes of meditation alluded to will be generally long persevered in, unless meditation be made a special daily exercise, with a certain method calculated to keep it before the remembrance as a science, and as a duty.

Without a habit of meditation, salvation is endangered. Different saints have said that they could almost answer for the salvation of a person habitually practising meditation. The Church grants an Indulgence each time a person makes at least a quarter of an hour's meditation daily, and a Plenary Indulgence once a month.

Let each person then devote at least one quarter of an hour daily to this spiritual duty. Kneeling or seated in the church, or in your room, seriously consider some truth of faith—a mystery of our Lord's life—a virtue—an eternal truth—some portion of the Sacred Scriptures, or of the Following of Christ.

It would also be well to devote particular days to meditate on particular subjects, ex. gr.,

SUNDAY—*the Holy Trinity*—faith, hope, and charity—love of God—desire of heaven.

MONDAY—*the Holy Ghost*—the duties of your state of life.
TUESDAY—*the Holy Angels*—your ruling passion—the virtues —venial sin—mortal sin.
WEDNESDAY—*St. Joseph*—the example of patron saints—the Childhood of our Lord—the works of mercy.
THURSDAY—*the Blessed Sacrament*—virtues taught by our Lord in the Blessed Sacrament (i.e., humility, silence, forbearance)—the Holy Mass—the Sacred Heart.
FRIDAY—*the Passion of our Lord*—the virtues specially taught by the Passion, i. e., penance, resignation, fraternal charity, mortification.
SATURDAY—*the Blessed Virgin Mary*—her Immaculate purity —her love to Jesus Christ—also death—judgment—eternity—purgatory—hell.

☞ Members of the holy Rosary, Angelic Warfare, and Tertiaries of Penance, also venerate specially on Tuesdays St. Dominic, on Wednesdays St. Thomas Aquinas.

During particular seasons, the subjects connected with the commemorations of the ecclesiastical year might be meditated on, viz., the mysteries of the Rosary, appropriate to Lent, Christmas, Easter.

Most of the hymns, psalms, gospels, prayers, of this book would afford appropriate matter for meditation, applying to each the four acts (*Adoration, Contrition, Thanksgiving, Supplication*).

1st. **A**DORE God in some way as connected with that truth, exercising faith and humility; 2d, apply that truth to yourself, considering it as affecting your own practice, either interior or exterior, either past, present, or future, making acts of **C**ontrition, for contrition implies examination, sorrow, firm practical resolutions; 3d, acts of love of God, **T**hanking Him for any graces received or expected in connection with the truth contemplated; 4th, **S**upplicate Him for the gifts necessary, for perseverance, and also for others. Three or four minutes at least might be occupied in each of these acts separately, and then, if not fatigued, you might apply them over again to another point. The letters of the word **A C T S** will remind you of the order proposed—Adoration [Faith], Contrition [Penance], Thanksgiving [Charity], Supplication [Hope].

These acts are recommended by the Blessed Leonard to be exercised during the Sacrifice of the Mass. Acts of **A**doration from the beginning of Mass to the end of the Creed. **C**ontrition to the end of the Elevation. **T**hanksgiving from the Elevation to the Communion (then Spiritual Communion); **S**upplication from the Communion to the end of Mass.

These acts thus made during Mass might be made on any mystery or virtue, but should also have special reference to,

and union with, Jesus on the Altar; this mode of hearing Mass is indulgenced.

These acts form an admirable mode of visiting the Blessed Sacrament, the spiritual communion being introduced at the end of the act of Thanksgiving; also they can be frequently applied to the consideration of the virtue you make the subject of your particular examination.

Another Mode of Meditation, i. e. by the Exercise of the Memory, Understanding, and Will.

CALL to mind the presence of God, by a short act of faith and adoration, which teaches us that God is everywhere, and profoundly adore and humble yourself before that Infinite Being, to whom no mortal is worthy to speak.

2d. Make a short act of contrition, to cleanse your soul from sin, *that* being the great obstacle to communication with God.

3d. Implore His divine assistance and the light of His Holy Spirit, to make the meditation you are going about, in a manner pleasing to His divine Majesty and profitable to your soul.

Then call to mind the Christian Truth, or mystery, on which you desire to meditate. Thinking on that, to the best of your power, is the proper exercise of the *memory*. It is almost morally impossible but some reflection will arise, or present itself to your mind, concerning the truth you have present to your recollection. Any reflections, even one consideration, however simple, would suffice, if you dwe'l on it, and endeavor to penetrate it well. These reflections will naturally lead you to consider the state of your soul, to draw from the truth on which you meditate, some conclusion for the reformation of your life. Thus you exercise your *understanding*.

From the understanding having been convinced and enlightened by reflection, the will must consequently be affected according to the nature of the objects reflected upon. For example, such alarming truths as the rigorous justice of God,—Hell, or Eternity, will produce in our hearts, fear, horror, aversion, and sorrow. Those subjects that are amiable and attractive,—as the birth of the divine Infant Jesus,—the adorable Sacrament of our Altars, will, on the contrary, excite feelings of love, adoration, gratitude, desire, hope, and confidence; and in producing such acts consists the exercise of the *will*.

In conclusion—give thanks—offer yourself and resolutions

to God—colloquy with God, the B. V. M., and the saints—Pater, etc. Select ejaculation and holy thought of consideration frequently during the day.

PRAYERS BEFORE MEDITATION.

BEHOLD me, then, O Lord, at Thy feet, about to enter upon this holy meditation; do Thou assist me with Thy grace, that I may derive profit from it for my soul; do Thou enlighten my mind, that I may know how much Thou hast done for the love of me; do Thou inflame my will, that it may efficaciously resolve to love Thee. Give me courage to apply myself promptly to whatever pleases Thee, and grace to correspond faithfully with Thy holy inspirations. O most Holy Virgin, my dear mother Mary, and thou, sweet Angel Guardian, obtain for me all the aids necessary for making well this holy meditation. Amen.

Grant, O Lord, that on this day, and through all the time of my life, Thy holy will may be accomplished in me. Grant unto me to know Thy good pleasure; and grant me grace to perform it perfectly, grant what Thou choosest, and choose what Thou wilt. Amen.

PRAYERS AT THE END OF MEDITATION.

RECEIVE, O Lord, my entire liberty, receive my memory, my understanding and my will, whatever I have, or possess, Thou hast bestowed upon me; I restore it all to Thee, and give myself entirely to be guided by Thy will. Grant unto me Thy love, with Thy grace, and I am rich enough, I need nothing more. Amen.

O good Jesus, who for the salvation of my soul has deigned to be born in a stable, to live in toil, to die upon the Cross: Say to Thy Father for me dying, "Father, forgive him." Say to Thy Mother, "Behold thy Son." Say to my Soul, "This day thou shalt be with me in Paradise." My God! my God! abandon me not: I thirst for Thee, fountain of life. The time of my life is nearly accomplished; into Thy hands I commend my spirit. Amen.

BOOKS SUITABLE FOR MEDITATION.

Crown of Jesus—the Following of Christ—Think Well On't—St. Alphonsus' Preparation for Death—St. Alphonsus' Books on the Childhood and Passion of our Lord—Perry's Voice of God, etc.—St. Ignatius' Spiritual Exercises—De Ponte—Granada's Sinner's Guide.

[About noon recite the Angelus, page 227, and again about sunset, or at night prayers, adding the "De profundis," page 54.]

Evening Exercise.

IF it be a duty of the greatest importance to begin the day well, it is one of no less consequence to conclude it properly. The graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to Him with the utmost gratitude and fervor.

A daily examination of conscience in general, with regard to our whole conduct throughout the day, and in particular with regard to our predominant vice, passion, or evil custom; and the virtue we want most to acquire is strongly recommended by all spiritual writers as one of the most important duties of Christian life, and the most profitable exercise we can apply ourselves to, for avoiding sin and acquiring virtue. It is a looking-glass in which we see ourselves in our true colors, and come to the knowledge of our sins and evil inclinations. It is a sponge by which we wipe away guilt from our souls, and become the more pure before God the more diligently we practise it. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance.

The examination of conscience and act of contrition form the most important part of your evening exercise.

The many signal blessings which God has bestowed, and does bestow, on those families where prayers are regularly said in common, should be a sufficient inducement to establish this practice everywhere; and chiefly at night, when all may be assembled with greater convenience. "*Where two or three persons shall be assembled in my name, there,*" saith Christ, "*shall I be in the midst of them.*" O Christians, what stronger inducement can we have to procure so great a happiness?

✠

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father.

Hail Mary.

I believe in God.

Come, O holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us place ourselves in the presence of God, and give Him thanks for all the benefits which we have received from Him, particularly this day.

O MY God, I firmly believe that Thou art here, and perfectly seest me, and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favors, and preserving me from evil. Blessed be Thy holy name, and may all creatures bless Thy goodness for the benefits which I have ever received from Thee, and particularly this day. May the saints and angels supply my defect in rendering Thee due thanks. Never

permit me to be so base and wicked, as to repay Thy bounties with ingratitude, and Thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of Him a true sorrow for them, and a sincere repentance.

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life, enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have offended Thine infinite majesty; and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

Let us, with a contrite heart, consider wherein we have offended against the commandments of God.

[After each of the Ten Commandments pause a moment or two and strike your breast.]

1st Table. *First Precept of Charity.*

I. Omission or negligence in prayer, or in spirit of devotion, during actions of the day.

II. Cursing, swearing, irreverent language.

III. Precepts of Church, broken or negligently performed.

2d Table. *Second Precept of Charity.*

IV. Disobedience, neglect of duties of state of life.

V. Sins against fraternal charity, by anger, pride, bantering, teasing, contempt, bad example, or by neglecting works of mercy corporal and spiritual. Also sins of gluttony.

VI. Against chastity, by act or word, exposed yourself to the danger of sin. Also sins of sloth.

VII. Against justice by act.

VIII. Against truth; also, by gossiping, backbiting, or detraction.

IX. Against chastity, by thought.

X. Against justice, by thought—i. e. covetousness.

For these and all the sins and omissions of our past life, let us conceive a true sorrow.

O MY GOD, I detest these and all other sins, which I have committed against Thy divine Majesty. I am extremely sorry that I have offended Thee, because Thou art infinitely good, and sin displeaseth Thee. I love Thee with my whole heart, and firmly purpose, by the help of Thy grace, never more to offend Thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavor to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of Thy beloved

Son, Jesus, I humbly beg of Thee so to wash me with His precious blood, that my sins may be entirely remitted.

Let us endeavor, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O MY GOD, I accept of death as a homage and adoration which I owe to Thy divine Majesty, and as a punishment justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because Thou hast revealed them. And by the assistance of Thy holy grace, I am resolved to live and die in the communion of this Thy Church.

Relying upon Thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of Thy Son, Jesus Christ, my only Redeemer, and by the intercession of His blessed Mother, and all the saints.

I love Thee with all my heart and soul, and desire to love Thee as the blessed do in heaven. I adore all the designs of Thy divine Providence, resigning myself entirely to Thy will.

I also love my neighbor for Thy sake, as I love myself; I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil with all his works; the world with all its pomps; the flesh with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into Thy hands I commend my spirit.

R. Lord Jesus, receive my soul.

May the Blessed Virgin Mary, St. Joseph, and all the saints pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God, by His divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

[Introduce any special devotion, according to time and circumstances; also read any meditation or Sacred Scripture contained in this book, or else a portion of some spiritual reading book, in which it would be well to select a subject bearing on the meditation you propose for the following morning. Occasional prayers, see p. 457.]

V. Vouchsafe, O Lord, this night.
R. To keep us without sin.
V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let Thy mercy, O Lord, be upon us.
R. As we have hoped in Thee.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.

Let us Pray.

VISIT, we beseech Thee, O Lord, this house and family, and drive far from it all snares of the enemy; let Thy holy angels dwell herein, who may keep us in peace, and let Thy blessing be always upon us: Through our Lord Jesus Christ. Amen.

Angelus [p. 227]—De profundis [p. 54]—praying by name for any deceased relation or benefactor.

MAY our Lord bless us, and preserve us from all evil, and bring us to life everlasting. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A SHORT FORM OF EVENING EXERCISE.

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IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O my God, I believe that Thou art here present; I adore Thee, and I love Thee with all my heart.

I return Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light, O my God, to see what sins I have committed this day, and grant me grace to be truly sorry for them.

[Here examine whether you have offended God during the day, by any thought, word, deed, or by the neglect of any duty, see p. 315.]

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against Thee; I detest them all and am heartily sorry for them, because they offend Thy infinite goodness, and I firmly resolve by the help of Thy grace never more to offend Thee, and carefully to avoid the occasions of sin.

Our Father. Hail Mary. I believe in God.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed,

through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

Into Thy hands, O Lord, I commend my spirit: Lord Jesus, receive my soul.

Holy Mary, be a mother to me.

O my good Angel, watch over me this night.

All ye Angels and Saints of God, pray for me.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting: and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Then sing or recite one of the following or other appropriate Hymns; it is also a pious custom to sing the Hymn to the Holy Ghost, p. 52, at the beginning of the Morning Exercise. See Vesper Hymn—Compline Hymn, Hymn for a Happy Death, p. 304.

MORNING HYMN.

Now doth the Sun ascend the Sky.

NOW doth the sun ascend the sky,
And wake creation with its ray;
Keep us from sin, O Lord most high!
Through all the actions of the day.

Curb Thou for us th' unruly tongue;
Teach us the way of peace to prize;
And close our eyes against the throng,
Of earth's absorbing vanities.

Oh, may our hearts be pure within!
No cherished madness vex the soul!
May abstinence the flesh restrain,
And its rebellious pride control.

So when the evening stars appear,
And in their train the darkness bring;
May we, O Lord, with conscience clear,
Our praise to Thy pure glory sing.

To God the Father glory be,
And to His sole-begotten Son;
The same, O Holy Ghost, to Thee,
While everlasting ages run.

EVENING HYMN.

Hear Thy Children, gentle Jesus.

HEAR Thy Children, gentle Jesus,
While we breathe our evening prayer,
Save us from all harm and danger,
Take us 'neath Thy shelt'ring care.

Save us from the wiles of Satan,
'Mid the lone and sleepful night,
Sweetly may bright guardian angels
Keep us 'neath their watchful sight.

Gentle Jesus, look in pity
From Thy glorious throne above,
All the night Thy heart is wakeful
In Thy sacrament of love.

Shades of even fast are falling,
Day is fading into gloom,
When the shades of death fall round us,
Lead Thine exiled children home.

EVENING HYMN FOR THE BROTHERS OF ST. VINCENT DE PAUL.

Sweet Saviour!

SWEET Saviour! bless us ere we go!
Thy word unto our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.
Through life's long day and death's dark night
O gentle Jesus! be our light!

The day is done, its hours have run;
And Thou hast taken count of all—
The scanty triumphs grace hath won,
The broken vow, the frequent fall.
Through life's long day and death's dark night
O gentle Jesus! be our light!

Grant us, dear Lord! from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.
Through life's long day and death's dark night
O gentle Jesus! be our light!

Do more than pardon; give us joy,
Sweet fear and sober liberty;
And simple hearts without alloy,
That only long to be like Thee.
Through life's long day and death's dark night
O gentle Jesus! be our light!

Labor is sweet, for Thou hast toiled;
And care is light, for thou hast cared:
Ah! never let our words be soiled
With strife, or by deceit ensnared.
Through life's long day and death's dark night
O gentle Jesus! be our light!

For all we love, the poor, the sad,
The sinful—unto Thee we call;
O let Thy mercy make us glad:
Thou art our Jesus and our All;
Through life's long day and death's dark night
O gentle Jesus! be our light!

Sweet Saviour! bless us; night is come,
Mary and Joseph near us be;
Good angels, watch about our home;
May we each day be nearer Thee!
Through life's long day and death's dark night
O gentle Jesus! be our light!

HAIL, QUEEN OF HEAVEN.

HAIL, Queen of Heaven, the Ocean Star,
Guide of the wanderer here below!
Thrown on life's surge, we claim thy care,
Save us from peril and from woe.
Mother of Christ, Star of the Sea,
Pray for the wanderer, pray for me.

O gentle, chaste, and spotless Maid,
We sinners make our prayers through thee;
Remind thy Son that He has paid
The price of our iniquity.
Virgin most pure, Star of the Sea,
Pray for the sinner, pray for me.

Sojourners in this vale of tears,
To thee, blest Advocate, we cry,
Pity our sorrows, calm our fears,
And soothe with hope our misery.
Refuge in grief, Star of the Sea,
Pray for the mourner, pray for me.

And while to Him who reigns above,
In Godhead One, in Persons Three,
The Source of life, of grace, of love,
Homage we pay on bended knee;
Do thou, bright Queen, Star of the Sea,
Pray for thy children, pray for me.

HYMN FOR SCHOLARS.

Mother of Mercy.

MOTHER of Mercy, day by day
My love of thee grows more and more;
Thy gifts are strewn upon my way,
Like sands upon the great sea-shore.

Though poverty and work and woe
The masters of my life may be,
When times are worst, who does not know
Darkness is light with love of thee!

But scornful men have coldly said
Thy love was leading me from God,
And yet in this I did but tread
The very path my Saviour trod.

They know but little of thy worth
Who speak these heartless words to me;
For what did Jesus love on earth
One half so tenderly as thee?

Get me the grace to love thee more;
Jesus will give if thou wilt plead;
And, Mother, when life's cares are o'er,
Oh, I shall love thee then indeed.

Jesus, when His three hours were run,
Bequeathed thee from the cross to me;
How can I rightly love thy Son,
Sweet Mother! if I love not thee?

IMMACULATE! IMMACULATE!

O MOTHER! I could weep for mirth,
Joy fills my heart so fast;
My soul to-day is heaven on earth,
Oh, could the transport last!

I think of thee, and what thou art,
Thy majesty, thy state ;
And I keep singing in my heart—
Immaculate ! Immaculate !

The angels answer with their songs,
Bright choirs in gleaming rows ;
And saints flock round thy feet in throngs,
And heaven with bliss o'erflows.
I think of thee, etc.

Oh, I would rather, Mother dear !
Thou shouldst be what thou art,
Than sit where thou dost, oh, so near
Unto the Sacred Heart.
I think of thee, etc.

Oh, I would forfeit all for thee,
Rather than thou shouldst miss
One jewel from thy majesty,
One glory from thy bliss.
I think of thee, etc.

Conceived, conceived Immaculate
Oh, what a joy for thee !
Conceived, conceived Immaculate !
Oh, greater joy for me !
I think of thee, etc.

MOTHER OF OUR LORD.

MOTHER of our Lord and Saviour !
First in beauty as in power !
Glory of the Christian nations !
Ready help in trouble's hour !

Though the gates of hell against us
With profoundest fury rage ;
Though the ancient Foe assault us,
And his fiercest battle wage.

Naught can hurt the pure in spirit,
Who upon thine aid rely ;
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter—
Though a thousand hosts combine,
All must fall or flee before us,
Scattered by an arm divine.

Firm as once on holy Sion,
David's tower reared its height ;
With a glorious rampart girded,
And with glistening armor bright.

So th' Almighty's Virgin Mother
Stands in strength for evermore ;
From Satanic hosts defending
All who her defence implore.

Through the everlasting ages,
Blessed Trinity to Thee !
Father, Son, and Holy Spirit !
Praise and endless glory be.

MOTHER OF HELP.

MOTHER of Help and of Beautiful Love.
O Holy Virgin, conceived without stain,
From thy bright throne 'midst the angels above,
Hear, oh hear, our suppliant strain !
Mary, we love thee, do thou Mother, dear,
Teach us our sins—our sins to deplore ;
With thee our Help, we have nothing to fear,
Oh, make us love—love thee still more.

Mother of Help, thy sweet power display,
Never, O Queen, in our souls cease to reign,
And all our passions still help to allay,
Hear, oh hear, our suppliant strain,
Mary, we love thee, etc.

Mother of Help, O dear Mary mild,
In love of Jesus our hearts ever train,
Each of us with Him embrace as thy child,
Hear, oh hear, our suppliant strain!
Mary, we love thee, etc.

Mother of Help, yet this last grace supply,
When, at death's hour, our bright crown we would gain,
In Jesus' arms, oh, grant we may die!
Hear, oh hear, our suppliant strain!
Mary, we love thee, etc.

Hymns

SUITABLE FOR MISSIONS AND RETREATS.

Instructions on Missions, etc., see page 111.

HAIL, HOLY MISSION.

HAIL, holy Mission, hail,
Sighing we turn to thee,
For weary have we found
The path of sin to be.

Hail, holy Mission, hail,
Sent to us from above,
When Jesus with His cross
Comes to win back our love.

Hail, holy Mission, hail,
Time of repentant tears,
When to the soul returns
The peace of former years.

Hail, holy Mission, hail,
Sweet time of humble prayer,
When rests the soul of God,
Freed from this dark world's care.

Hail, holy Mission, hail,
Time of all others blessed,
When in the loving soul,
Jesus takes up His rest.

Hail, holy Mission, hail,
Foretaste of joys above;
O Jesus, make our hearts
Burn with Thy tender love.

The Miserere, see page 51.

THE WAGES OF SIN.

OH, what are the wages of sin,
The end of the race we have run?
We have slaved for the master we chose,
And what is the prize we have won?

We gave away all things for him,
And, oh, it was much that was given—
The love of the angels and saints,
And the chance of our getting to heaven.

We gave away Jesus and God,
We gave away Mary and grace,
Prayer and Confession and Mass;
And now we have finished the race!

We are worn out and weary with sin;
Its pleasures are poor at the best;
From what we remember, not worth
Half an hour of a conscience at rest.

For sin in the hand is not like
The bright thing it looked to the eye;
Its taste is still worse than its touch;
Yet we swallow the poison and die.

O fools that we were! can we now
Break off the bad bargains we made?
And is there a way to get back
The precious deposit we paid?

Oh yes! we have got but to send
One word and one sigh up to Heaven;
The evil will all be undone,
And the past be completely forgiven.

Jesus is just what He was,
On the cross, as we left Him before,
All gentleness, mercy, and love,
Nay, His love and His mercy look more.

THE SINNER INVITED TO THE MISSION.

O COME to thy merciful Saviour who calls you,
O come to thy Lord who forgives and forgets;
Though dark be the fortune on earth that befalls you,
There's a bright home above where the sun never sets.

O come then to Jesus, whose arms are extended
To fold His dear children in closest embrace!
O come, for your exile will shortly be ended
And Jesus will show you His beautiful face.

O sons of St. Patrick! dear children of Erin!
'Tis God who hath kept you your wonderful faith!
Ah, love Him then, love Him; for the dark night is nearing,
And the light of His love shall be with you in death.

Then come to the Saviour, whose mercy grows brighter
The longer you look at the depth of His love;
And fear not! 'tis Jesus! and life's cares grow lighter
As you think of the home and the glory above.

O come, then, to Jesus, and say how you love Him,
And swear at His feet you will keep in His grace;
For one tear that is shed by a sinner can move Him,
And your sins will drop off in His tender embrace.

Then come to His feet, and lay open your story
Of suffering and sorrow, of guilt and of shame;
For the pardon of sin is the crown of His glory,
And the joy of our Lord to be true to His name.

O come, then, to Jesus, and drink of His fountains!
O come, for who needs not His mercy and love?
Believe me, dear children, that Erin's green mountains
Are dull to the bright land that waits you above.

A GOOD CONFESSION.

THE chains that have bound me are flung to the wind,
By the mercy of God the poor slave is set free;
And the strong grace of heaven breathes fresh o'er the mind,
Like the bright winds of summer that gladden the sea.

There was naught in God's world half so dark or so vile
As the sin and the bondage that fettered my soul;
There was naught half so base as the malice and guile
Of my own sordid passions, or Satan's control.

For years I have borne about hell in my breast,
When I thought of my God it was nothing but gloom;
Day brought me no pleasure, night gave me no rest,
There was still the grim shadow of horrible doom.

I cried out for mercy, and fell on my knees,
And confessed, while my heart with keen sorrow was wrung,
'Twas the labor of minutes, and years of disease
Fell as fast from my soul as the words from my tongue.

And now—blessed be God and the sweet Lord who died
No deer on the mountain, no bird in the sky,
No bright wave that leaps on the dark bounding tide,
Is a creature so free or so happy as I.

All hail, then, all hail! to the dear Precious Blood
That hath worked these sweet wonders of mercy in me;
May each day countless numbers throng down to its flood,
And God have His glory, and sinners go free!

THE SOLDIERS OF CHRIST.

Hymn for Processions.

HARK the sound of the fight hath gone forth,
And we must not tarry at home;
For our Lord from the South and the North
Has commanded His soldiers to come.
We must on with our Banner unfurled:
We must on: 'tis Jesus who leads:
We must hasten to conquer the world,
With the Sign of the Lamb who bleeds.
Hark the sound of the fight, etc.

We must stand to our colors like men:
Our Lord is a Leader to love:
For the wounded He heals! and the slain
He crowns in His city above.
We must march to the battle with speed:
Upon earth our one duty is strife:
Oh, how blessed are the soldiers who bleed
For the Saviour who died to give life.
Hark the sound of the fight, etc.

There is Jesus in heaven above,
There is Jesus on earth below;
And His the one Standard we love—
And His the one watchword we know.
Let us sing the new song of the Lamb—
Let us sing round our Banner so brave,
Let us sing of that beautiful Blood
Which was shed to redeem and to save.
Hark the sound of the fight, etc.

When missions are preached it is usual to place a crucifix beside or on the platform which is invariably erected for the missionary. This crucifix should not be an ornamental one, but as natural as possible and of large size. Such a crucifix is a perpetual sermon during the mission, and the English Hymns sung at all the services are a perpetual prayer, for during the whole day the words haunt the mind and play upon the lips. The hymns used during a mission should as much as possible be those not already most familiar to the congregation; and as the parochial clergy never occupy their confessionals during a mission, they are enabled between the services to see that the sanctuary boys, and the choir learn to sing these with spirit and piety. Besides the prayers offered up in public for a blessing on the mission for three weeks previous to its commencement, it is usual to advertise it to the public generally in every way, so as to let it get known to such as never approach a Catholic church; and generally some pious person daily during the mission is stationed outside the porch of the church with a supply of prayer-books, beads, medals, scapulars, and various books of instruction and piety useful to be circulated amongst the faithful and others.

Amongst the hymns sung during the mission should be two of the hymns of contrition, the Miserere in English, the Hymn to the Holy Ghost in English. The O Salutaris, and Tantum Ergo for Benediction of the Blessed Sacrament. Some simple hymns on doctrine, and a hymn in English on each of the great devotions to be encouraged among the people. The objects of a mission are to sanctify the regular members of the congregation, to bring up the neglectful to the sacraments, and even to afford non-Catholics the grace of conversion, but the first of the above-named objects is the primary duty and object of a mission, and amongst those thus to be sanctified, in a special way are to be reckoned a class so important as the altar boys, members of the choir, door-keepers, collectors, "Brothers of St. Vincent," etc., etc. These persons should therefore take great care so to perform their different church duties as never to be out of the church during any part of the instructions or services, and even if compelled to remain at the door, to arrange so as to be able to follow these sacred services with recollection, attention, and edification. How sad and disedifying it is to see a lay-sacristan, thurifer, schoolmaster, or pupil teacher, losing so great and necessary a grace by going in and out during the sermons, or even remaining in the sacristy till his presence is needed for the Benediction. It is better for a person to resign such offices than to neglect to

combine them with a devout assistance at the instructions, sermons, prayers, and sacred functions of the church. With arrangement amongst themselves, forethought, and care, it will be found quite possible not to sacrifice to the general convenience even one single altar-boy, warden, or domestic servant: a matter of graver importance to immortal souls than most persons are willing to suppose.

Litany of the Saints.

INVOCATION OF THE SAINTS.

To promote self-diffidence, charity, humility, recognition of the power of combined prayer, and of the merits of the just, and for other designs of His Providence, God has made His creatures dependent one upon another, in spiritual as in material things. Even Apostles, endowed with miraculous powers, are compelled to own that the first promulgation of the Gospel, that the very salvation of souls, in the order of God's Providence depends on the prayers of others: "Brethren, pray for us, that the word of God may spread, and may be glorified."—2 Thess. iii. 1. "Pray one for another, that you may be saved."—James v. 16. "Be instant in prayer.. praying for us....that God may open unto us a door of speech, to speak the mystery of Christ."—Col. iv. 3. There is "one mediator of God and men....who gave Himself a Redemption for all."—1 Tim. ii. 5: but there are many secondary mediators, who intercede for us, who have been redeemed by Christ, that we may receive the fruit of that redemption. Many *on earth* by their influence, their power, their example, their instructions, their ministrations, their prayers, help most efficiently in securing the salvation of others. But those who, when on earth could by their power, and their intercession, help their brethren, will, when in heaven, help still more effectually and far more certainly. In heaven the Saints enjoy the vision of God: as priests and kings for ever, they wear the raiments of sanctity, and are crowned with crowns of glory and of power. Fraternal charity is not lessened in the souls of those in whom charity has been perfected. So extensive now is their knowledge, so tender and universal their charity, that our Lord tells us that the conversion of one poor sinner fills the courts of heaven with joy (Luke xv. 10); from which consoling truth we may conceive how great must be the benefit of obtaining for ourselves a special share in those prayers

which, as we are told (Apoc. v. 8), rise up like fragrant clouds of incense from golden censers, whilst the four-and-twenty elders prostrate before the heavenly altar in mysterious and perpetual worship.

Beautiful Communion of Saints! uniting in twofold manifestations of charity the just secure in heaven, with the pilgrim on earth, journeying on towards his home with weary step and faltering purpose. As we raise our eyes and hearts to heaven, and ask the Apostles for their zeal, the Martyrs for their fortitude, the Confessors for their charity, the Virgins for their purity, who is not inspired with renewed hope, and desire to imitate those in whose lives Jesus Christ exemplified the varied beauties of His grace? When Giezi was absent from Elisha, his perfidious avarice was supernaturally beheld by the Prophet, who reproached him for his sin. Where is the Christian youth who has not been shamed from sin by the thought of those Blessed Saints, who, from their thrones of light, are watching him with fraternal sympathy? Raphael, the traveller's gentle patron, told Tobias that when he prayed with tears, he himself presented his prayers to God (Tob. xii. 12). How such truths as these inflame our cold hearts with fresh love to Jesus Christ, who has thus multiplied Himself through His Saints, exercising towards us through each of them the sweetness of His compassion, and drawing us to Himself by contemplation of the virtues He has produced in them. They show their charity to us, helping us by their prayers and their power. We show our charity towards them, by our worship and reverence, and by our loving desire to forward on earth the one desire of their heart. The friends of Job were not forgiven by God, until His servant Job had prayed for them (Job xlii. 8). If the blessed martyr, Stephen, had not prayed, Saul would never have shared with St. Peter the glory of the Roman Apostolate (Acts vii. 59). All ye Blessed Saints of God, intercede to Jesus for us.

LITANY OF THE SAINTS.

Ant. Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum; neque vindictam sumas de peccatis nostris.

Ant. Remember not, O Lord, our offences, nor those of our fathers; neither take Thou vengeance of our sins.

KYRIE eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.

LORD have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.

Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus,	God the Father of heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Sancta Maria,	Holy Mary,
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Sancte Michael,	Saint Michael,
Sancte Gabriel,	Saint Gabriel,
Sancte Raphael,	Saint Raphael,
Omnes sancti Angeli et Archangeli,	All ye holy Angels and Archangels,
Omnes sancti beatorum Spirituum ordines,	All ye holy orders of blessed Spirits,
Sancte Joannes Baptista,	Saint John Baptist,
Sancte Joseph,	Saint Joseph,
Omnes sancti Patriarchæ et Prophetæ,	All ye holy Patriarchs and Prophets,
Sancte Petre,	Saint Peter,
Sancte Paule,	Saint Paul,
Sancte Andrea,	Saint Andrew,
Sancte Jacobe,	Saint James,
Sancte Joannes,	Saint John,
Sancte Thoma,	Saint Thomas,
Sancte Jacobe,	Saint James,
Sancte Philippe,	Saint Philip,
Sancte Bartholomæe,	Saint Bartholomew,
Sancte Matthæe,	Saint Matthew,
Sancte Simon,	Saint Simon,
Sancte Thaddæe,	Saint Thaddeus,
Sancte Matthia,	Saint Matthias,
Sancte Barnaba,	Saint Barnabas,
Sancte Luca,	Saint Luke,
Sancte Marce,	Saint Mark,
Omnes sancti Apostoli et Evangelistæ,	All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini,	All ye holy Disciples of our Lord,
Omnes sancti Innocentes,	All ye holy Innocents,
Sancte Stephane,	Saint Stephen,

Miserere nobis. — Have mercy, etc.

Ora (orate) pro nobis. — Pray for us.

Sancte Laurenti,	Saint Lawrence,
Sancte Vincenti,	Saint Vincent,
Sancti Fabiane et Sebastiane,	SS Fabian and Sebastian,
Sancti Joannes et Paule,	SS. John and Paul,
Sancti Cosma et Damiane,	SS. Cosmas and Damian,
Sancti Gervasi et Protasi,	SS. Gervase and Protase,
Omnes sancti Martyres,	All ye holy Martyrs,
Sancte Sylvester,	Saint Sylvester,
Sancte Gregori,	Saint Gregory,
Sancte Ambrosi,	Saint Ambrose,
Sancte Augustine,	Saint Augustine,
Sancte Hieronyme,	Saint Jerome,
Sancte Martine,	Saint Martin,
Sancte Nicolæ,	Saint Nicholas,
Omnes sancti Pontifices et Confessores,	All ye holy Bishops and Confessors,
Omnes sancti Doctores,	All ye holy Doctors,
Sancte Antoni,	Saint Anthony,
Sancte Benedicte,	Saint Benedict,
Sancte Bernarde,	Saint Bernard,
Sancte Dominice,	Saint Dominic,
Sancte Franciscе,	Saint Francis,
Omnes sancti Sacerdotes et Levitæ,	All ye holy Priests and Levites,
Omnes sancti Monachi et Eremitæ,	All ye holy Monks and Hermits,
Sancta Maria Magdalena,	Saint Mary Magdalen,
Sancta Agatha,	Saint Agatha,
Sancta Lucia,	Saint Lucy,
Sancta Agnes,	Saint Agnes,
Sancta Cæcilia,	Saint Cicily,
Sancta Catharina,	Saint Catharine,
Sancta Anastasia,	Saint Anastasia,
Omnes sanctæ Virgines et Viduæ,	All ye holy Virgins and Widows,
Omnes Sancti et Sanctæ Dei,	All ye holy men and women, saints of God,

Ora (orate) pro nobis. — Pray for us.

Intercedite pro nobis.	*Make intercession for us.*
Propitius esto,	Be merciful,
Parce nobis, Domine.	*Spare us, O Lord.*
Propitius esto,	Be merciful,
Exaudi nos, Domine	*Graciously hear us, O Lord.*
Ab omni malo,	From all evil,
Libera nos Domini.	*O Lord, deliver us.*
Ab omni peccato,	From all sin,
Libera nos Domini.	*O Lord, deliver us.*

Ab ira tua,*	Libera nos Domini.	From thy wrath,*
A subitanea et improvisa morte,		From sudden and unlooked-for death,
Ab insidiis diaboli,		From the snares of the devil,
Ab ira, odio, et omni mala voluntate,		From anger, hatred, and every evil will,
A spiritu fornicationis,		From the spirit of fornication,
A fulgure et tempestate,		From lightning and tempest,
A morte perpetua,		From everlasting death,
Per mysterium sanctæ Incarnationis tuæ,		Through the mystery of Thy holy Incarnation,
Per Adventum tuum,		Through Thy Coming,
Per Nativitatem tuam,		Through Thy Nativity,
Per Baptismum et sanctum Jejunium tuum,		Through Thy Baptism and holy Fasting,
Per Crucem et Passionem tuam,		Through Thy Cross and Passion,
Per Mortem et Sepulturam tuam,		Through Thy Death and Burial,
Per sanctam Resurrectionem tuam,		Through Thy holy Resurrection,
Per admirabilem Ascensionem tuam,		Through Thine admirable Ascension,
Per adventum Spiritus Sancti Paracliti,		Through the coming of the Holy Ghost the Paraclete,
In die judicii,		In the day of judgment,
Peccatores,		We sinners,
Te rogamus audi nos.		*Beseech Thee, hear us.*
Ut nobis parcas,	Te rogamus, audi nos.	That Thou wouldst spare us,
Ut nobis indulgeas,		That Thou wouldst pardon us,
Ut ad veram pœnitentiam nos perducere digneris,		That Thou wouldst bring us to true penance,
Ut Ecclesiam tuam sanctam regere et conservare digneris,		That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut Domnum Apostoli-		That Thou wouldst

O Lord, deliver us.

We beseech Thee, etc.

* Here, for the Devotion of the Forty Hours, is inserted :

Ab imminentibus periculis,	From all dangers that threaten us,
A peste, fame, et bello.	From plague, famine, and war.

cum, et omnes ecclesiasticos ordines, in sancta religione conservare digneris,

vouchsafe to preserve our Apostolic Prelate, and all orders of the Church, in holy religion,

Ut inimicos sanctæ Ecclesiæ, humiliare digneris,*

That Thou wouldst vouchsafe to humble the enemies of holy Church,*

Ut regibus et principibus Christianis, pacem et veram concordiam donare digneris,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

Ut cuncto populo Christiano, pacem et unitatem largiri digneris,

That Thou wouldst vouchsafe to grant peace and unity to all Christian people,

Ut nosmetipsos in tuo sancto servitio, confortare et conservare digneris,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

Ut mentes nostras ad cœlestia desideria erigas,

That Thou wouldst lift up our minds to heavenly desires,

Ut omnibus benefactoribus nostris, sempiterna bona retribuas,

That Thou wouldst render eternal blessings to all our benefactors,

Ut animas nostras, fratrum propinquorum et benefactorum nostrorum, ab æterna damnatione eripias,

That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,

Ut fructus terræ dare et conservare digneris,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth.

Ut omnibus fidelibus defunctis, requiem æternam donare digneris,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed.

Te rogamus, audi nos.

We beseech Thee, hear us.

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* For the Devotion of the Forty Hours, insert:

Ut Turcarum, et hæreticorum conatus, reprimere et ad nihilum redigere digneris.

That Thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to naught.

Ut nos exaudire digneris,
That Thou wouldst vouchsafe graciously to hear us,

Te rogamus, audi nos.
We beseech Thee, hear us.

Fili dei,
Son of God,

Te rogamus, audi nos.
We beseech Thee, hear us.

Agnus Dei, qui tollis peccata mundi.
Lamb of God, who takest away the sins of the world,

Parce nobis Domine.
Spare us, O Lord.

Agnus Dei, qui tollis peccata mundi.
Lamb of God, who takest away the sins of the world,

Exaudi nos, Domine.
Graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

Miserere nobis.
Have mercy on us.

Christe audi nos.
Christ hear us.

Christe exaudi nos.
Christ graciously hear us.

Kyrie eleison.
Lord have mercy.

Christe eleison.
Christ have mercy.

Kyrie eleison.
Lord have mercy.

Pater noster (*secreto*).
Our Father (*secretly*).

V. Et ne nos inducas in tentationem.
V. And lead us not into temptation.

R. Sed libera nos a malo.
R. But deliver us from evil.

Psalm lxix. *Deus in adjutorium.*

DEUS in adjutorium meum intende: Domine ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam.

Avertantur retrorsum, et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi, Euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adjutor meus et libera-

O GOD, come to my assistance: O Lord, make haste to help me.

2. Let them be confounded and ashamed: that seek after my soul.

3. Let them be turned backward, and blush for shame: that desire evils unto me.

4. Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

5. Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say always, The Lord be magnified.

6. But I am needy and poor: O God, help thou me.

7. Thou art my helper

tor meus es tu: Domine, ne moreris.

Gloria Patri, etc.

V. Salvos fac servos tuos.

R. Deus meus sperantes in te.

V. Esto nobis Domine turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro [....].

R. Dominus conservet eum et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare Domine, omnibus nobis bona facientibus, propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

and my deliverer: O Lord, make no long delay.

Glory be, etc.

V. Save thy servants.

R. Who hope in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff [....].

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in thee, O my God.

V. Mitte eis Domine auxilium de sancto.
R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. Send them help, O Lord, from the sanctuary.
R. And defend them out of Sion.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.*

DEUS, cui proprium est misereri semper, et parcere, suscipe deprecationem nostram, ut omnes qui a justa tua sententia in peccatis suis accusantur, tua semper misericordia liberentur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

Let us Pray.*

O GOD, whose property is always to have mercy and to spare, receive our prayer, that all those who are accused in their sins by Thy just sentence may be delivered by Thy accustomed mercy. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

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* For the Devotion of the Forty Hours, the following Collects are used :

Deus, qui nobis sub sacramento mirabili, Passionis tuæ memoriam reliquisti ; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

O God, who, under a wonderful sacrament, has left us a memorial of Thy passion ; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. Amen.

From Advent to Christmas.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti ; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

R. Amen.

O God, who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary ; grant to us Thy humble servants, that we who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

From Christmas to the Purification.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti, tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

O God, who by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation ; grant, we beseech Thee, that we may experience her intercession for us, through whom we have merited to receive the Author of Life, our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

From the Purification to Advent.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere ; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body ; and by the intercession of the Blessed Mary ever Virgin, may be delivered from present sorrow, and attain eternal gladness.

cere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

and to spare, receive our humble petition; that we; and all Thy servants who are bound by the chain of sins, may, by the compassion of Thy goodness, mercifully be absolved.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

Deus, qui culpa offenderis, pœnitentia placaris; preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Then follows the Collect for the Pope, after which is said:

Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fideliter petimus, efficaciter consequamur.

O God, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of Thy Church, and grant that what we ask faithfully we may obtain effectually.

Omnipotens, sempiterne Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Almighty, everlasting God, in whose hands are all the powers and all the rights of kingdoms, come to the assistance of Thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of Thy right hand.

Then follows the last Collect, Omnipotens, sempiterne Deus, etc., Almighty, everlasting God, etc., *with the Versicles, except that, in the last response but one, etc., instead of the simple* Amen, *is said,*

P. Et custodiat nos semper. Amen.

℟. And ever preserve us. Amen.

Omnipotens, sempiterne Deus, miserere famulo tuo Pontifici nostro [....] et dirige eum secundum tuam clementiam in viam salutis æternæ: ut te donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon Thy servant [....], our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation; that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

O God, from whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which the world cannot give; that our hearts being devoted to Thy commandments, and the fear of our enemies being taken away, our times, by Thy protection, may be peaceful.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Prevent, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Omnipotens, sempiterne Deus, qui vivorum domi-

Almighty, everlasting God, who hast dominion over the

naris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis : te supplices exoramus : ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and works ; we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may by the grace of Thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, for ever and ever.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Hymns to the Saints of God.

ST. JOHN BAPTIST.

IN caves of the lone wilderness thy youth
Thou hiddest, shunning the rude throng of men,
And guarding the pure treasure of thy soul
From the least touch of sin.

There to thy sacred limbs the camel gave
A garment coarse; the rock a bed supplied;
The stream thy thirst, locusts and honey wild
Thy hunger satisfied.

Oh, blessed beyond the Prophets of old time!
They of the Saviour sang that was to be:
Him present to announce, and show to all,
Was granted but to thee.

Through the wide earth was never mortal man
Born holier than John: to whom was given
The guilty world's Baptizer to baptize,
And ope the door of heaven.

Immortal glory to the Father be,
With His Almighty sole-begotten Son,
And Thee, coequal Spirit, One in Three
While endless ages run.

ST. JOSEPH.

JOSEPH! our certain hope of life!
Glory of earth and heaven!
Thou Pillar of the world! to thee
Be praise eternal given.

Thee, as Salvation's minister,
The mighty Maker chose;
As Foster-father of the Word;
As Mary's spotless Spouse.

With joy thou sawest Him new born,
Of whom the Prophets sang;
Him in a manger didst adore,
From whom Creation sprang.

The Lord of lords, and King of kings,
Ruler of sky and sea,
Whom heaven, and earth, and hell obey,
Was subject unto thee.

Blessed Trinity! vouchsafe to us,
Through Joseph's merits high,
To mount the heavenly seats, and reign
With him eternally.

"Hail! Holy Joseph." See page 437.

ST. PETER AND ST. PAUL.

IT is no earthly summer's ray
That sheds this golden brightness round,
Crowning with heavenly light the day
The Princes of the Church were crowned.

The blessed seer, to whom were given
The hearts of men to teach and school;
And he that keeps the keys of heaven,
For those on earth that own his rule.

Fathers of mighty Rome! whose word
Shall pass the doom of life or death,
By humble cross and bleeding sword
Well have they won their laurel wreath.

O happy Rome! made holy now
By these two martyrs' glorious blood
Earth's best and fairest cities bow,
By thy superior claims subdued.

For thou alone art worth them all,
City of martyrs! thou alone
Canst cheer our pilgrim hearts, and call
The Saviour's sheep to Peter's Throne.

All honor, power, and praise be given
To Him who reigns in bliss on high,
For endless, endless years in heaven,
One only God in Trinity!

HYMN TO A PATRON SAINT.

[At the blank space is the name of St. Philip, Patron of the Oratory. The hymn is here adapted for any patron saint of a province, diocese, or church.]

SWEET Saint .....! thou hast won us,
Though our hearts were hard as stone;
Sin had once well-nigh undone us,
Now we live for God alone,
Help in Mary! Joy in Jesus!
Sin and self no more shall please us!
We are ..... gift to God.

Sweet Saint .....! we are weeping,
Not for sorrow, but for glee;
Bless thy children bravely keeping
To the bargain made with thee!
Help in Mary! Joy in Jesus! etc.

Sweet Saint .....! old friends want us
To be with them as before;
And old times, old habits, haunt us,
Old temptations press us sore.
Help in Mary! Joy in Jesus! etc.

Sweet Saint ..... do not fear us;
Get us firmness, get us grace;
Only thou, dear Saint! be near us;
We shall safely run the race!
Help in Mary! Joy in Jesus! etc.

Sweet Saint .....! make us wary;
Sin and Death are all around;
Bring us Jesus! bring us Mary!
We shall conquer and be crowned!
Help in Mary! Joy in Jesus! etc.

Sweet Saint .....! keep us humble,
Make us pure as thou wert pure;
Strongest purposes will crumble,
If we boast and make too sure.
Help in Mary! Joy in Jesus! etc.

Sweet Saint .....! come and ease us
Of the heavy cross we bear,
Bring us to the feet of Jesus,
Dearest Saint, and bless us there.
Help in Mary! Joy in Jesus! etc.

ST. JOHN EVANGELIST.

SAINT of the Sacred Heart,
Sweet teacher of the Word,
Partner of Mary's woes,
And favorite of thy Lord!

We know not all thy gifts;
But this Christ bids us see,
That He who so loved all
Found more to love in thee.

When the last evening came,
Thy head was on His breast,
Pillowed on earth, where now,
In heaven the saints find rest.

Dear Saint! I stand far off,
With vilest sins oppressed;
Oh, may I dare, like thee,
To lean upon His breast?

His touch could heal the sick,
His voice could raise the dead
Oh, that my soul might be
Where He allows thy head.

The gifts He gave to thee
He gave thee to impart;
And I, too, claim with thee
His Mother and His Heart!

Oh, teach me then, dear Saint!
The secrets Christ taught thee;
The beatings of His Heart,
And how it beat for me!

ST. VINCENT DE PAUL.

O BLESSED Father! sent by God,
His mercy to dispense,
Thy hand is out o'er all the earth
Like God's own providence.

There is no grief or care of men,
Thou dost not own for thine,
No broken heart thou dost not fill
With mercy's oil and wine.

Thy miracles are works of love;
Thy greatest is to make
Room in a day for toils, that weeks
In other men would take.

All cries of suffering through the earth,
Upon thy mercy call,
As though thou wert, like God Himself,
A Father unto all.

Dear Saint! not in the wilderness
Thy fragrant virtues bloom,
But in the city's crowded haunts,
The alley's cheerless gloom.

The Father of the childless old,
The lonesome widow's stay,
The gladness of the orphan groups
Out in the streets at play.

Oh, may St. Vincent's Brotherhood
Follow the path he trod,
And teach the young, and tend the sick,*
For love, pure love of God.

For charity anointed thee
O'er want, and woe, and pain;
And she hath crowned thee emperor
Of all her wide domain.

ST. DOMINIC.

SOUND the mighty champion's praises;
Raise the song for him who came
Charged to tell the gospel-tidings,
Charged to spread the gospel flame;
Lordly errand!—
Suiting well his lordly name.

Stainless as a virgin-lily,
Fervent as a flaming brand,
Lo! he flies, still onward speeding,
Flies to do his Lord's command.
Flies to rescue
Captive souls from Satan's hand.

* See Indulgences, page 490. Evening Hymn for the Brothers, page 319.

Treading down this world of evil,
To his mighty task he goes;—
Stripped of all, he seeks the conflict,
Turns him to Christ's banded foes,
Grace sustaining
With the fire that inward glows.

Lo! his arms of heavenly temper;—
Words and signs of wondrous power,
Prayers of love and tears of pity:
Whilst his warrior children bore
His commission
Onward still from shore to shore.

Sing we to the Triune Godhead,
Honor, glory, power, and praise.
May he at our Father's pleading
Deign his children's souls to raise,
Cleansed and perfect
To His reign of endless days. Amen.

Hymn to St. Dominic, "Thou who hero-like," etc., see page 440.

ST. PATRICK.

HAIL, glorious St. Patrick, dear saint of our isle!
On us, thy poor children, bestow a sweet smile;
And now thou art high in thy mansions above,
On Erin's green valleys look down in thy love.

Hail, glorious St. Patrick! thy words were once strong
Against Satan's wiles and a heretic throng;
Not less in thy might where in heaven thou art;
Oh, come to our aid, in our battle take part.

In the war against sin, in the fight for the faith,
Dear saint, may thy children resist to the death;
May their strength be in meekness, in penance and prayer,
Their banner the cross, which they glory to bear.

Thy people, now exiles on many a shore,
Shall love and revere thee till time be no more;
And the fire thou hast kindled shall ever burn bright,
Its warmth undiminished, undying its light.

Ever bless and defend the sweet land of our birth,
Where the shamrock still blooms as when thou wert on earth
And our hearts shall yet burn wheresoever we roam,
For God and St. Patrick and our native home.

Hymn for St. Patrick's Day, see page 449.

ST. ALOYSIUS.

DEAR Saint, who on thy natal day
To Mary's tender care was given,
And did beneath her gentle sway
Almost unsinning pass to heaven.

Sweet flower which loved to bloom unknown,
A Saint 'mid worldly pomp and pride;
Who at the footstep of a throne
Knew naught but Jesus Crucified:

Blessed youth, who cast a crown away,
To be with Christ despised and poor;
Teach us to walk our humble way,
Content, though little be our store.

May no repining fill our breast
Amid the ills of poverty;
Oh, make us feel that we are blessed,
To be thus poor with Christ and thee.

Teach us like thee to shrink from sin,
Like thee to love sweet purity;
That we from Mary's heart may win
The love she once bestowed on thee.

Thus safe beneath her gentle sway,
Oh, may the grace to us be given,
To pass from earth some happy day,
And join thee in the courts of heaven.

ST. BENEDICT.

THROUGH the long nave and full-resounding aisles
Let pealing anthems rise;
This day, that saw immortal Benedict
Ascend the skies!

Pleasure in him had naught;—the grace of age
Was e'er his boyhood shed;
All dust to him the world's fair bloom, whose heart
To heaven had fled.

A flowery path, affection, home, were his;
But vainly earth allured;
Deep in a lonesome cave his tender bloom
The Saint immured.

There, amid prickly thorns, he curbed the rage
Of sin-incentive youth;
There drew his sacred rule from the pure fount
Of life and truth.

There still upon the height the Baptist's shrine,
Memorial of his love,
Tells how he smote the pagan god, and strewed
The Paphian grove.

Now from the heavenly dome, seated serene
Amid seraphic choirs,
He sees us all, and with celestial draughts
Each heart inspires.

Of all eternity's bright diadems,
In Faith's high combat won,
Brighter than that crowning Saint Benedict
There glitter none.

Glory eternal to the Father be,
And sole-begotten Son;
With Thee, great Paraclete, eternal Three!
And trinal One!

HYMN OF ST. FRANCIS XAVIER.

MY God, I love Thee, not because
I hope for heaven thereby,
Nor because they who love Thee not,
Must burn eternally.

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

And griefs and torments numberless,
And sweat of agony;
E'en death itself—and all for one
Who was Thine enemy.

Then why, O blessed Jesus Christ!
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

Not with the hope of gaining aught
Not seeking a reward;
But, as Thyself hast loved me,
O ever-loving Lord.

E'en so I love Thee, and will love,
And in Thy praise will sing;
Solely because Thou art my God,
And my eternal King.

ST. FRANCIS ASSISI.

LET Alverna's holy mountain
That high mystery proclaim,
Of the stamps of life eternal
Which on blessed Francis came;
While he sobbed and while he sighed,
Grieving for the Crucified.

There, within a lonely cavern,
Far from all the world withdrawn,
As the Saint his watch was keeping,
With incessant scourgings torn;
Ever musing more and more
On the wounds that Jesus bore;

As he prayed in cold and hunger,
As he poured his glowing tears,
In his fervent spirit mounting
Far above terrestrial spheres,
Every earthly thing forgot
In his Saviour's bitter lot;—

Lo to him, in form seraphic,
Borne upon a cross on high,
Six irradiant wings expanding,
Came the King of Glory nigh,
Gazing on him with a face
Of benignity and grace.

He that tender glance returning,
Saw the Incarnate Light of light;
Saw his gracious meek Redeemer,
Robed in glory infinite;
Drank the words that from him fell—
Words divine, unspeakable!

Straightway all the sacred summit
Kindles like a flaming pyre;
Holy Francis sinks enraptured
Fainting with ecstatic fire;
And upon his flesh appear
Christ's immortal stigmata!

Honor to the high Redeemer,
Who for us in torments died;
In whose image blessed Francis
Suffered and was sanctified,
Counting every thing but loss
For the glory of the Cross.

HYMN FOR A MARTYR.

O THOU, of all Thy warriors, Lord,
Thyself the crown and sure reward;
Set us from sinful fetters free,
Who sing Thy Martyr's victory.

In selfish pleasures' worldly round
The taste of bitter gall he found;
But sweet to him was Thy blessed Name,
And thus to heavenly joys he came.

Right manfully his cross he bore,
And ran his race of torments sore;
For Thee he poured his life away;
With Thee he lives in endless day.

We, then, before Thee bending low,
Entreat Thee, Lord, Thy love to show
On this the day Thy Martyr died,
Who in Thy Saints art glorified!

Now to the Father and the Son,
Be glory while the ages run;
The same, O Holy Ghost, to Thee!
Through ages of eternity.

HYMN FOR A SAINT'S DAY.

THE Confessor of Christ, from shore to shore,
Worshipped with solemn rite;
This day receives those honors which are his,
High in the realms of light.

Holy and innocent were all his ways;
Sweet, temperate, unstained;
His life was prayer,—his every breath was praise,
While breath to him remained.

Ofttimes his merits high in every land,
In cures have been displayed;
And still does health return at his command
To many a frame decayed.

Therefore to him triumphant praise we pay.
And yearly songs renew;
Praying our glorious Saint for us to pray,
All the long ages through.

To God, of all the centre and the source,
Be power and glory given;
Who sways the mighty world through all its course,
From the bright throne of heaven.

Hymn for "All Saints," page 594.

HYMN FOR VIRGINS.

HIGH let us all our voices raise,
In that heroic woman's praise,
Whose name, with saintly glory bright,
Shines in the starry realms of light.

Filled with a pure celestial glow,
She spurned all love of things below
And heedless here on earth to stay,
Climbed to the skies her toilsome way.

With fasts her body she subdued;
But filled her soul with prayer's sweet food;
In other worlds she tastes the bliss
For which she left the joys of this.

O Christ, the strength of all the strong!
To whom all our best deeds belong!
Through her prevailing prayers on high,
In mercy hear Thy people's cry.

To God the Father, with the Son,
And Holy Spirit, Three in One,
Be glory while the ages flow,
From all above and all below.

ST. CATHERINE, VIRGIN AND MARTYR.

SWEET Saint Catherine, maid most pure,
Teach us to meditate and pray;
Show us salvation's pathway sure,
That we from sin may keep away.
Brave Saint Catherine, pray that we
Before the world our faith may show,
Trusting for help to heaven and thee,
Nor fearing aught on earth below;
Oh, pray that we, in heaven with thee,
Praise God through all Eternity!

Dear Saint like thee, our life lay down,
Rather than once the faith deny,
Our great reward the martyr's crown,
And borne by angels up on high.
Once more, sweet Saint, we ask thee pray
That all our life we keep faith's light;
Thus true to God, we'll come one day
To dwell in heavenly mansions bright.
Oh, pray that we, in heaven with thee,
Praise God through all Eternity!

ST. CATHERINE OF SIENNA.

O SPOUSE of Christ, on whom
His choicest love was laid,
The spousals of the saints were thine,
In woe and suffering made.

Around thy Virgin brow
A thorny radiance twines,
And brightly from thy wounded hands
The living glory shines.

Above thee from thy birth
Hovered the mystic Dove,
Thy life—a Seraph's life on earth,
Closed with a death of love.

O Mother! who on earth
Didst conquer by thy prayers,
Regard us as thy children now,
And through the eternal years.

Glory to God on high,
To Father and to Son,
And Holy Spirit, Lord of Life,
Eternal Three in One.

ST. AGNES.

SAINT Agnes, holy Child,
All purity,
Oh, may we undefiled
Be pure as thee;
Ready our blood to shed
Rather than with sin to wed,
And forth as martyrs led
To die like thee.
Saint Agnes, holy Child, etc.

O gentle Patroness
Of holy youth,
Ask God, all those to bless
Who love the truth;
And guide us on our way
To the Bright Eternal day,
With our hearts pure and gay
Dear Saint, like thee.
Saint Agnes, holy Child, etc.

Look down and hear our prayer
From realms above;
Show us a sister's care,
A mother's love;
Be near us all through life,
Guard and keep us from all strife,
Till in eternal life,
We dwell with thee.
Saint Agnes, holy Child, etc.

RELICS AND IMAGES OF SAINTS.

The pious use of Holy Images and the Relics of the Saints is commended by illustrious examples in the Written Word of God, where we find stupendous miracles worked by touching them, or even looking on them with faith and reverence. See 2 Kings xiii. 21; Matt. ix. 20, 21; Acts xix. 11, 12; Exod xxv. 18, etc.; Numb. xxi. 8, 9; Exod. xxxvii. 7; 2 Par. xxviii. 18, 19; Heb. xi. 21; 2 Kings vi. 12–16; 2 Par. v. 8; Ps. xcviii. 5.

The Psalter of Jesus.

Devoutly kneel, to reverence the Holy Name of JESUS.

There is no other name under heaven given to men whereby we must be saved.—Acts iv. 12.

PART I.

God hath given him a name which is above all names, that in the name of Jesus, every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that our Lord Jesus Christ is in the glory of God the Father.—*Phil.* ii. 10, 11.

First Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } have mercy on me.

Jesus, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in Thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of Thy creatures, which may divert my eyes from continually looking up to Thee.

Grant me grace henceforth, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Second Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } help me.

Jesus, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labors as are acceptable to Thee.

To resist and repress the motions of my flesh to sloth, gluttony, and impurity.

To render my heart enamored of virtue, and inflamed with desires of Thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to Thy honor, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Third Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } strengthen me.

Jesus, strengthen me in soul and body, to please Thee in doing such works of virtue as may bring me to Thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and atone for the years past:

Those years which I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to Thy will; and ready, for Thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of Thy most holy sacraments, may at length bring me to Thy heavenly kingdom.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Fourth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } comfort me.

Jesus, comfort me, and give me grace to place my chief, my only joy and felicity in Thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of Thy glory; ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with Thee.

Bring often to my remembrance Thy unspeakable goodness, Thy gifts, and Thy great kindness shown to me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended Thee,

Comfort me with the assurance of obtaining Thy grace, by the spirit of perfect penance, purging away my guilt, and preparing me for Thy kingdom.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Fifth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } make me constant.

Jesus, make me constant in faith, hope, and charity, with continuance in all virtues, and resolution not to offend Thee.

Make the memory of Thy passion, and of those bitter pains Thou sufferedst for me, sustain my patience, and refresh me in all tribulations and adversity.

Make me ever hold fast the doctrines of Thy holy Catholic Church, and be a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation or fraud of the devil shake my heart:

My heart, which has for ever set up its rest in Thee; and is resolved to give up all things for Thy eternal reward.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

"Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even to the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, O most merciful Saviour, and grant me Thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and to my neighbor, through the whole course of my life. Amen.

Our Father. Hail Mary. I believe in God. Glory be to.

PART II.

God hath given Him a name which is above all names, that in the name of Jesus, every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that our Lord Jesus Christ is in the glory of God the Father.—*Phil.* ii. 10, 11.

Sixth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } enlighten me with spiritual wisdom.

Jesus, enlighten me with spiritual wisdom, to know Thy goodness, and all those things which are most acceptable to Thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of Thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others by my good example, and to convert those by good counsel who have used me ill.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Seventh Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to fear Thee.

Jesus, grant me grace inwardly to fear Thee, and to avoid all occasions of offending Thee.

Let the threats of the torments which shall befall sinners,

the fear of losing Thy love and Thy heavenly inheritance, ever keep me in awe.

Let me not dare to remain in sin, but call me soon to repentance; lest through Thine anger the dreaded sentence of endless death and damnation fall upon me.

May the powerful intercession of Thy blessed Mother and all the saints, and, above all, Thy own merits and mercy, O my Saviour, be ever between Thy avenging justice and me.

Enable me, O my God, to work out my salvation with fear and trembling; and may the apprehension of Thy sacred judgment render me a more humble and diligent suitor of the throne of grace.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on all the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Eighth Petition. Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace truly to love Thee.

Jesus, grant me grace truly to love Thee for Thy infinite goodness, and those great bounties I have received, and hope for ever to receive, from Thee.

Let the remembrance of Thy kindness and patience conquer the malice and evil inclinations of my perverse nature.

Let the consideration of my many deliverances, and Thy gracious calls and continued protection through life, shame me out of my ingratitude.

And what dost thou require of me, for and by all Thy mercies? but to love Thee; and why? but because Thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of Thee; and because I truly love Thee, I will most diligently keep Thy commandments.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Ninth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to remember my death.

Jesus, grant me grace always to remember my death, and the great account I then must render; that so being kept continually disposed, my soul may depart out of this world rightly in Thy grace.

Then by the gracious intercession of Thy blessed Mother, and the assistance of the glorious St. Michael, deliver me from the danger of my soul's enemies; and do Thou, my good angel, I beseech thee, help me at the hour of death.

Then, dear Jesus, remember Thy mercy; and turn not, for my offences, Thy face from me.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my conversation continually in heaven.

Let the remembrance of Thy death teach me how to esteem my life; and the memory of Thy resurrection encourage me cheerfully to descend into the grave.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Tenth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } send me here my purgatory.

Jesus, send me here my purgatory, and so prevent the torments of that cleansing fire, which, after this life, awaits unpurged souls.

Vouchsafe to grant me these merciful crosses and afflictions, which Thou seest are necessary to break off my affections from all things here below.

Since none can see Thee, that loves any thing but for Thy sake, permit not my heart to find here any rest but in seeking after Thee.

Too bitter, alas! will be the anguish of a separated soul that desires, but cannot come to Thee, clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified in this world; that, purged thoroughly by the fire of love, I may immediately pass into the everlasting possessions.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

"Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, O most merciful Saviour, and grant me Thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to Thee and to my neighbor, through the whole course of my life. Amen.

Our Father. Hail Mary. I believe in God. Glory be to the Father.

PART III.

God hath given Him a name which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that our Lord Jesus Christ is in the glory of God the Father."—*Phil.* ii. 10, 11.

Eleventh Petition. Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to fly evil company.

Jesus, grant me grace to fly evil company; or if I chance to come among such, I beseech Thee, by the merits of Thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Make me, O blessed Lord, to remember always with dread, that Thou art present and hearest, who will judge us according to our words and actions.

How, then, dare I converse with slanderers, liars, drunkards, or swearers, or such whose discourse is either quarrelsome, desolate, or vain?

Repress in me, dear Jesus, all inordinate affection for the pleasures of taste and of the flesh; and grant me grace to avoid all such as would excite the fire of these unhappy appetites.

May Thy power defend, Thy wisdom direct, Thy fatherly pity chastise me, and make me so to live here among men, as may fit me for the conversation of angels hereafter.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of

Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Twelfth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to call on Thee for help.

Jesus, grant me grace in all my necessities to call on Thee for help, and faithfully to remember Thy death and resurrection for me.

Wilt Thou be deaf to my cries, who didst lay down Thy life for my ransom? or canst Thou not save me, who couldst take it up again for my crown?

Whom have I to invoke but Thee, O my Jesus, whose own blessed mouth has pronounced, "Call upon Me in the day of trouble, and I will relieve thee."

Thou art my sure rock of defence against all kinds of enemies; Thou art my ever-present grace, able to strengthen me to fight and conquer.

In all my sufferings, therefore, in all my weaknesses and temptations, will I confidingly call upon Thee; hear me, O my Jesus, and when Thou hearest, have mercy.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Thirteenth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to persevere in virtue.

Jesus, grant me grace to persevere in virtue and a good life; and never to draw back from serving Thee, till Thou bringest me to my reward in Thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage upon earth towards the new Jerusalem, at which he that sits down, or turns out of the way, can never arrive?

O Jesus, make me always consider Thy blessed example, through how many and great pains, and how little pleasure, Thou didst press on to a bitter death; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously ponder those severe words of thine, "*He only that perseveres to the end shall be saved.*"

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father.

Fourteenth Petition. Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, — grant me grace to fix my mind on Thee.

Jesus, grant me grace to fix my mind on Thee; especially in time of prayer, when I aspire to converse directly with Thee.

Control the wanderings of my mind and the affections of my heart; repress the power of my spiritual enemies, who could then draw off my mind from heavenly things, to thoughts and imaginations of vanity.

So shall I, with joy and gratitude, behold Thee, as my deliverer from all the evils I have escaped, and as my benefactor for all the good I have received, or can hope for.

I shall see that Thou Thy very self art my only good; and that all other things are but means ordained by Thee, to make me fix my mind on Thee, to make me love Thee more, and be happy with Thee, through all eternity.

O beloved of my soul, absorb all my thoughts here, that I may become worthy to behold Thee for evermore face to face in Thy glory.

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father. Hail Mary. Glory be to the Father

Fifteenth Petition. { Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, / Jesus, Jesus, Jesus, } grant me grace to order my life towards my eternal welfare.

Jesus, grant me grace to order my life towards my eternal welfare; heartily intending and wisely designing all the operations of my body and soul, for obtaining the reward of Thy infinite bliss and eternal felicity.

For what else is this world, but a school to discipline souls, and fit them for the other? And how are they fitted for it but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus; make it humble and obedient; grant me grace to depart hence with a contempt for this world, and with a joyful hope of coming to Thee in the next.

Let the memory of Thy passion make me cheerfully embrace all occasions of suffering here, for Thy love; whilst my soul breathes after that blissful life, and immortal glory, which Thou hast ordained in heaven for Thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose Thee, all is lost! and whatsoever I lose, if I gain Thee, all is gained!

Have mercy on all sinners, O Jesus, I beseech Thee; turn their vices into virtues, and making them true observers of Thy law, and sincere lovers of Thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for Thy bitter passion, I beseech Thee, and for Thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

"Our Lord Jesus Christ humbled Himself, becoming obedient unto death, even the death of the cross."—*Phil.* ii. 8.

Hear these my petitions, O most merciful Saviour, and grant me Thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to Thee and to my neighbor, through the whole course of my life. Amen.

Our Father. Hail Mary. I believe in God. Glory be to.

[The "Jesus Psalter" was composed by an English Carthusian Father, in the 15th century, and used as a popular devotion by our Catholic forefathers.]

☞ Hymn to the Holy Name of Jesus, page 236. Evening Hymns, page 318. Hymns to the Saints of God, page 328. Hymns to B. Sacrament, page 536. Hymns to B. V. Mary, page 319. Litany of the Holy Name of Jesus, page 57. Full list of Hymns, see Table of Contents.

☞ An Indulgence can be gained every time the Holy Name of Jesus is devoutly pronounced.

The Crown of Jesus,*

OR ROSARY OF THE MOST HOLY NAME OF JESUS.

[For instruction on Confraternity of Jesus, see page 154.]

V. Blessed ✠ be the name of the Lord.
R. From this time forth for evermore.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

WE offer to Thee, most holy Trinity, this *Credo* to honor all the mysteries of our faith, this *Pater*, and these *three Aves*, to honor the unity of Thy essence, and the Trinity of Thy persons; we beseech of Thee lively faith, firm hope, and ardent charity.—*Credo*. *Pater*. 3 *Aves*. *Gloria*.

THE FIVE JOYFUL MYSTERIES.

Spirit of Holy Joy.

[Assigned for Mondays and Thursdays throughout the year; the Sundays in Advent, and after Epiphany till Lent.]

1.—The Annunciation.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy incarnation in the womb of Mary, and we ask of Thee in this mystery, and through Thy most sweet name of Jesus, a profound humility. Amen.

☞ Here may be sung a verse of St. Bernard's Hymn.

1. Jesu the very thought of Thee
With sweetness fills my breast
But sweeter far Thy face to see,
And in Thy presence rest,

Pater and Ave. [*On the large bead.*]
V. Jesus, Son of David. R. Have mercy on us.
[*Repeat* 10 *times on the small beads.*]
Gloria Patri.

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* In churches were five decades of the Rosary of the Blessed Virgin Mary are said before Sermon and Benediction on the first Sunday of each month, the fifteen decades of the Rosary of Jesus might appropriately be used on the second Sunday. On the third Sunday of the month, the Chaplet of the Blessed Sacrament [p. 533] or the Acts of Reparation and the Litany of Jesus sung as a visit to the Blessed Sacrament, accompanied by one of the prayers [p 506] thus leaving the fourth and fifth Sunday of the month for portions of the Jesus Psalter, followed by offering to the Precious Blood.

Families hindered by distance from assisting on Sundays and holydays at evening prayers and benediction, might adopt the above order, singing also hymns appropriate to the feast or season.

2.—The Visitation.

WE offer to Thee, O Lord Jesus, this decade in honor of the Visitation of Thy most holy Mother to her cousin St. Elizabeth, and the sanctification of St. John Baptist; and we ask of Thee in this mystery, and through Thy most sweet name of Jesus, charity towards our neighbor. Amen.

2. Nor voice can sing, nor heart can frame
Nor can the memory find,
A sweeter sound than Thy blessed name
O Saviour of mankind.

Pater and Ave.

V. Jesus, Son of David. R. Have mercy on us. (10 *times.*)

Gloria Patri.

3.—The Nativity.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy Nativity in the stable of Bethlehem, and we ask of Thee in this Mystery, and through Thy sweet name of Jesus, detachment from the things of earth, contempt of riches, and love of poverty. Amen.

3. O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

Pater and Ave.

V. Jesus, Son of David. R. Have mercy on us. (10 *times.*)

Gloria Patri.

4.—The Presentation.

WE offer Thee, O Lord Jesus, this decade in honor of Thy presentation in the temple, and the purification of Mary, and we ask of Thee in this Mystery, and through Thy most sweet name of Jesus, the spirit of obedience. Amen.

4. O Jesu, light of all below
Thou Fount of life and fire!
Surpassing all the joys we know,
And all we can desire!

Pater and Ave.

V. Jesus, Son of David. R. Have mercy on us. (10 *times.*)

Gloria Patri.

5.—Jesus with the Doctors.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy being with the doctors in the temple, hearing them and asking them questions, and we ask of Thee in this Mystery, and through Thy most sweet name of Jesus, the love of true wisdom, and of the holy service of God. Amen.

5. Thee will I seek, at home, abroad,
Who everywhere art nigh;
Thee in my bosom's cell, O Lord,
As on my bed I lie.

Pater and Ave.

V. Jesus, Son of David. R. Have mercy on us. (10 *times.*)

Gloria Patri.

V. Our help in the name of the Lord.
R. Who hath made the heavens and the earth.

Let us Pray.

O GOD, who hast made the most glorious name of our Lord Jesus Christ, Thine only begotten Son, so lovely to Thy faithful, that their hearts are ravished with delight, and so terrible to the spirits of evil, that they tremble before it; mercifully grant, that all who devoutly venerate this name Jesus, on earth, may experience the sweetness of a holy consolation in the present life, and attain unto joys unspeakable and never-ending glory hereafter in heaven. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

MAY the adorable name of Jesus be the sweet and daily music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. *Amen*, sweet Jesus, *Amen*.

THE FIVE SORROWFUL MYSTERIES.

Spirit of Compassion and Contrition.

[For Tuesdays and Fridays throughout the year, and the Sundays in Lent.]

1.—The Agony in the Garden.

WE offer to Thee, O Lord Jesus, this decade, in honor of Thy mortal Agony in the Garden of Olives, and we ask of Thee in this mystery, and through Thy most sacred name of Jesus, the spirit of prayer. Amen.

1. O Jesu, King most wonderful!
Thou conqueror renowned!
Thou sweetness most ineffable!
In whom all joys are found.

Pater and Ave. [*On the large bead.*]

V. Jesus of Nazareth, King of the Jews. R. Have mercy on us. [10 *times on the small beads.*] *Gloria Patri.*

2.—The Scourging at the Pillar.

WE offer to Thee, O Lord Jesus, this decade, in honor of Thy bloody Scourging, and we ask of Thee in this mystery, and through Thy most sacred name of Jesus, the spirit of penance and mortification of our senses. Amen.

2. Stay with us, Lord; and with Thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

Pater and Ave.

V. Jesus of Nazareth, King of the Jews. R. Have mercy on us. (10 *times.*) *Gloria Patri.*

3.—The Crowning with Thorns.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy crowning with Thorns, and we ask of Thee in this mystery, and through Thy most sacred name of Jesus, fortitude to endure, and indifference to the rash judgments of the world. Amen.

3. When once Thou visitest the heart,
Then truth begins to shine:
Then earthly vanities depart;
Then wakens love divine.

Pater and Ave.

V. Jesus of Nazareth, King of the Jews. R. Have mercy on us. (10 *times.*) *Gloria Patri.*

4.—The Carriage of the Cross.

WE offer to thee, O Lord Jesus, this decade, in honor of Thy Carriage of the Cross, and we ask of Thee in this mystery, and through Thy most sacred name of Jesus, patience in bearing our crosses. Amen.

4. Jesu! Thy mercies are untold,
Through each returning day;
Thy love exceeds a thousand fold,
Whatever we can say.

Pater and Ave.

V. Jesus of Nazareth, King of the Jews. R. Have mercy on us. (10 *times.*) *Gloria Patri.*

5.—The Crucifixion.

WE offer to Thee, O Lord Jesus, this decade, in honor of Thy Crucifixion and Death on Calvary, and we ask of Thee in this mystery, and through Thy most sacred name of Jesus, the spirit of forgiveness, the perfection of charity.

5. That love, which in Thy Passion drained
For us Thy Precious Blood,
Whence with Redemption we have gained
The vision of our God!

Pater and Ave.

V. Jesus of Nazareth, King of the Jews. R. Have mercy on us. (10 *times.*) *Gloria Patri.*

V. Our help is in the name of the Lord.
R. Who hath made the heavens and the earth.

Let us Pray.

O GOD, who hast made the most glorious Name of our Lord Jesus Christ, Thine only-begotten Son, so lovely to Thy faithful, that their hearts are ravished with delight, and so terrible to the spirits of evil that they tremble before it; mercifully grant, that all who devoutly venerate this name Jesus, on earth, may experience the sweetness of a holy consolation in the present life, and attain unto joys unspeakable and never-ending glory hereafter in heaven. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

MAY the adorable name of Jesus be the sweet and daily music of my soul, and the seal of my heart; and when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. *Amen*, sweet Jesus, *Amen.*

THE FIVE GLORIOUS MYSTERIES.

Spirit of Gratitude.

[On Wednesdays and Saturdays throughout the year, and the Sundays from Easter to Advent.]

1.—The Resurrection.

WE offer to Thee, O Lord Jesus, this decade, in honor of Thy glorious Resurrection, and we ask of Thee, in

this mystery, and through Thy most glorious name of Jesus, the spirit of faith. Amen.

1. O Jesu, Thou the beauty art
Of angel worlds above;
Thy name is music to the heart,
Enchanting it with love.

Pater and Ave. [*On the large bead.*]

V. Jesus, Son of the living God. R. Have mercy on us.

[10 *times on the small beads. Gloria Patri.*]

2.—THE ASCENSION.

WE offer to Thee, O Lord Jesus, this decade, in honor of Thy triumphant Ascension, and we ask of Thee in this mystery, and through Thy most glorious name of Jesus, the virtue of hope, and an ardent desire of heaven, our true home. Amen.

2. O Jesu, Love unchangeable,
For whom my soul doth pine!
O Fruit of life celestial!
O Sweetness all divine.

Pater and Ave.

V. Jesus, Son of the living God. R. Have mercy on us.

[10 *times.*] *Gloria Patri.*

3.—THE DESCENT OF THE HOLY GHOST.

WE offer to Thee, O Lord Jesus, this decade, in honor of the mystery of Pentecost, and we ask of Thee in this mystery, and through Thy most glorious name of Jesus, sincere zeal for souls. Amen.

3. O my sweet Jesu! hear the sighs
Which unto Thee I send;
To Thee mine inmost spirit cries,
My being's hope and end.

Pater and Ave.

V. Jesus, son of the living God. R. Have mercy on us.

[10 *times.*] *Gloria Patri.*

4.—THE ASSUMPTION.

WE offer to Thee, O Lord Jesus, this decade, in honor of the triumphant Assumption of Thy holy Mother into Heaven, and we ask of Thee in this mystery, and through

Thy glorious name of Jesus, a tender devotion to so good a Mother. Amen.

4. O joy! O ecstasy of bliss!
More felt than understood;
What pleasure can compare with this,
To love the Son of God?

Pater and Ave.

V. Jesus, son of the living God. R. Have mercy on us.

[10 *times.*] *Gloria Patri.*

5.—THE CORONATION OF THE BLESSED VIRGIN.

WE offer to Thee, O Lord Jesus, this decade, in honor of the coronation of Thy most holy Mother, and we ask of Thee in this mystery, and through Thy glorious name of Jesus, perseverance in grace, and a "crown of glory" hereafter. Amen.

5. O Jesu! spotless virgin flower!
Our love and joy! to Thee
Be praise, beatitude, and power,
Through all eternity.

Pater and Ave.

V. Jesus, son of the living God. R. Have mercy on us

[10 *times.*] *Gloria Patri.*

V. Our help is in the name of the Lord.
R. Who hath made the heavens and the earth.

Let us Pray.

O GOD, who hast made the most glorious Name of our Lord Jesus Christ, Thine only-begotten Son, so lovely to Thy faithful, that their hearts are ravished with delight, and so terrible to the spirits of evil, that they tremble before it; mercifully grant, that all who devoutly venerate this name Jesus, on earth, may experience the sweetness of a holy consolation in the present life, and attain unto joys unspeakable and never-ending glory hereafter in heaven. Through the same our Lord Jesus Christ. Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

MAY the adorable Name of Jesus be the sweet and daily music of my soul, and the seal of my heart; and, when in the agony and cold sweat of death, I give the last look for mercy, may the parting sigh of my soul be Jesus. *Amen*, sweet Jesus, *Amen.*

PLENARY INDULGENCES GRANTED TO THE CONFRATERNITY OF THE MOST HOLY NAME OF JESUS.

1st.—On the day of admission.

2d.—On the second Sunday of each month, for assisting at the procession.

3d—On the Feast of the Circumcision (Jan. 1st) a Plenary Indulgences granted in the form of a Jubilee, with all the privileges annexed thereto.

4th.—On the Feasts of the Mysteries of the most holy Name of Jesus, which are accounted the same as those of the Rosary of the Blessed Virgin.

5th—At the hour of death, by invoking with a contrite heart, the adorable name of Jesus.

PARTIAL INDULGENCES.

1st.—For each invocation of the holy name of Jesus, 32 days' Indulgence.

2d.—For bowing the head at the holy names of Jesus and Mary, 2 days' Indulgence.

3d.—Besides the Indulgence on each invocation, 200 days for reciting 5 decades.

4th.—Seven years and seven quarantines for reciting the 15 decades.

5th.—Ten years for assisting at the Mass of the Confraternity the second Sunday of each month.

6th.—Seven years and seven quarantines for visiting the Altar of the Confraternity after Communion, on the second Sunday of each month.

7th.—Ten years for preachers who exhort the faithful to avoid irreverent and blasphemous language.

8th.—One hundred days for admonishing with charity, a person using irreverent or blasphemous expressions.

☞ In some books there is to be found a slight variation in the order, and even subject of the Mysteries for the Rosary of Jesus, but the book recently published with Dominican authority, for the use of the French province, states positively that the mode given above is correct.

The Holy Rosary.

[For Instruction on the Rosary, see page 159.]

The Rosary, or beads, is one of the most admirable and beneficial devotions practised in the Catholic Church, its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it, with all the fervor of his mind, as a singular and efficacious remedy for the overthrow of heresy and the extirpation of vice. And she said to him: "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." Adapted alike to the learned and ignorant, to the cloister and the world, and to every capacity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to afford matter of contemplation and entertainment to the highest intellects. Hence there never was a Sodality in which a greater multitude of ranks have enrolled themselves—Popes, cardinals, and prelates of every grade, kings and queens, royal personages, and nobles of every distinction; men and women both old and young, of every condition, nation, and clime. No Christian could slight it without irreverence, or neglect its frequent use without serious injury to piety.

The whole Rosary is composed of fifteen decades (the chaplet or ordinary beads, containing five decades); each of the fifteen decades is recited in honor of a mystery of our Lord's life, beginning with His incarnation and ending with His crowning His blessed Mother in heaven. A decade consists of one Pater, ten Aves, and a Gloria—(*i.e.* one "Our Father," ten "Hail Marys," and a "Glory be to the Father"). Whilst reciting the decade let faith place before your mind the mystery honored, and pray that the virtue it particularly teaches, may, while reciting that decade be impressed on your heart, and the graces of the holy mystery descend into your soul. It is a frequent and pious custom to recite a chaplet, that is five decades of the beads, every day; if you persevere in doing so you will increase daily in love to Jesus Christ, and in imitation of the virtues of the Holy Family, *Jesus, Mary, and Joseph.* Besides the Indulgence of a hundred days on every bead, when you say five decades in the course of the day, on beads blessed by a priest possessing the necessary privilege, you gain an additional Indulgence of 100 days on each bead on Rosaries blessed by a Dominican Father, and used by a member of the Holy Rosary. You can gain great indulgences and benefits by being enrolled in the Society of the Holy Rosary for obtaining which it is necessary to recite the whole Rosary (*i.e.* fifteen decades) in the course of each week. This will not hinder your also joining the Living Rosary (see page 162) if it exist in your parish, and gaining additional indulgences and benefits by the recital of your decade each day. All the above Indulgences are applicable to the poor souls in purgatory; in reciting your beads it is not necessary to say the prayers given below for the sake of impressing a knowledge of the mysteries, neither is it necessary to say the chaplet kneeling.

Some people think they must begin with the Creed, Pater, three Hail Marys, and a Glory, etc. This is an error. The devotion of the Rosary consists, exclusively, of the recitation of the fifteen Mysteries with the corresponding meditations. This is all that is required as regards the method for gaining the Indulgence. Persons who do not know the Mysteries should begin with the Creed; with others it is optional.

HOLY ROSARY SODALITY.

Observations regarding the Indulgences.

1. To gain the Indulgences of the Rosary sodality a person must be admitted and enrolled a member of the Society, and have his beads blessed by a priest duly authorized.

2. Every member must recite the whole Rosary once a week, *at least*, using his beads,† either all three parts on one and the same day, or else one part, each day, on three different days of the same week. The week may be divided in this manner, *i.e.*—On Mondays and Thursdays, the five joyful, on Tuesdays and Fridays, the five sorrowful, on Wednesdays, Saturdays, and Sundays, the five glorious mysteries.

3. All the plenary Indulgences require confession and communion; and the other conditions must be also rightly fulfilled.

4. If a member omits to recite the Rosary, as stated, he commits no sin; but does not gain the Indulgence that week.

5. Those who are accustomed to confess once a week may gain all the Indulgences of that week, if not conscious of mortal sin, by communicating, etc.

Chief Indulgences of the Rosary.

1. A plenary Indulgence on the day of enrolment for those who communicate in a church or chapel of the Confraternity, and recite, at least, a third part of the Rosary.—St. Pius V., *Consueverunt. Bul. O. P.*

2. Three plenary Indulgences on the first Sunday of every month; provided the member perform these three things—1. Communicate in a chapel or church of the Rosary. 2. Pray for the intentions of the Sovereign Pontiff in a chapel or before an altar of the Rosary. 3. Assist piously at the procession of the Confraternity.—Gregory XIII., *Ad augendum.* 4. A plenary Indulgence *on the feasts of the *mysteries* of the Rosary, as also on Christmas, the Sunday after Epiphany, Maundy Thursday, Good Friday, the Finding and the Exaltation of the holy Cross, the Crown of thorns, also All Saints (Innocent XI. *Nuper*) for those members who visit piously the chapel or altar* of the holy Rosary, or accompany the Procession—also Annunciation, Visitation, Purification, Assumption, Easter Sunday, Ascension, Pentecost Sunday—also Immaculate Conception, Nativity, and Presentation of the Blessed Virgin Mary—also on any two Fridays in Lent the members may choose (Pius IX. *Ut magis. Devotio*), for those who devoutly visit *any* church, and *there*, for some space of time, offer up a prayer to God, according to the intentions of the Pope, from the first Vespers till sunset of the twelve last-mentioned days—also on

* This mark (*) notes the Indulgences that may be gained by non-members.
† If said conjointly, it is sufficient that the one who leads, use the beads.

the Feast of the Holy name of Mary. *Corpus Christi, *Rosary Sunday, and of the *Titular Saint (Innocent XI., *Nuper*), *on any day during the Octave of Rosary Sunday (Benedict XIII.) and on the third Sunday of April (Gregory XIII. *Cum sicut et Pastoris æterna*)—for those who pray for the intention of the Sovereign Pontiff, in the chapel or before an altar of the holy Rosary, from first Vespers till sunset; also on the Feasts of the Assumption and of Rosary Sunday for those members who visit the Rosary chapel with prayers for the Pope's intention, as often as those visits are made on the said days.—Innoc. XI., *Nuper*; St. Pius V., *Bul. O. P.*

4. *The S. Congregation of Indulgences has declared, May* 19, 1841, *that several plenary Indulgences may be gained on the same day, although for each of them Communion be prescribed, provided the person communicate on that day, and comply with all the other conditions required for each Indulgence.*

See "Manual of Indulgences, approved by the S. Cong. of Indulgences, 29th April, 1844. *Lille.*" Also members who are prevented by sickness, journeys, or other legitimate causes, from visiting the chapel of the Rosary, or even from confession and communion, on the days aforesaid (Nos. 2 and 3), may nevertheless gain all those Indulgences; provided, that being contrite and in the state of grace, and having a firm purpose of confessing and communicating, on the days fixed by the Church, they recite five decades of the Rosary before some pious image of the Holy Virgin.—Innocent XI., *Nuper.*; Greg. XIII.; St. Pius V., *Inter desiderabilia.*

5. A plenary Indulgence for all the clergy, regular and secular, who (having the privilege) say the Votive Mass of the Rosary "*Salve radix sancta*," etc. (Bened. XIII., *Unig.*), *each time*, with prayers for the intentions of the Church, and for those who hear it, *once a month*.—Innoc. XI., ch. 10.

6. * A plenary Indulgence for the sick, religious women under inclosure, and prisoners, who recite the third part, at least, of the Rosary, on the first Sunday of every month, and on the Feast of any of the mysteries of the Rosary. Sixtus V.

7. A plenary indulgence for assisting at any of the four anniversaries, celebrated annually, for the souls of the deceased members—*i.e.*, on 4th February, 12th July, 5th September, 10th November.—Pius VII., *ad augendum*, 1808.

8. * A plenary Indulgence for reciting the whole Rosary on the Feast of the Annunciation.—Innocent XI. *Nuper.*

9. A plenary Indulgence, at the article of death, for the sick members who receive the holy viaticum—(Innocent XI., *Nuper*)—and for those who, having confessed and communicated, invoke in heart, if they cannot by mouth, the

holy name of Jesus, or give some sign of contrition—(Clement VIII., *Cum Sicut*)—also for those who, if unable to confess or communicate, with a firm desire to do so, hold in their hand a blessed candle of the Rosary; provided they have recited the whole Rosary once, at least, in their life.—St. Pius V., Adrian VI.

10. A plenary Indulgence once a year, on any day they may choose, for those members who say, every day, the whole, or a third part, of the Rosary.—Benedict XIII.

11. All the ancient Indulgences of the Stations, within and without the walls of Rome, on each of the four Sundays and of the three Ember-days of Advent, on Septuagesima, Sexagesima, and Quinquagesima Sunday, on every day from Ash-Wednesday till Low Sunday, inclusively, on Christmas-Eve, the four days of Christmas, New Year's Day, Epiphany, St. Mark, the three Rogation days, Whitsun-eve, from Whit-Sunday till Trinity Sunday exclusively, and on the three Ember Days of September, for those who visit on the days of those Stations (being truly contrite) five altars, or one altar five times, with recital each time, of five "Our Fathers" and five "Hail Marys."—*Bul. O. P.*

12. * A partial Indulgence of ten years and ten quarantines for those members who shall recite, conjointly (*i.e.*, two at least, together), and devoutly, with at least a contrite heart, a third part of the Rosary, either at home, or in a church, or in any public or private oratory—(Pius IX., *Ut magis*)—also of three years and three quarantines for those who assist a sick brother, or follow his corpse to the grave—(*Bul. O. P.*)—also of 300 days for those who assist the sick or attend a burial, and of sixty days for those who perform any pious work—(*ibid.*)—also of 100 days for every "Our Father" and every "Hail Mary" for those who devoutly say the whole, or at least a third part of the Rosary.—Benedict XIII.

Indulgences granted to those who are not members of the Society of the Rosary.

1. Of the above-mentioned Indulgences they may gain, by fulfilling the conditions prescribed, those marked (*), also a plenary Indulgence on every Sunday of Lent and on Easter Sunday, provided they confess and communicate and visit the chapel of the Rosary.—*Bul. O. P.*

2. A plenary Indulgence for those who are accustomed to recite, conjointly and devoutly, with at least a contrite heart, the third part of the Rosary, three times at least, in each week, on the last Sunday of each month; provided they visit any church or public oratory, and there pray, for some

space of time, according to the intention of the Pope.—Pius IX.

N.B.—His Holiness Pius IX. confirmed all the Indulgences granted by his predecessors. Those granted by himself, as above, are applicable to the souls in purgatory.—*Ut magis*, 12th May, 1851.

Benefits and Privileges of the Members.

1. They are admitted to a participation of the spiritual goods of the whole Order of St. Dominic; so that they partake, during their life and at their death, of the masses, anniversaries, prayers, good works, and merits of all the religious of the Order, as well as of all their confederate brethren throughout the world.—Inn. VIII., 13th Oct., 1480.

2. If the name of a deceased member be enrolled in the Confraternity of the Rosary, they will participate in all its good works and prayers.—Alex. VI.

3. The procession of the Confraternity, on the first Sunday of each month, is in Catholic countries frequently attended by the most illustrious personages (a plenary Indulgence is gained by all those who take part in it).

☞ Mode of offering oneself to the Blessed Virgin, see page 462.

*Prayer before reciting the Rosary.**

I UNITE myself to all the saints who are in heaven, to all the just who are on the earth, to all the faithful souls in this place. I unite myself to Thee, my Jesus, to praise worthily Thy most Holy Mother, and to praise Thee in her, and with her.

I offer this Rosary for all who have ever asked my prayers, for all whom I have neglected or scandalized, and for all my benefactors living and deceased.

I renounce all the distractions which may come to me during this Holy Rosary, which I wish to say with modesty, attention, and devotion, as if it were the last of my life.

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* Persons lose many graces by neglecting to offer up their Rosaries, Stations of Cross, Masses, Communions, Penances, Offices, Prayers, and Alms, for particular intentions. It is well to have even more than one intention; one personal for some virtue or grace, the other for some one else, or for guidance or success in some matter. Thus, in reciting the Rosary, each Decade would be offered for the appropriate virtue, for yourself, and moreover to ask for blessing on some person living for whom charity admonishes you to pray, whilst you try to gain the Indulgence of the same Decade for the poor souls in purgatory. A similar mode might be followed in assisting at Holy Mass, wherein you might, besides the intentions offered for some person living or deceased, have three personal intentions answering to three out of the four ends of the Sacrifice—namely, to obtain true sorrow and pardon for some habit of venial sin, to return thanks for some special blessing received, to ask for some blessing of which you stand in need.

V. Incline ✠ unto my aid, O God!
R. O Lord, make haste to help me.
V. Glory be to the Father, etc.
R. As it was, etc.
V. Vouchsafe that I may praise thee, O Sacred Virgin.
R. Give me strength against Thine enemies.

WE offer to Thee, O most Holy Trinity, this Credo to honor all the mysteries of our faith; this Pater, and these three Aves to honor the unity of Thy essence and the Trinity of Thy persons. We beseech of Thee lively faith, firm hope, and ardent charity.

Credo, Pater, three Aves, Gloria.

THE FIVE JOYFUL MYSTERIES.

Spirit of Holy Joy.

[Assigned for Mondays and Thursdays throughout the year, the Sundays in Advent, and after Epiphany, till Lent.]

1.—The Annunciation.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy incarnation in the womb of Mary; and we ask of Thee, in this mystery, and through her intercession, *a profound humility.* Amen.

☞ Here may be sung the verse, page 372.

Pater, ten Aves, Gloria.

2.—The Visitation.

WE offer to Thee, O Lord Jesus, this decade in honor of the Visitation of Thy most holy Mother to her cousin St. Elizabeth, and the sanctification of St. John Baptist; and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *charity towards our neighbor.* Amen.

Pater, ten Aves, Gloria.

3.—The Nativity.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy Nativity in the stable of Bethlehem: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *detachment from the things of earth, contempt of riches, and love of poverty.* Amen.

Pater, ten Aves, Gloria.

4.—The Presentation.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy presentation in the temple, and the Purification of Mary, and we ask of Thee in this mystery and through her intercession, the *spirit of obedience*. Amen.

Pater, ten Aves, Gloria.

5.—Jesus with the Doctors.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy being with the doctors in the temple listening to them and replying: and we ask of Thee in this mystery and through the intercession of Thy most holy Mother, *the love of Thee, and of Thy Holy services*. Amen.

Pater, ten Aves, Gloria.

Salve Regina.

HAIL, holy Queen, Mother of mercy, our life, our sweetness and our hope; to thee do we cry, poor banished children of Eve; to thee do we send forth our sighs, mourning and weeping in this vale of tears: turn then, most gracious advocate, thy merciful eyes to us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary.

V. Queen of the most holy Rosary, pray for us.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, whose only begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life: grant, we beseech Thee, that, meditating upon these mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

THE FIVE SORROWFUL MYSTERIES.

Spirit of Compassion and Contrition.

[For Tuesdays and Fridays throughout the year, and the Sundays in Lent.]

1.—The Agony in the Garden.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy mortal agony in the Garden of Olives, and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of prayer*. Amen.

Pater, ten Aves, Gloria,

2.—THE SCOURGING AT THE PILLAR.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy bloody scourging, and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of penance and mortification of our senses.* Amen.

Pater, ten Aves, Gloria.

3.—THE CROWNING WITH THORNS.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy crowning with thorns: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *an invincible fortitude against the vain judgments of the world.* Amen.

Pater, ten Aves, Gloria.

4.—THE CARRIAGE OF THE CROSS.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy carriage of the cross, and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *patience in bearing our crosses.* Amen.

Pater, ten Aves, Gloria.

5.—THE CRUCIFIXION.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy crucifixion and death on Calvary: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of self-sacrifice for Thee and for our neighbors.* Amen.

Pater, ten Aves, Gloria.

Salve Regina, etc., same as at the end of the Joyful Mysteries, p 370.

THE FIVE GLORIOUS MYSTERIES.

Spirit of Adoration and Faith.

[For Wednesdays and Saturdays throughout the year, and the Sundays from Easter till Advent.]

1.—THE RESURRECTION.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy glorious resurrection: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of lively faith.* Amen.

Pater, ten Aves, Gloria.

2.—THE ASCENSION.

WE offer to Thee, O Lord Jesus, this decade in honor of Thy triumphant Ascension: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the Virtue of Hope, and an ardent desire for Heaven, our true Home.* Amen.

Pater, ten Aves, Gloria

3.—THE DESCENT OF THE HOLY GHOST.

WE offer to Thee, O Lord Jesus, this decade in honor of the mystery of Pentecost: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *sincere zeal for souls.* Amen.

Pater, ten Aves, Gloria.

4.—THE ASSUMPTION OF THE BLESSED VIRGIN.

WE offer to Thee, O Lord Jesus, this decade in honor of the triumphant Assumption of Thy holy Mother into heaven, and we ask of Thee in this mystery, and through her intercession, *a tender devotion for so good a Mother.* Amen.

Pater, ten Aves, Gloria.

5.—THE CORONATION OF THE BLESSED VIRGIN.

WE offer to Thee, O Lord Jesus, this decade in honor of the Coronation of Thy most holy Mother: and we ask of Thee in this mystery, and through her intercession, *perseverance in grace and the crown of eternal glory hereafter.* Amen. *Pater, ten Aves, Gloria.*

Salve Regina, etc., same as at the end of the Joyful Mysteries, p. 370.

[It is a devout custom to carry always your rosary about you, ready for use, and as a testimony of your desire to live and die a child of holy Church, and as a special mark of your devotion to the holy Mother of God.]

THE ROSARY HYMN.

THE FIVE JOYFUL MYSTERIES.

1.—THE ANNUNCIATION.*

Humility.

Hail, thou Virgin Mother
Of our Lord and King!
From the Angel's Ave
All our blessings spring.

* After announcing each mystery in the usual form, the lines appropriated to it may be sung, as also the "Gloria Patri" at the conclusion of each decade.

2.—THE VISITATION.

Charity towards our Neighbor.

By thy loving visit
To thy Cousin dear,
Our cold hearts inflame with
Charity sincere.

3.—THE NATIVITY.

Detachment and Poverty.

See the God of Heaven,
In a manger laid!
To be poor like Jesus.
Who should be afraid?

4.—THE PRESENTATION.

Spirit of Obedience.

Jesus is presented,
By His Mother blessed;
Simeon in rapture
Clasps Him to his breast.

5.—JESUS WITH THE DOCTORS.

Love of Jesus, and of His Holy Service.

Mary in the temple
Finds her dear lost Child;
Like her let us seek Him,
Wisdom undefiled.

THE FIVE SORROWFUL MYSTERIES.

1.—THE AGONY IN THE GARDEN.

Spirit of Prayer.

In the garden prostrate lying,
For my sins in anguish sighing,
Jesus bleeds at every pore.

2.—SCOURGING AT THE PILLAR.

Spirit of Penance.

On His back now fall their scourges,
Lash on lash their hatred urges;
For me five thousand stripes He bore.

3.—THE CROWNING WITH THORNS.

Moral Courage.

With a wreath of thorns they crowned Him,
And a purple robe threw round Him;
For sceptre handing Him a reed.

4.—The Carriage of His Cross.

Patience in bearing our Crosses.

Jesus with His Cross now loaded,
Through Jerusalem is goaded;
Simon helps Him in His need.

5.—His Crucifixion and Death.

Spirit of Self-sacrifice.

On the Cross with blood all streaming,
Jesus hangs, the world redeeming:
Bleeds and dies for guilty man.

THE FIVE GLORIOUS MYSTERIES.

1.—The Resurrection.

Spirit of Faith.

The Lord is truly risen,
Acknowledge Him thy King;
Proclaim His glorious triumph,
And Alleluia sing.

2.—The Ascension.

Virtue of Hope.

Amid Angelic choirs,
And Saints of every land,
Jesus ascends to Heaven,
Our God at God's right hand.

3.—Descent of the Holy Ghost.

Sincere Zeal for Souls.

Thou who in tongues of fire,
Didst on the Apostles rest,
Enkindle, Holy Spirit,
Thy love within my breast,

4.—The Assumption of the Blessed Virgin.

Tender Devotion for so good a Mother.

Who, from this vale of tears,
Now soars above the sky?
'Tis Mary, Queen of Heaven,
Mother of God most high.

5.—Coronation of Our Lady in Heaven.

Perseverance in Grace.

The Roses on thy Crown,
The stars and sun outshine;
Yet wilt thou gracious Lady,
Accept this wreath of mine.

JOYFUL MYSTERIES.—SPIRIT OF HOLY JOY.

1.—Annunciation.....Humility.
2.—Visitation.....Fraternal Charity.
3.—Nativity.....Spirit of Poverty.
4.—Presentation.....Obedience.
5.—Jesus with the Doctors...Love of Jesus and of his Holy Services.

SORROWFUL MYSTERIES.—SPIRIT OF COMPASSION AND CONTRITION.

1.—Agony.....Fervor in Prayer.
2.—Scourging.....Penance.
3.—Crowning with Thorns...Moral Courage.
4.—Carriage of the Cross....Patience.
5.—Crucifixion.....Self-sacrifice for God and our neighbor.

GLORIOUS MYSTERIES.—SPIRIT OF ADORATION AND FAITH.

1.—Resurrection.....Faith.
2.—Ascension.....Hope.
3.—Descent of the Holy Ghost.Zeal for Souls.
4.—Assumption.....Filial devotion to Mary.
5.—Coronation of B. V. M...Perseverance.

LITANY OF OUR LADY OF THE ROSARY.

Ant. She is the queen of virgins, beautiful as the rose, she who brought forth our King; Virgin Mother of God, through whom we have found Him, both God and Man; gentle Virgin intercede for us all.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy*
Lord, have mercy. *Lord, have mercy.*
Christ hear us. *Christ graciously hear us.*
God the Father of Heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Our Lady of the Rosary, *Pray for us.*
Our Lady of the Rosary, conceived Immaculate, *Pray for us,*

Our Lady of the Rosary,
- Full of Grace,
- Daughter of the Eternal Father,
- Mother of the Incarnate Word,
- Spouse of the Holy Ghost,
- Throne of the adorable Trinity,
- Blessed amongst all women,
- Blessed for ever in the fruit of thy womb,
- Through thy joys, sorrows, and glory unutterable,
- Who taught to St. Dominic thy admirable Rosary,
- Who chose the Friar Preachers to preserve and propagate it through the world,
- Who dispersest the darkness of infidelity,
- Who confoundest the designs of heresy,
- Who bringest to naught the projects of sin,
- Guardian of virtue,
- Healer of sin,
- Consoler of the afflicted,
- Succor of the destitute,
- Channel of grace,

Pray for us.

From eternal damnation, *Our Lady of the Rosary, deliver us.*
From a sudden and unprovided death, *Our Lady of the Rosary, deliver us.*
From diabolic temptations, *Our Lady of the Rosary, deliver us.*
From the spirit of pride, avarice, and sensuality, *Our Lady of the Rosary, deliver us.*
From indifference, sloth, and neglect in the service of God, *Our Lady of the Rosary, deliver us.*
From the scandals of the world, *Our Lady of the Rosary, deliver us.*
From the scourges of the Divine anger, *Our Lady of the Rosary, deliver us.*
From all evil, *Our Lady of the Rosary, deliver us.*

Our Lady of the Rosary, hear us.
- Obtain for us a profound humility,
- Obtain for us eternal charity,
- Obtain for us love of holy poverty,
- Obtain for us a spirit of obedience and holy discipline,
- Obtain for us a love of wisdom and of the holy service of God,
- Obtain for us the spirit of prayer,
- Obtain for us the spirit of penance and mortification,
- Obtain for us a holy indifference to the judgments of the world,
- Obtain for us patience in bearing our crosses,
- Obtain for us a spirit of sacrifice and perfect charity,
- Obtain for us a spirit of faith,
- Obtain for us the virtue of hope,
- Obtain for us a sincere zeal for souls,

Obtain for us a tender devotion to so good a Mother,
Obtain for us perseverance in grace here, and the crown of eternal glory hereafter,
Increase within us the spirit of holy joy, of compassion, and of gratitude,
By the exceeding joy with which thy heart was filled at the mystery of the Annunciation,
By the blessings thy presence brought to the house of Zacharias,
By the joy thou gavest to the world in the birth of our Saviour,
By the consolations spread through the heart of the aged Simeon at the mystery of the presentation,
By the happiness caused to thee by finding thy beloved child in the temple,
By the anguish of the agony of Jesus,
By the cruel pains of His scourging,
By the bloody thorns of His crown of sorrows,
By the weight of His heavy cross,
By His crucifixion and His Divine Blood, shed for the remission of our sins,
By the glorious Resurrection of thy Son,
By the triumph of His admirable Ascension,
By the illustrious descent of the Holy Ghost upon the earth,
By thy wonderful Assumption into heaven,
By thy resplendent crown and immortal empire,
That the Church of Jesus Christ thy Son, may be victorious over thy enemies, and lead into the way of truth all the people of the earth,
That peace and concord may reign amongst all its members,
That the children of St. Dominic, preachers of the Holy Rosary, may be faithful to their vocation, may defend the true doctrine, and may enroll loyal children for thy service,
That our lives may be conformable to our belief,
That sinners may be converted,
That the agonizing may be succored in their distress,
That the souls in purgatory may be helped and delivered from their sufferings,
That in our last moments we may purify our conscience by a sincere and sorrowful confession,
That at the last hour we may receive the Sacraments of the Church with piety,
That we may be favored with thy singular help in that awful moment,

Our Lady of the Rosary, hear us.

That thou wilt receive our soul at the last sigh, and thyself present it to the Sovereign Judge, *Our Lady of the Rosary, hear us.*

That thou wilt obtain for us in heaven that place of preference, that thou hast promised to the children of thy holy confraternity, *Our Lady of the Rosary, hear us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Ant. She is the queen of virgins, beautiful as the rose, she who brought forth our King; Virgin Mother of God, through whom we have found Him, both God and Man: gentle Virgin, intercede for us all.

V. Queen of the most Holy Rosary, pray for us.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, whose only-begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries, in the most Holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord Amen.

For the "Litany of the Blessed Virgin," see p. 597.

HYMNS TO THE HOLY MOTHER OF GOD.

ST. CASIMIR'S HYMN.—PART I.

DAILY, daily, sing to Mary,
Sing, my soul, her praises due;
All her feasts, her actions worship
With the heart's devotion true.
Lost in wondering contemplation,
Be her Majesty confessed:
Call her Mother, call her Virgin,
Happy Mother, Virgin blessed.

She is mighty to deliver;
Call her, trust her lovingly;
When the tempest rages round thee,
She will calm the troubled sea.
Gifts of heaven she has given,
Noble lady! to our race:
She the Queen, who decks her subjects
With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,
Who for us her Maker bore;
For the curse of old inflicted,
Peace and blessing to restore.
Sing in songs of praise unending,
Sing the world's majestic Queen;
Weary not, nor faint in telling
All the gifts she gives to men.

All my senses, heart, affections,
Strive to sound her glory forth:
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Where the voice of music thrilling?
Where the tongue of eloquence,
That can utter hymns beseeming
All her matchless excellence?

All our joys do flow from Mary,
All then join her praise to sing;
Trembling sing the Virgin Mother,
Mother of our Lord and King.
While we sing her awful glory,
Far above our fancy's reach;
Let our hearts be quick to offer
Love the heart alone can teach.

ST. CASIMIR'S HYMN.—PART II.

HOLY Mary, we implore thee
By thy purity divine:
Help us, bending here before thee,
Help us truly to be thine.
Thou, unfolding wide the portals
Of the kingdom in the skies,
Holy Virgin, hast to mortals
Shown the land of paradise.

Thou when deepest night infernal
Had for ages shrouded man
Gavest us that life eternal
Promised since the world began.
God in thee hath showered plenty
On the hungry and the weak;
Sending back the mighty, empty,
Setting up on high, the meek.

Thine the province to deliver
Souls that deep in bondage lie;
Thine to crush, and crush for ever,
Life destroying heresy.
Thine to show that earthly pleasures,
All the world's enchanting bloom,
Are outrivalled by the treasures
Of the glorious life to come.

Teach, oh! teach us, holy Mother,
How to conquer every sin,
How to love and help each other,
How the prize of life to win.
Thou to whom a Child was given
Greater than the sons of men,
Coming down from highest heaven
To create this world again.

Oh! by that Almighty Maker,
Whom thyself a virgin bore;
Oh! by thy supreme Creator,
Linked with thee for evermore;
By the hope thy name inspires;
By our doom reversed through thee;
Help us, Queen of Angel choirs,
Now and through eternity.

SWEET STAR OF THE SEA.—PART I.

(For Feast of the Immaculate Conception.)

O PUREST of creatures! sweet Mother! sweet Maid!
The one spotless womb wherein Jesus was laid!
Dark night hath come down on us, Mother! and we
Look out for thy shining, sweet Star of the Sea!

Deep night hath come down on this rough-spoken world,
And the banners of darkness are boldly unfurled;
And the tempest-tossed Church—all her eyes are on thee,
They look to thy shining, sweet Star of the Sea!

He gazed on thy soul; it was spotless and fair,
For the empire of sin—it had never been there;
None had e'er owned thee, dear Mother, but He,
And He blessed thy clear shining, sweet Star of the Sea!

Earth gave Him one lodging; 'twas deep in thy breast,
And God found a home where the sinner finds rest;
His home and His hiding-place both were in thee,
He was won by thy shining, sweet Star of the Sea!

Oh, blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the heaven He left He found heaven in thee,
And He shone in thy shining, sweet Star of the Sea!

SWEET STAR OF THE SEA.—PART II.

TO sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth,
One spot where His spirit, untroubled could be,
The depths of thy shining, sweet Star of the Sea!

Oh, shine on us brighter than ever, then shine!
For the highest of honors, dear Mother! is thine;
"Conceived without sin," thy chaste title ever be,
Clear light from thy birth-spring, sweet Star of the Sea!

So worship we God in these rude latter days;
So worship we Jesus, our Love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea!

Deep night hath come down on us, Mother! deep night,
And we need more than ever the guide of thy light,
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!

SWEET MYSTICAL ROSE.

MYSTICAL Rose! by God's own hand,
Planted upon Judæa's land,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

In winter's snow, thy virgin stem
Blossomed unseen in Bethlehem,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

And angels round the Flower divine
Their homage join, blessed Rose with thine,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

Sweet is the tribute paid by thee,
The fragrance of thy purity,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

Incense like thine, O mystic Rose!
No spikenard-plant, or balsam grows,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

Never was fanned from spice-fraught tree,
Odor as sweet as breathed from thee,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

High now in heaven, thy fadeless bloom,
Sheds near God's throne its blessed perfume,
Sweet mystical Rose!
Breathe on us wanderers here while we roam,
Fragrance to lure us on to our home.

I'LL SING A HYMN TO MARY.

I'LL sing a hymn to Mary,
The Mother of my God,
The Virgin of all virgins,
Of David's royal blood.
Oh, teach me, holy Mary,
A loving song to frame,
When wicked men blaspheme thee,
To love and bless thy name.

O Lily of the Valley,
O Mystic Rose, what tree
Or flower, e'en the fairest,
Is half so fair as thee:
Oh, let me, though so lowly,
Recite my Mother's fame,
When wicked men blaspheme thee,
I'll love and bless thy name.

O noble tower of David
Of gold and ivory,
The Ark of God's own promise,
The gate of heaven to me:
To live, and not to love thee,
Would fill my soul with shame
When wicked men blaspheme thee,
I'll love and bless thy name.

When troubles dark afflict me,
In sorrow and in care,
Thy light doth ever guide me,
O beauteous Morning Star.
So I'll be ever ready,
Thy goodly help to claim,
When wicked men blaspheme thee,
To love and bless thy name.

The Saints are high in glory,
With golden crowns so bright
But brighter far is Mary,
Upon her throne of light.
Oh, that which God did give thee
Let mortal ne'er disclaim
When wicked men blaspheme thee,
I'll love and bless thy name.

But in the crown of Mary
There lies a wondrous gem,
As Queen of all the angels
Which Mary shares with them.
"No sin hath e'er defiled thee,"
So doth our faith proclaim,
When wicked men blaspheme thee,
I'll love and bless thy name.

And now, O Virgin Mary,
My Mother and my Queen,
I've sung thy praise—so bless me,
And keep my heart from sin;
When evil ones jeer and mock thee,
I'll often think how I,
To shield my Mother Mary,
Would lay me down and die.

THE ASSUMPTION.

SEE, to God's high temple above,
Mounts, amid angel hymns of love,
The mystical Ark of grace!
See aloft, on victory's throne,
Blended together, Mother and Son,
In one eternal embrace!

All the sorrows her bosom bore,
All her pains and afflictions sore,
At length supremely repaid;
There she reigns on the cloudless height,
Only less than the Lord of light,
In hues immortal arrayed!

There she lives, as a fount of grace,
Ever flowing for Adam's race,
And still for ever to flow;
There, while ages on ages run,
Sweetly, sweetly, she pleads with her Son
For us her children below!

Lady, than all the heavens more high!
More than seraph in purity!
A glance of piety incline.
Teach us to feel, teach us to know,
Teach us in life and death to show,
What treasures of grace are thine.

ON DEVOTION TO OUR BLESSED MOTHER.

The adoration of God in "Spirit and in Truth" is the supreme end of religion—the adoration of God with the heart and with the intellect—with a well-disciplined life, and with a firm belief—with charity and with faith—guidance and instruction in this is the high commission trusted to the Catholic Church. To Almighty God is due both adoration and worship: worship is given to Him by prayer; adoration is given to Him by Sacrifice. "We have an altar" and a Priesthood, and in the Holy Mass a Sacrifice by which we offer adoration to God, by uniting ourselves, body, soul, and spirit, as loving victims along with the Sacred Host. We offer worship to God, by joining our prayers with the prayers of the Church on earth. In heaven these two great acts endure. Jesus Christ in heaven "as the Lamb slain," is offering Himself in mystic sacrifice; and the sacrifice of the Mass on earth unites us with that sacrifice. The saints and angels surround the altar of heaven with their worship. We ask their prayers, and unite ourselves to their prayers, and thus partaking in the prayer of the Church Triumphant, we become partakers of its perfectness. Adoration can be given to God *alone*; worship can be given to a creature; but to be given *lawfully* to a creature, this worship must pass on to God. Every prayer to a saint secures a sublime and perfect worship to God. Whenever we say "Mary," Mary says "God." We lisp our distracted prayer, "Holy Mary, pray *for us*;" and she in the glory of the Beatific Vision, says, "Eternal Son, have mercy upon them." Happy would be the parish in which a Priest could induce the members of the Rosary Sodality so to arrange hours amongst themselves that every hour of the night and day some of the members were engaged to be presenting the worship of the Rosary, for Mary to offer to Jesus; such devout children would form, and might be named a spiritual "guard of honor around Mary their Queen and their Mother." There is no true religion without a true faith in Jesus Christ; a true faith in His Divinity, in His Incarnation, in His Humanity. Destroy a true faith in Jesus Christ, God the Father will no longer be adored in spirit and in truth. Destroy the worship of Mary, and along with the worship of the Mother will perish a living faith in the Son. To worship Mary, that is to try to honor Mary with the honor due to her, is to profess Christianity in its essential dogma—it is to confess the Incarnation. That title "Mother of God" is at once a prayer and a Creed; remove it from the Christian intellect and from

the Christian heart, and Jesus Christ would soon receive no higher worship than is now given to Mary. The more that you exalt Mary, the more you exalt Him who is at once her Creator, her Redeemer, and her Son. It is revealed that "she shall crush the serpent's head," (Gen. iii. 15); and when St. John beheld her in heaven (Apoc. xii.) crowned with twelve stars, and clothed with the sun, he saw the dragon with seven heads [the seven deadly sins] with wild hatred fighting against her. Jesus Christ has made His Mother a tower of strength to defend truth and virtue in the Church. Two perfect examples are presented to the children of the Church; one is God, the other is a Creature; one is Jesus, the other is Mary. In Jesus Christ is the fulness of the Godhead with all His infinite sanctity; in Mary is reflected the sanctity of Jesus as by His grace it could exist in a creature. She, type at once of virginity and of maternity, has elevated the whole female character, and made the Christian Virgin and the Christian Mother conscious of the sacredness of their character. Her very image is as a book in which you can read at a glance the mystery of the Incarnation, and the mercy of the Redemption; and whilst the very sight of that image thus inflames your faith and animates your hope, it reminds you of her who was made by Jesus Christ the type of humility, of gentleness, of fortitude, of purity, of patience, and of love to Himself. What Christian mother can see her image standing in the midst of her home and fail to desire and to pray that she may imitate the gentleness and the vigilance and the obedience of that most clement mother? What Virgin beholding her image but must read in it a lesson of purity, of modesty, of diffidence, of recollection, and of charity? How cruelly does the vain flirting, the forward manner, the seducing gayety, the dangerous levity, the wanton looks of the worldly-minded girl wrong the immaculate heart of her who is the Virgin of virgins? How many a youth who has been about to abandon himself to impurity, forgetting in this life its retribution of sickness, shame, remorse, and hereafter the eternal hell, but in the moment of temptation he has remembered the medal or scapular of Mary, on his breast, and with all the chivalry of filial devotion has banished the tempter from his soul? How often has the sight of the Rosary, or the voice of the angelus bell sounding over the din of the busy city, or the stroke of the clock, bidding him say, "Jesus and Mary, I love you; my sweet angel guardian defend me," recalled thoughts of earlier days, more pure, more loving, more unworldly, more happy, and raised his heart to Jesus and His Mother. Pride was the beginning of sin, the very virtues

of the pagans were sins, for they proceeded from pride; so says St. Augustine, and he had seen and known them. Pride hates to acknowledge weakness, to desire the help of prayer or the encouragement of example, or to receive benefits through the medium of others. Humility is the very gate of virtue; all virtue is nothing without humility; with true humility all virtues come. Humility is truth; humility empties the soul of self-seeking and creatures, and leaves in it a void for God to fill; humility, by the dispensation of God, brings glory and happiness; humility produces strength and fortitude; humility submits the soul to God; humility brings charity, which submits the body to the soul. Now, the very fact of receiving graces from Jesus Christ through Mary is a lesson of humility to us, and at the same time a perpetual reminder to us of that great truth proclaimed in the evening song of the Church, "He hath regarded the humility of his handmaid." She was the willing agent in the greatest work ever wrought on this earth, and yet she kept herself in a humble obscurity, and whilst teaching the Evangelists what she knew of the Incarnation, and of her Son, she bids them name nothing of herself but what should be needed for the history of her Son. She appears as the Melchisedec of the new law, she, at once Priest, Prophet, and Queen, offers in stainless hands, not bread and wine, first fruits of the earth, but the living fruit of her womb, Christ Jesus our Lord. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array." "The daughters saw her, and declared her most blessed."

The Stations, or Way of the Cross.

[For Instructions and Indulgences, see p. 169.]

Devotion to the passion of our Lord is a singular special means of grace. The great means of impressing this devotion profoundly on the soul is the "Holy Mass," the "Holy Rosary," and the "Stations of the Cross." You should endeavor to make the Stations of the Cross every week. The Church encourages this practice by the greatest indulgences. Every time that (in a state of grace, you go round the Stations of the Cross, kneeling before each (or if the crowd be great, simply turning and kneeling towards each) and with a truly contrite heart meditate on each stage of our Lord's passion, as represented by the "Via Crucis," you have it in your power even without Communion and without any additional special prayers, to obtain several Plenary Indulgences for yourself, as also for the poor souls in purgatory. In your charity obtain some of these Indulgences according as they may become needful for those who have in any way helped to prepare or present to you this "CROWN OF JESUS."

PRAYERS FOR THE STATIONS.

V. In the name of the Father ✠ and of the Son ✠ and of the Holy Ghost ✠. R. Amen.

LET us represent to ourselves the sorrowful journey which Jesus made to Calvary, when with the Cross on His shoulders, He went to die for love of us. Let us with all possible tenderness, imagine we accompany our Saviour, weeping, compassionating His sufferings, and thanking Him for suffering on our behalf.

[In making the following Stations, the same Indulgences are gained as if they were made at Jerusalem, on the very spot where our Saviour suffered.]

LET us form the intention of gaining the Indulgences whether for ourselves or for the souls in purgatory. My Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me. I wish also, my beloved Redeemer to die for love of Thee. My Jesus, I will live and die always united to Thee.

At each Station after the Pater and Ave, instead of Gloria may be said thrice, "My Jesus mercy."

[While passing from one Station to another, a verse of the Stabat Mater or other Hymn, may be sung or said.]

STABAT MATER.

1 Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

1 Plunged in grief THE MOTHER stood,
Weeping where the crimsoned wood
Held on high her dying Son.

[If many persons perform the Via Crucis, the priests, or one part of the people, may sing the verses in order, and the rest of the people repeat after each verse:]

Sancta Matèr, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Holy Mother, this impart,
Deeply print upon my heart
All the wounds my Saviour bore

[Or this verse may be sung alone.]

[Or the following verse, sung at the Way of the Cross at the Oratory, may be sung or said alone, after each Station:]

FROM PAIN TO PAIN.

From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.
See how His precious Blood
At every station pours;
Was ever grief like His!
Was ever sin like ours!

[Verse which may be sung by the children.]

O JESUS! WHO FOR LOVE OF ME.

O Jesus, who for love of me,
Didst bear Thy Cross to Calvary
In Thy sweet mercy grant to me
To live eternally with Thee.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

V. We adore Thee, O Christ, and praise Thee. [*Genuflect.*]
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross. [*All kneel.*]

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than myself; *"I repent, with my whole heart, of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

2 Cujus animam gementem,
Contristatum, et dolentem,
Pertransivit gladius.

2 Through her soul, whose moanings low,
Told how grievous was her woe,
Sorrow like a sword had gone.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

V. We adore Thee, O Christ, and praise Thee. [*Genuflect.*]
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how Jesus, in making this journey with the Cross on His shoulders, thought on us, and offered for us, to His Father, the death He was about to undergo. [*Kneel.*]

My most beloved Jesus! I embrace all the tribulations

* People repeat these words along with the priest.

Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus, my love, above all things; "I repent, with my whole heart, of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."*

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

3 O quam tristis et afflicta.
Fuit illa benedicta
Mater Unigeniti!

3 Oh, how sad, how sorrow-laden
Stood the meek and blessed maiden,
God's true Mother undefiled!

THIRD STATION

JESUS FALLS THE FIRST TIME UNDER HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus he fell several times. [*Kneel.*]

My Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, "I repent, with my whole heart, of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

4 Quæ mœrebat et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

4 Trembling, weeping, whelmed in woes,
Witnessing the dying throes
Of her own immortal child!

* At each Station as at first, cross-bearer and acolytes should also kneel to gain the indulgences.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER the meeting of the Son and the Mother, which took place on this journey. Their looks became as so many arrows to wound those hearts which loved each other so tenderly. [*Kneel.*]

My sweet Jesus, by the sorrow Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus, my love, above all things; "I repent of ever having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

5 Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

5 Who is he who would not weep,
Could he know what anguish deep
Pierced the Mother of our Lord?

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO CARRY HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how the Jews, seeing that at each stop Jesus was on the point of expiring, and fearing He would die on the way, when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian to carry the cross behind our Lord. [*Kneel.*]

My most beloved Jesus, I will not refuse the Cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me, I will die for love of Thee. Help me by Thy grace. I love Thee Jesus, my love, above all things; "I repent with my whole

heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

6 Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

6 Who from sorrow could refrain
Gazing on that Mother's pain
Weeping with her Son adored?

SIXTH STATION.

VERONICA WIPES THE FACE OF JESUS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how the holy woman named Veronica, seeing Jesus so ill-used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance. [*Kneel.*]

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins; Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus. "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

7 Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

7 She beheld the torments sore,
He for His own people bore
Bowed beneath that scourging dread.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER the second fall of Jesus under the Cross; a fall which renews the pain of all the wounds of His head and members. [*Kneel.*]

My most sweet Jesus, how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee! Oh! by the merits of this second fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus, my love, above all things; "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

8 Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

7 She beheld her ONLY-BORN
Death-struck, utterly forlorn
When His parting spirit fled.

EIGHTH STATION.

JESUS SPEAKS TO THE DAUGHTERS OF JERUSALEM.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how those women wept with compassion at seeing Jesus in such a pitiable state streaming with blood, as He walked along. "My children," said He, "weep not for Me, but for your children." [*Kneel.*]

My Jesus laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

9 Eia Mater fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

9 Come, O Mother, love's sweet spring,
Let me share thy sorrowing,
Let my tears unite with thine.

NINTH STATION

JESUS FALLS THE THIRD TIME.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move. [*Kneel.*]

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus, my love, above all things; "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou goest to Calvary;

R. Oh, grant that I may live, suffer, and die with Thee.

10 Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

10 Let my heart be all on fire,
Still to seek with fond desire,
Christ, my God, my Love divine.

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the flesh came with them. Compassionate your Saviour thus cruelly treated. [*Kneel.*]

My innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, above all things; "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then in with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

11 Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

11 Holy Mother, this impart,
Deeply print upon my heart
All the wounds my Saviour bore,

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how Jesus, after being thrown on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then, securing the Cross, allowed Him to die with anguish on the tree of scorn. [*Kneel.*]

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; "I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou goest to Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

12 Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

12 Let me share His pains with thee,
Who so tenderly for me,
Deigned His sacred blood to pour.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned Himself to the weight of His body, bowed His sacred head, and died.

O my dying Jesus, I kiss devoutly the Cross on which Thou didst die for the love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah! by the merits of Thy death, give me grace to die embracing Thy feet, and burning with love to Thee. I commit

my soul into Thy hands. I love Thee, O Jesus, above all things: "I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou didst die on Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

13 Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

13 Let our tears in mingling tide
Flow for Jesus crucified,
Till life cease within my breast.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how our Lord, having expired, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom. [*Kneel.*]

O Mother of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee, for I wish but Thee, and nothing more. I love Thee, my Jesus, above all things; "I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesu! for love of me Thou didst die on Calvary;
R. Oh, grant that I may live, suffer, and die with Thee.

14 Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

14 By the Cross to take my station,
Sharing thy sweet lamentation,
This is my most fond request.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy Cross, Thou hast redeemed the world.

CONSIDER how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb and all withdrew. [*Kneel.*]

Ah, my buried Jesus, I kiss the stone that incloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee, and love Thee for ever. O Jesus, I love Thee, "I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt."

Our Father. Hail Mary. Glory be to the Father.

V. Jesus! for love of me Thou didst die on Calvary.
R. Oh, grant that I may live, suffer, and die with Thee.

15 Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere.

15 Holiest of the virgin train,
Do not thou my prayer disdain,
Come and share thy griefs with me.

The Blessing is then given with the Cross, after which the following Antiphon and Prayer:

Ant. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Ant. Christ was made for us obedient unto death, even the death of the Cross.

Oremus.

RESPICE, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omni sæcula sæculorum.

R. Amen.

Let us Pray.

LOOK down, O Lord, we beseech Thee, upon this Thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torments of the Cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost God, for ever and ever.

R. Amen.

When the Blessing is given with the Cross of the Passion, the following order may be observed:

Cantor. Jube, Domine, benedicere.

Cantor. Pray, father, your blessing.

Priest. Benedicat vos Dominus noster Jesus Christus, qui pro nobis flagellatus est, crucem portavit, et fuit crucifixus.

R. Amen.

Priest. May our Lord Jesus Christ bless us, who for us was scourged, loaded with His Cross, and crucified.

R. Amen.

N. B.—When circumstances admit it, all the congregation should accompany the Priest round the Stations. Should that be impossible, the Priest and acolytes go round, and the congregation rises and kneels with them, always turning towards the Station before which the Priest is, the people moving slightly from their places.

All genuflect at the words, "We adore Thee;" and then stand until the prayer beginning "My adorable Jesus," when all kneel, and remain kneeling till the Gloria. The people and acolytes should all join with the Priest in saying the last half of the prayer, taking it up with him at the words "I repent."

[*Remaining verses of Stabat Mater.*]

16 Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

16 Let me trace His sufferings o'er,
Bear the very death He bore,
When they nailed Him to the TREE.

17 Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

17 Feel His wounds within my heart,
In His chalice take my part,
All for love of thy dear Son.

18 Inflammatus, et accensus
Per te, Virgo, sim defensus
In die judicii.

18 Wrapt in flames of love divine
Keep me still, O Mother mine,
When the judgment day draws on.

19 Fac me cruce custodiri
Morte Christi præmuniri
Confoveri gratia.

19. May His cross be my defence,
And His death my confidence,
Nursed by His sweet charity.

20 Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

20 Lord, when these my days are done,
Let Thy Mother lead me on,
To the palm of victory.

21 Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen.

21 When this mortal body dies,
May my soul to heaven uprise
Glorified and blessed for Thee.

Amen.

JESUS CRUCIFIED.—PART I.

*Hymn for those wearing the Scapular of the Passion.**

O COME and mourn with me awhile;
See Mary calls us to her side;
O come and let us mourn with her;
Jesus, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified!

How fast His Hands and Feet are nailed;
His blessed Tongue with thirst is tied,
His failing Eyes are blind with blood;
Jesus, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
Jesus, our Love, is crucified!

* See page 166, also page 245, for Truce of the Cross.

Seven times He spoke, seven words of love,
And three long hours His silence cried
For mercy on the souls of men,
Jesus, our Love, is crucified!

What was Thy crime, my dearest Lord?
By earth, by heaven, Thou hast been tried,
And guilty found of too much love;
Jesus, our Love, is crucified!

JESUS CRUCIFIED.—PART II.

FOUND guilty of excess of love,
It was Thine own sweet will that tied
Thee tighter far than helpless nails;
Jesus, our love, is crucified!

Death came, and Jesus meekly bowed;
His failing eyes He strove to guide
With mindful love to Mary's face;
Jesus, our Love, is crucified!

O break, O break, hard heart of mine
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love, is crucified!

Come, take thy stand beneath the cross,
And let the blood from out His side
Fall gently on thee drop by drop;
Jesus, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and they will not be denied;
A broken heart love's cradle is;
Jesus, our Love, is crucified!

O love of God! O sin of man!
In this dread act your sin is tried;
And victory remains with love,
For He, our Love, is crucified!

O'ERWHELMED IN DEPTHS OF WOE.

Hymn for Fridays.

O'ERWHELMED in depths of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind,
With racking anguish torn.

See! how the nails those hands
And feet so tender rend:
See! down His face, and neck, and breast,
His sacred Blood descend.

Hark? with what awful cry
His spirit takes its flight;
That cry, it pierced His Mother's heart,
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The veil is rent in two.

The sun withdraws his light;
The mid-day heavens grow pale;
The moon, the stars, the universe,
Their maker's death bewail.

Shall man alone be mute?
Come youth! and hoary hairs!
Come rich and poor! come, all mankind!
And bathe those feet in tears.

Come, fall before His cross,
Who shed for us His blood;
Who died the victim of pure love,
To make us sons of God.

Jesu! all praise to Thee,
Our joy and endless rest!
Be Thou our guide while pilgrims here,
Our crown amidst the blessed.

The Twelve Mysteries of the Sacred Infancy.

A Plenary Indulgence on the 25th day of every month to those who, being truly contrite, and having confessed and communicated, shall recite, in any church or public oratory where the exercise in honor of the Infant Jesus is practised, the following prayers, venerating at the same time the twelve mysteries of the Sacred Infancy, and praying for the intention of His Holiness; and 300 days, once a day, for reciting the same in private. Both applicable to the souls in purgatory.

[*To be used during the Novena and Octave of Christmas, or at any other suitable time.*]

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

Glory be to the Father. Our Father.

1.—The Incarnation.

O MOST sweet Infant Jesus, who for our salvation didst descend from the bosom of the eternal Father into the womb of the Virgin Mary, where, conceived by the Holy Ghost, Thou didst take upon Thee, O Incarnate Word, the form of a servant. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.

Hail Mary.

2.—The Visitation.

O MOST sweet Infant Jesus, who by means of Thy Virgin Mother didst visit St. Elizabeth, and filling Thy forerunner, St. John Baptist, with the Holy Spirit, didst sanctify him from his mother's womb. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.

Hail Mary.

3.—The Expectation of the Birth.

O MOST sweet Infant Jesus, who for nine months inclosed in the womb didst wait for the time of Thy birth, and didst meantime inflame the heart of the Virgin Mary and St. Joseph with the most ardent longings, and didst offer Thyself to God the Father for the salvation of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

4.—The Holy Nativity.

O MOST sweet Infant Jesus, born of the Virgin Mary in Bethlehem, wrapped in poor swaddling clothes, laid in the manger, glorified by angels, and visited by shepherds. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.
R. Oh, come, let us adore Him.
Our Father.

5.—The Circumcision.

O MOST sweet Infant Jesus, circumcised when eight days old, and called by the glorious name of Jesus, and proclaimed, both by Thy name and by Thy blood, to be the Saviour of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

6.—The Adoration of the Kings.

O MOST sweet Infant Jesus, who wert manifested to the three kings, who worshipped Thee as Thou didst lie on Mary's breast, and offered to Thee the mysterious gifts of gold, frankincense, and myrrh. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

7.—The Presentation.

O MOST sweet Infant Jesus, presented in the temple by the Virgin Mary, embraced by the holy old man, Simeon, and revealed to the Jews by Anna the prophetess. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

8.—The Flight into Egypt.

O MOST sweet Infant Jesus, whom Herod sought to slay, carried by St. Joseph with Thy Mother into Egypt, saved from death by flight, and glorified by the blood of the holy innocents. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.
R. Oh, come, let us adore Him.
Then *Hail Mary.*

9.—The Sojourn in Egypt.

O MOST sweet Infant Jesus, who didst dwell as an exile in Egypt for seven years, where Thou utteredst Thy first words, and, loosed from Thy swathing bands, didst first begin to walk upon this earth, and, in the destruction of the idols, didst work in a hidden manner Thy first miracles. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

10.—The Return from Egypt.

O MOST sweet Infant Jesus, who when Herod was dead wast recalled out of Egypt into the land of Israel, and didst in the journey suffer many fatigues and hardships, and wert carried back by Mary and Joseph to the city of Nazareth. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

11.—The Life in the Holy House.

O MOST sweet Infant Jesus, who in the holy house of Nazareth didst dwell most holily, and didst pass Thy life in obedience, poverty, and toil, and as Thou increasedst in years didst manifest to God and men, signs of wisdom and of grace. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary.

12.—The Holy Child with the Doctors.

O MOST sweet Infant Jesus, who wert taken to Jerusalem when twelve years old, wert lost by Thy parents, and sought for by them with sorrow, and after three days wert found, to their exceeding joy, with the doctors in the temple. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy on us.

Hail Mary.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Our Father.

[*During the Year.*]

V. The Word was made flesh.
R. And dwelt amongst us.

[*At Christmas, and during the Octave, add,* Alleluia.]

[*At the Epiphany, and during the Octave, add*]

V. Christ hath manifested Himself unto us. Alleluia.
R. Oh, come, let us adore Him. Alleluia.

Let us Pray.

O ALMIGHTY and everlasting God, Lord of heaven and earth, who didst reveal Thyself to little ones, grant, we beseech Thee, that while we duly celebrate and honor the most holy mysteries of Thy Son, the Infant Jesus, and worthily strive to imitate them, we may arrive at that heavenly kingdom which Thou hast promised to little children, through the same Jesus Christ our Lord, who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen.

Say, "Eternal rest give to them," etc., *three times for the souls in purgatory, who were devout to the Infant Jesus, and one* "Hail Mary" *for the intention of the promoter of this devotion.*

CHRISTMAS HYMN.

ANGELS we have heard on high,
Sweetly singing o'er our plains,
And the mountains in reply,
Echo still their joyous strains.
Gloria in excelsis Deo.

Shepherds, why this Jubilee?
Why your rapturous strain prolong?
Say what may the tidings be,
Which inspire your heavenly song?
Gloria in excelsis Deo.

Come to Bethlehem, come and see
Him whose birth the angels sing;
Come, adore on bended knee,
The Infant Christ, the new-born King.
Gloria in excelsis Deo.

See, within a manger laid,
Jesus, Lord of heaven and earth!
Mary, Joseph, lend your aid
To celebrate our Saviour's birth.
Gloria in excelsis Deo.

HYMN FOR CHRISTMAS.

SEE! amid the winter's snow,
Born for us on earth below;
See! the tender Lamb appears,
Promised from eternal years!
Hail! thou ever-blessed morn!
Hail! Redemption's happy dawn!
Sing through all Jerusalem,
Christ is born in Bethlehem!

Lo! within a manger lies
He who built the starry skies;
He who, throned in height sublime,
Sits amid the cherubim.
Hail! thou ever-blessed morn! etc.

"Say, ye holy shepherds, say,
What your joyful news to-day?
Wherefore have ye left your sheep
On the lonely mountain steep?"
Hail! thou ever-blessed morn! etc.

"As we watched at dead of night,
Lo! we saw a wondrous light;
Angels singing, 'Peace on earth,'
Told us of the Saviour's birth."
Hail! thou ever-blessed morn! etc.

Sacred Infant! all divine!
What a tender love was Thine!
Thus to come from highest bliss
Down to such a world as this!
Hail! thou ever-blessed morn! etc.

Teach, oh, teach us, holy Child!
By Thy face so meek and mild;
Teach us to resemble Thee
In Thy sweet humility.
Hail! thou ever blessed morn! etc.

Virgin Mother! Mary blessed!
By the joys that fill thy breast,
Pray for us that we may prove
Worthy of the Saviour's love.
Hail! thou ever-blessed morn! etc.

SLEEP, HOLY BABE!

SLEEP, holy Babe,
Upon Thy Mother's breast;
The Lord of earth, and sea, and sky,
How sweet it is to see Thee lie
In such a place of rest!
Sleep, holy Babe! sleep, holy Babe!

Sleep, holy Babe;
Thine angels watch around,
All bending low with folded wings,
Before the Incarnate King of kings,
In reverent awe profound.
Sleep, holy Babe! sleep, holy Babe!

Sleep, holy Babe;
While I with Mary gaze
In joy upon that face awhile,
Upon that beatific smile
Which there divinely plays,
Sleep, holy Babe! sleep, holy Babe!

Sleep, holy Babe;
Oh, take Thy brief repose;
Too quickly will Thy slumbers break,
And Thou to lengthened pains awake,
Which death alone shall close.
Sleep, holy Babe! sleep, holy Babe!

Then must those hands
Which now so fair I see,
Those feet so lovely and divine,
That flesh so delicately fine,
Be pierced and rent for me!
O cruel wounds! O cruel wounds!

Then must that brow
Its thorny crown receive;
That cheek more lovely than the rose,
Be drenched with blood, and marred with blows
That I thereby may live.
O cruel sin! O cruel sin!

O Lady blessed!
To thee I suppliant cry;
Forgive the wrong that I have done,
In causing by my sins thy Son
Upon the Cross to die.
O Lady blessed! O Lady blessed!

O Jesu Lord!
By Thy sweet childhood's years,
Blot out from their terrific page
My sins of youth and later age,
In these my contrite tears.
O Jesu Lord! O Jesu Lord!

So may I sing
Immortal praise to Thee,
Who, once a Babe of human birth,
Now reignest Lord of heaven and earth,
Through all eternity!
Eternity! Eternity!

CHRISTMAS CAROL.

ONCE in David's royal City
Stood a lonely cattle shed,
Where a Maiden laid her Baby
With a manger for His bed.
Mary was that mother mild,
Jesus Christ her only Child.

He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall.
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.

And through all His wondrous Childhood,
He would honor and obey;
Love and watch the lowly Maiden,
In whose gentle arms He lay.
Christian children all must be,
Mild, obedient, good as He.

For He is our childhood's pattern,
Day by day like us He grew;
He was little, weak, and helpless,
Tears and smiles like us He knew.
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle,
Is our Lord in heaven above.
And He leads His children on
To the home where He is gone.

Not in that poor lonely stable,
With the oxen standing by,
We shall see Him; but in heaven,
Set at God's right hand on high.
When like stars His children crowned,
All in white shall wait around.

Litanies for Sundays and Holydays.

LITANY TO GOD THE FATHER.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,
O God eternal, Creator of all things,
Father of our Lord Jesus Christ,
Father of Glory, and Lord of heaven and earth,
Father of mercies, and God of all comfort,
Who hast made us to Thine own image,
Who hast redeemed us by Thine only Son,
Who hast adopted us Thy children,
Who hast given Thine angels charge over us,
Who hast encompassed us with all blessings,
Who hast prepared for us an eternal kingdom,
Who hast called us into the fellowship of Thy saints,
Who givest a good spirit to those that ask it,
Who showest mercy to those that seek it,
Who art blessed on Thy throne of glory,
Who art adored by all the blessed,
Who art the happiness of the elect,
Who art served by all Thy creatures,
Who permittest us, wretched sinners, to praise Thy name,
Who art the comfort of our pilgrimage and the object of our hope,

} Have mercy on us.

Be merciful, O Lord, and spare us.
Be merciful, Lord, and hear us.

From the spirit of infidelity,
From profaneness and irreligion,
From the contempt of Thy worship,
From the abuse of those places which are sacred to Thee,
From the neglect of our prayers,
From all kinds of irreverence in Thy holy presence,
From sloth, coldness, and indevotion in time of prayer,
From a dissipated and worldly spirit,
From dejection and want of hope,

} O Lord, deliver us.

We sinners, *beseech Thee, hear us.*

That we may be ever thankful for whatever opportunities Thou art pleased to give us of meeting in Thy worship,

That we may lay hold of all such opportunities for Thy greater glory, and the good of our souls,

That we may ever appear before Thee with a sense of our own unworthiness, and of Thine awful majesty, in whose presence the pillars of heaven tremble,

That we may come before Thee, as sinful creatures, admitted into the choirs of blessed spirits, with them to join our praises, and permitted to adore before Thy throne,

That we may come before Thee, as petitioners whose wants are infinite, who can have no supply but from Thy bounty.

That we may come before Thee, as poor wretched creatures, perishing under a variety of distempers, who have no hopes of help but from Thy hand,

That we may come before Thee, as humble and unhappy criminals, who stand sentenced to the torments of an everlasting death, and can have no deliverance but from Thy mercy,

That hence, as often we appear before Thee, it may ever be with a reverence becoming Thy Majesty, with a heart fixed on Thy goodness, and with a fervency answerable to our wants,

That Thou wouldst vouchsafe to give a like spirit to all the faithful, that so all indecencies, irreverences, abuses, and scandals, may be removed from all places of Thy worship,

That as to us, Thou hast mercifully enlarged the liberties of Thy worship, so throughout the world all restraints may be removed,

That Thou wouldst mercifully assist us in preparing our hearts to be the temples of the Holy Ghost, that so Thou, O God, mayest ever abide within us,

That while we serve Thee with outward decency we may be likewise solicitous to adore Thee in spirit and truth,

That Thou wouldst vouchsafe graciously to hear us,

We beseech Thee, hear us.

Son of God,

Lamb of God, who takest away the sins of the world; *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world; *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world; *Have mercy on us.*
Christ hear us; *Christ, graciously hear us.*

Let us Pray.

SHOW mercy to us, O God, and grant these our requests; not only to us, but to all the faithful, that all may serve Thee in spirit and truth: that all abuses, irreverences, and scandals being banished from the places of Thy worship, they may become the houses of prayer, and nothing be admitted therein but what is well-pleasing in Thy sight: through Jesus Christ our Lord. Amen.

May the blessed Virgin Mary, and all the Saints, be our intercessors with the Lord, that we may be succored and secured by Him, who liveth and reigneth to everlasting ages. Amen.

THE MOST HOLY TRINITY.

HAVE mercy on us, God Most High
Who lift our hearts to Thee;
Have mercy on us worms of earth,
Most holy Trinity!

Most ancient of all mysteries!
Before Thy throne we lie;
Have mercy now, most merciful,
Most Holy Trinity!

When heaven and earth were yet unmade,
When time was yet unknown,
Thou in Thy bliss and majesty
Didst live and love alone!

Thou wert not born, there was no fount
From which Thy Being flowed;
There is no end which Thou canst reach;
But Thou art simply God.

How wonderful creation is!
The work that Thou didst bless;
And, oh! what then must Thou be like,
Eternal Loveliness!

O Majesty most beautiful!
Most Holy Trinity!
On Mary's throne we climb to get
A far-off sight of Thee.

Most ancient of all mysteries!
Still at Thy throne we lie;
Have mercy now, most merciful,
Most Holy Trinity!

HYMN TO THE HOLY TRINITY.

GOD the Father, who didst make me
To adore and worship Thee,
Who didst fashion and create me
Thine for evermore to be.

Often from Thy ways I've wandered
E'en each day, and every hour,
Time so precious spent and squandered
Let me now with tears deplore.

Jesus Christ, who didst redeem me
From eternal misery,
Who didst shed Thy blood to save me,
On the cross of Calvary.

Oh, what sorrow, there I caused Thee,
Oh, what bitter agony,
By that cross, I now beseech Thee,
Look with pity down on me.

Holy Ghost, whose grace descended
Sevenfold to strengthen me,
By which grace my soul was cleansed
From a dark iniquity.

Many gifts oft-time I've slighted,
Gifts bestowed so lovingly,
But for love so unrequited
Now at least Thy child I'll be.

Father, Son, and Holy Spirit,
Ever blessed Trinity,
Oh! what love from me they merit
For such wondrous charity.

Thou, O God, hast made and saved me:
Thou alone my Lord shalt be;
Take me then to love and serve Thee
Now, and in eternity.

THE ETERNAL FATHER.

MY God, how wonderful Thou art!
Thy Majesty how bright!
How beautiful Thy Mercy-Seat
In depths of burning light!

How dread are Thine eternal years,
O everlasting Lord!
By prostrate spirits day and night
Incessantly adored!

How beautiful, how beautiful
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!

Oh, how I fear Thee, Living God!
With deepest, tenderest fears,
And worship Thee with trembling hope
And penitential tears.

Yet I may love Thee too, O Lord!
Almighty as Thou art;
For Thou hast stooped to ask of me
The love of my poor heart.

No earthly father loves like Thee;
No mother half so mild
Bears and forbears, as Thou hast done
With me Thy sinful child.

Only to sit and think of God,
Oh, what a joy it is!
To think the thought, to breathe the Name,
Earth has no higher bliss!

Father of Jesus, love's Reward!
What rapture will it be,
Prostrate before Thy Throne to lie,
And gaze, and gaze on Thee!

LITANY FOR CHRISTMAS.*

GLORY be to God on high.
And peace on earth to men of good-will.
We praise Thee.
We bless Thee.
We adore Thee.
We glorify Thee: we give Thee thanks for Thy great glory.
Lord God, heavenly King, Father Almighty.
Lord Jesus Christ, the only-begotten Son.
Lord God, Lamb of God, Son of the Father, who takest away the sins of the world,
Have mercy on us.
Who takest away the sins of the world,
Hear our prayers.
Who sittest at the right hand of the Father,
Have mercy on us.
For Thou only art holy.
Thou only art our Lord.
Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. *Amen.*
Blessed Jesus, true God and man, born in the form of a helpless infant. *Praise and glory be to Thee for ever.*
Blessed Jesus, who having the heavens for Thy throne, didst yet choose a poor stable for Thine abode.
Praise and glory be to Thee for ever.
Blessed Jesus, who, being God incomprehensible, wast pleased, in love to us, to be wrapped up in swaddling clothes, and laid in a manger.
Praise and glory be to Thee for ever.
Blessed be the Lord God of Israel, because He hath visited, and wrought the redemption of His people.
And hath raised up a horn of salvation to us: in the house of His servant David.
As He spake by the mouth of His holy prophets: who are from the beginning.
Salvation from our enemies: and from the hand of all that hate us.
To perform mercy to our Fathers: and to remember His holy Testament.
The oath which He sware to Abraham our father: that He would grant to us.
That being delivered from the hand of our enemies: we may serve Him without fear.
In holiness and justice before Him: all our days.

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* See Truce of God for Christmas and other Festivals, page 174.

Through the tender mercy of our God: whereby the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace. Glory, etc.

Let us Pray.

O ETERNAL God, Father Almighty, who in compassion to lost man, didst send Thine only Son to become his Redeemer from that unhappy state; grant, we beseech Thee, that we, who are here assembled to acknowledge the mercy of this time, may find the benefit of it in our souls, in the pardon of all our sins: through the same Lord Jesus Christ, etc. Amen.

[On Christmas Day, and other festivals, it is a pious and ancient custom for Catholics to salute each other with the words,]

V. Benedicamus Domino. Alleluia, Alleluia.
R. Deo Gratias. Alleluia, Alleluia.

V. Let us bless our Lord. Alleluia, Alleluia.
R. Thanks be to God. Alleluia, Alleluia.

THE BIRTH OF JESUS.—LITANY HYMN.

BY the word to Mary given,
By Thy first descent from heaven,
By Thine infant form so fair,
Trembling in the midnight air—
Babe of Bethlehem, hear our cry!
Thou wert helpless once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By Thy poor and lowly lot,
By the manger and the grot,
By Thy little feet and hands,
Folded fast in swaddling bands,
Babe of Bethlehem, hear our cry! etc.

By the worship shepherds paid,
By the gift that sages made,
Gold and myrrh and incense sweet,
Laid in homage at Thy feet,
Babe of Bethlehem, hear our cry! etc.

By St. Joseph's thoughts amazed,
When he first upon Thee gazed,
And his Lord and Maker saw
Laid upon a bed of straw—
Babe of Bethlehem, hear our cry! etc.

And oh, more than all the rest,
By the joy of Mary's breast,
When she, kneeling, first adored
Thee, her child and yet her Lord—
Babe of Bethlehem, hear our cry! etc.

CHRISTMAS CAROL.

[Sung in Rome by the Pifferari from the Abruzzi Mountains.]

THE snow lay on the ground,
The stars shone bright,
When Christ our Lord was born,
On Christmas night.

'Twas Mary, daughter pure,
Of holy Anne,
That brought into this world,
Our God-made-Man.

She laid Him in a stall,
At Bethlehem,
The ass and oxen shared
The roof with them.

Saint Joseph too was by
To tend the Child,
To guard Him, and protect
His mother mild.

The angels hovered round,
And sung this song,
Venite, adore-
mus Dominum.

And thus, that manger poor
Became a throne:
For he whom Mary bore
Was God the Son.

Oh come then, let us join
The heavenly host,
To praise the Father, Son,
And Holy Ghost.

Venite adore-
mus Dominum.
Venite adore-
mus Dominum.

☞ For "Angels we have heard," see page 410—"See, amid the winter's snow," page 402—"Sleep, Holy Babe," page 402—"Once in David's royal city," page 403—"The Childhood of Jesus," page 412.

LITANY TO GOD THE SON.

FOR SUNDAY.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*
Christ hear us. *Christ graciously hear us.*
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity one God,
Jesus, who on this day of the week didst arise from the dead,
Jesus, who on the same day, didst put on life immortal,
Jesus, who on the same day, didst appear to Mary Magdalen and to the Apostles,
Jesus, who on the same day, didst open the eyes of the two disciples going to Emmaus,
Jesus, who on the same day, didst comfort Thine Apostles, and give them Thy peace,
Jesus, who on the same day, didst comfort Thine Apostles in the faith of the resurrection, by showing Thy hands and Thy feet,
Jesus, who on the same day, didst breathe on Thine Apostles and give them the Holy Ghost,
Jesus, who on the same day, didst open their understanding to know the Scriptures,
Jesus, who on the same day, didst give them power to forgive sins,
Jesus, who on the same day, didst send the Apostles upon their mission, and didst command them to go and teach all nations,

Have mercy on us.

Jesus, who on a Sunday, didst condescend to the weakness of St. Thomas, and by the evidence of Thy sacred wounds, didst heal his unbelief,
Jesus, who on a Sunday, didst send down the Holy Ghost upon the Apostles, and thus prepare them for laying the foundation of Thy Church,
Jesus, who on the same day, didst move Thine Apostle Peter to preach the first Christian sermon to the Jews, to the conversion of three thousand,
Be merciful, O Jesus, and spare us.
Be merciful, O Jesus, and hear us.
From the abuse of this day, which we are commanded to keep holy, *Deliver us, O Jesus.*
From sloth and indevotion, *Deliver us, O Jesus.*
From the neglect of prayer, and of thy sacred word, *Deliver us, O Jesus.*
From all occasions of mis-spending this day, *Deliver us, O Jesus.*
From whatever is an offence to God, or a scandal to the weak, *Deliver us, O Jesus.*
We sinners, *beseech Thee, hear us.*

Have mercy on us.

That we may have Thy grace to sanctify this day as Thou hast commanded,
That we may this day labor to arise to a new life,
That we may this day examine into the state of our souls, and resolve to amend whatever is displeasing to Thee,
That we may be converted from all our evil ways, and by a sincere repentance obtain thy peace,
That we may this day, be so strengthened in our faith, as to bend our whole endeavors upon seeking those eternal goods, which faith teacheth us, and live by faith,
That Thy Holy Spirit would, this day, descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us to the transgression of Thy law,
That we may this day join with the blessed above, in praising, adoring, and praying to Thee, and prepare our souls to celebrate, with them, an eternal sabbath,
That we may not give this day to earth, or self-love, which is consecrated to heaven, but employ it in such exercises as may raise our hearts above creatures, and unite them to Thee by love, who art our only Sovereign and everlasting Good,
That Thou wouldst vouchsafe graciously to hear us, and grant these our petitions,
Son of God,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ hear us. *Christ, graciously hear us.*

Let us Pray.

O GOD, the Protector of all that hope in Thee, without whom nothing can have either strength or holiness, multiply Thy mercy, we beseech Thee, upon us, that Thou being our governor and our guide, we may so pass through the goods of this life, as not to lose those which are eternal; through Jesus Christ our Lord. Amen.

THE CHILDHOOD OF JESUS.—LITANY HYMN.

BY the name which Thou didst take,
Suffering early for our sake;
Name adored on bended knee,
Name of grace and majesty.
Child of Mary, hear our cry!
Thou wert lowly once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By the joy of Simeon blessed,
When he clasped Thee to his breast:
By the widowed Anna's song,
Poured amid the wondering throng—
Child of Mary, hear our cry, etc.

By Thine angel-bidden flight
Into Egypt in the night;
By Thy home at Herod's death
In despised Nazareth!
Child of Mary, hear our cry, etc.

By Thy tender mother's fears,
By her many sighs and tears,
As she sought Thee night and day,
Turning back upon her way—
Child of Mary, hear our cry, etc.

By her wondering love and awe,
In the temple when she saw
Thee, her child so young and fair,
Wiser than the wisest there—
Child of Mary, hear our cry, etc.

☞ For numerous hymns to God the Son, see Table of Contents.

LITANY FOR EASTER.

LET us sing Alleluias to the King of Glory, because having laid down His life for our redemption, He is now risen to a life immortal.

Come, let us rejoice in God, our Saviour, because He hath redeemed His people, and is risen triumphant over the powers of hell.

Praise our Lord, for He is good; for His mercy endureth for ever.

Let those speak who have been redeemed by our Lord; who have been delivered by Him out of the hands of the enemy.

That sat in darkness and in the shade of death, straitened with poverty, and bound in irons.

And in their tribulation they cried to our Lord, and he relieved them from all their calamities.

And He brought them out of darkness, and out of the shade of death, and broke asunder their chains.

Let them praise our Lord for his wonderful deeds to the sons of men.

For He hath made the brazen gates fly in pieces, and hath broken the iron bars.

My soul, bless our Lord; O Lord my God, Thou hast made Thy greatness wonderfully to appear.

Thou hast put on majesty and glory; Thou art clothed with light as with a garment.

By the strength of Thine arm thou hast dispersed Thine enemies; and Thy youth is renewed as that of an eagle.

A voice of joy and of salvation is heard in the tents of the just.

The stone which the builders rejected is made the corner-stone.

This is the work of our Lord, and it is wonderful in our eyes.

This is the day which our Lord hath made, let us triumph and rejoice therein.

Make this a day of solemnity, because our Lord is exalted above His enemies.

Sing to our Lord a new canticle, let His praises be celebrated in the assembly of saints.

Come, let us rejoice in God our Saviour, because He hath redeemed His people, and is risen triumphant over the powers of hell.

Jesus, Redeemer of mankind, *have mercy on us.*

Jesus, who hast cleansed us by Thy blood, *have mercy on us.*

Jesus, the conqueror of sin and death, *have mercy on us.*

We sinners, *beseech Thee, hear us.*

That we may put off the old man with his acts,
That we may not be conformed to this world,
That we may deny all ungodliness and worldly desires,
That we may live soberly, justly, and piously,
That being dead to sin, we may live to justice,
That arising with Thee, our Redeemer, we may die no more,

} We sinners, etc.

Lamb of God, who takest away the sins of the world; *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world; *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world; *Have mercy on us.*

Christ, hear us, *Christ, graciously hear us.*

Let us Pray.

O GOD, who by Thine only Son, hast this day opened the passage to eternity, through His victory over death; vouchsafe, we beseech Thee, so to confirm us by Thy grace, that we may walk in all our ways, like those who have been redeemed from sin; through the same Jesus Christ our Lord. Amen.

THE RESURRECTION OF JESUS.—LITANY HYMN.

BY the first bright Easter-day,
When the stone was rolled away!
By the glory round Thee shed
At Thy rising from the dead—
King of glory, hear our cry!
Make us soon Thy joys to see;
Hear the loving Litany
We, Thy children, sing to Thee.

By Thy mother's fond embrace,
By her joy to see Thy face,
When, all bright in radiant bloom,
Thee she welcomed from the tomb—
King of glory, hear our cry! etc.

By the joy of Magdalen,
When she saw Thee once again,
And entranced in rapture sweet,
Knelt to kiss Thy sacred feet—
King of glory, hear our cry! etc.

By their joy who greeted Thee
'Mid the hills of Galilee;
By Thy keys of night divine,
Vested in St. Peter's line—
King of glory, hear our cry! etc.

By Thy parting blessing given
As Thou didst ascend to heaven;
By the cloud of living light
That received Thee out of sight—
King of glory, hear our cry! etc.

FOR THE ASCENSION.

O THOU eternal King most high
Who didst the world redeem;
And conquering death and hell, receive
A dignity supreme.

Thou, through the starry orbs, this day,
Didst to Thy throne ascend;
Thenceforth to reign in sovereign power,
And glory without end.

There, seated in Thy Majesty,
To Thee submissive bow
The Heaven of heavens, the spacious earth,
The depths of hell below.

There, waiting for Thy faithful souls,
Be Thou to us, O Lord!
Our peerless joy while here we stay,
In heaven our great reward.

Renew our strength, our sins forgive;
Our miseries efface;
And lift our souls aloft to Thee,
By Thy celestial grace.

So, when Thou shinest on the clouds,
With Thy angelic train,
May we be saved from vengeance due,
And our lost crowns regain.

Glory to Jesus, who returns
Triumphantly to heaven;
Praise to the Father evermore,
And Holy Ghost be given.

LITANY TO GOD THE HOLY GHOST.

FOR WHITSUNTIDE.

COME, Holy Spirit, send down from heaven the rays of Thy divine light.

Come, Thou who art the Father of the poor, the author of all good gifts, and the light of our hearts.

Come Thou, the best of comforters, the sweet guest, and sweetest refreshment of our souls.

The rest of our labors, the ruler of our passions, the comforter of our tears.

O blessed Light, come, penetrate the very centre of the hearts of the faithful.

Without Thy grace what can man do? How can he guiltless be?

Wash, therefore, Lord, our polluted souls, water our barren clay, and heal our wounds.

Soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps.

Grant to Thy faithful who trust in Thee, the treasure of Thy sevenfold gift.

Grant us a virtuous life, a happy death and a happy eternity.

Send, then, O God, we beseech Thee, the Holy Ghost into our hearts; and by His sacred presence and Almighty power, may He banish from thence the spirit of the world, and of a disorderly life,

The spirit of sloth, of self-love, and of the love of ease,
The spirit of hatred and contention,
The spirit of intemperance and impurity,
The spirit of pride, vanity, and all manner of ambition,
The spirit of envy and contention,
The spirit of detraction, calumny, and all kind of uncharitableness,
The spirit of dissembling, flattering, and lying,
The spirit of revenge, passion, and impatience,
The spirit of incredulity and profaneness,
The spirit of immoderate solicitude and worldly care,
The spirit of tepidity, coldness, and indevotion,
The spirit of prodigality and of covetousness,
The spirit of lightness and inconstancy,

We beseech Thee, hear us.

And may He give us the spirit of universal charity, by which we may love God above all things, and our neighbors as ourselves,

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ hear us. *Christ, graciously hear us.*

Let us Pray.

WE beseech Thee, O Lord, that Thy Holy Spirit, who proceedeth from Thee, may enlighten and regenerate our hearts, and guide us into all truth, according to the promise of Thy Son; who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. Amen.

For Hymns to the Holy Ghost, see page 27 and 592.

LITANY OF THE LIFE AND PASSION OF OUR LORD.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*

Sacred Trinity of Persons, in unity of Essence,
Blessed Jesus, true God, and true Man,
Through Thy inflamed desire to redeem mankind,
Through Thy unspeakable love, in making choice of the blessed Virgin Mary for Thy Mother,
Through Thy blessed nativity, and painful circumcision,
Through Thy presentation in the temple, and flight into Egypt,
Through Thy hidden life, Thy fast in the desert, and Thy labors for the conversion of sinners,
Through Thy ineffable love, manifested in the institution of the sacrifice and sacrament of Thy precious body and blood,
Through Thy prayer in the garden, and Thy bloody sweat,
Through Thy being betrayed by Judas, insulted by the Jews, and scorned by Herod and his court,
Through Thy cruel scourging, crowning with thorns, and exhibition to the people as a mock king,
Through Thy carrying the cross, and Thy agonizing crucifixion,
Through Thy vehement thirst, and painful agony on the cross,

Have mercy on us.

Through the compassion Thou hadst for Thy blessed Mother and beloved disciple, standing at the foot of the cross,
Through the separation of Thy soul from Thy body, and the wound in Thy sacred side,
Through Thy glorious resurrection and admirable ascension,
Through all Thy sacred actions and sufferings during Thy mortal life,
Have mercy on us.

V. Graciously hear our prayers, O Lord Jesus.
R. And let our cry come unto Thee.

Let us Pray.

O GOD, who, for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, and betrayed with a kiss; to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously led before Annas, Caiphas, Pilate, and Herod, to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of Thy garments, nailed to an ignominious cross, and placed between two thieves; to have vinegar and gall given Thee to drink, and to have Thy sacred side pierced with a spear, mercifully grant, O Lord, through these dreadful pains, and all the circumstances of Thy passion and death, which I, though unworthy, commemorate, that I may be delivered from the pains of hell, and, with the good thief, be conducted by Thee to the mansions of eternal light. Amen.

DEVOTIONS TO THE PASSION.

A CANTICLE OF PASSAGES FROM THE SCRIPTURES,

In honor of the Passion of our Lord, compiled by St. Catherine of Ricci, and suitable for all Fridays.

(Sung to the second Gregorian tone.)

AMICI mei, et proximi mei: adversum me appropinquaverunt et steterunt.

Traditus sum, et non egrediebar: oculi mei languerunt præ inopia.

Et factus est sudor meus; sicut guttæ sanguinis decurrentis in terram.

MY friends and my neighbors have drawn near, and stood against me.

I was delivered up and came not forth, my eyes languished through poverty.

And my sweat became as drops of blood, trickling down upon the ground.

Circumdederunt me canes multi; concilium malignantium obsedit me.

Corpus meum dedi percutientibus; et genas meas vellentibus.

Faciem meam non averti ab increpantibus; et conspuentibus in me.

Quoniam ego in flagella paratus sum; et dolor meus in conspectu meo semper.

Milites plectentes coronam de spinis; imposuerunt super caput meum.

Foderunt manus meas, et pedes meos; et dinumeraverunt omnia ossa mea.

Et dederunt in escam meam fel; et in siti mea potaverunt me aceto.

Omnes videntes me, deriserunt me; locuti sunt labiis, et moverunt caput.

Ipsi vero consideraverunt, et inspexerunt me; diviserunt sibi vestimenta, et super vestem meam miserunt sortem.

In manus tuas commendo spiritum meum redemisti me Domine, Deus veritatis.

Memento famulorum tuorum Domine; dum veneris in regnum tuum.

Jesus autem, emisse voce* magna, tradidit spiritum.

For many dogs have encompassed me, the council of the malignant hath besieged me.

I have given my body to the strikers, and my cheeks to them that plucked them.

I have not turned away my face from them that rebuked me, and spit upon me.

For I am ready for scourges, and my sorrow is continually before me.

The soldiers platting a crown of thorns, placed it upon my head.

They have dug my hands and feet; they have numbered all my bones.

And they gave gall for my food, and in my thirst, they gave me vinegar to drink.

All they that sought me laughed me to scorn; they have spoken with the lips and wagged their head.

They have looked and stared upon me; they parted my garments among them; and upon my vesture they cast lots.

Into thy hands I commend my spirit; Thou hast redeemed me, O God of truth.

Be mindful, O Lord, of Thy servants; when Thou shalt come in Thy kingdom.

And Jesus having cried out with a loud voice, gave up the ghost.

(The following verses are sung to the sixth Gregorian tone.)

MISERICORDIAS Domine; in æternum cantabo.

THE mercies of the Lord, I will sing for all eternity.

* This verse is sung in a high voice to the tone of the Passion.

Vere languores nostros ipse tulit: et dolores nostros ipse portavit.

Ipse autem vulneratus est propter iniquitates nostras: attritus est propter scelera nostra.

Omnes nos quasi oves erravimus: unusquisque in viam suam declinavit.

Et posuit in eo Dominus; iniquitates omnium nostrum.

Exurge, quare obdormis Domine? exurge, et ne repellas in finem.

Surely He hath borne our infirmities, and carried our sorrows.

He was wounded for our iniquities, He was bruised for our sins.

All we like sheep have gone astray, every one hath turned aside into his own way.

For the Lord hath placed upon Him the iniquities of us all.

Arise, why sleepest Thou, O Lord: arise, and cast us not off to the end.

[This verse is sung thrice, namely, by the Chanters, People, and Chanters.]

Ecce Deus salvator meus; fiducialiter agam, et non timebo.

To ergo quæsumus tuis famulis subveni, quos pretioso sanguine redemisti.

Behold, God is my Saviour; I will deal confidently, and will not fear.

We beseech Thee, O Lord, help Thy servants whom Thou hast redeemed with Thy precious blood.

V. Miserere nostri Jesu benigne.

R. Qui passus es clementer pro nobis.

V. Have mercy on us, O benign Jesus.

R. Who in Thy clemency didst suffer for us.

Respice quæsumus Domine super hanc familiam tuam; pro qua Dominus noster Jesus Christus, non dubitavit manibus tradi nocentium, et crucis subire tormentum.

Look down we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked, and suffer the torments of the cross.

R. Amen.

R. Amen.

☞ Devotions to the Passion are generally concluded with a blessing given with a Crucifix, or with a relic of the true Cross.

PIOUS MEDITATIONS ON THE PASSION.

O LORD Jesus Christ, I adore Thee hanging on the cross, and bearing the crown of thorns on Thy head, I beseech Thee that Thy cross may deliver me from the smiting Angel. Amen.

Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee wounded on the cross, drenched with vinegar and gall: I beseech Thee that Thy wounds may be the remedy for my soul. Amen.
Our Father. Hail Mary.

O Lord Jesus Christ, through that sorrow Thou didst suffer for me a sinner on the cross, particularly in that hour when Thy most noble soul went forth from Thy blessed body; I beseech Thee have mercy on my soul at its departure, and bring it to eternal life. Amen.
Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee descending into that part of hell called Limbo, and freeing the captive souls; I beseech Thee never to permit me to descend into hell, Amen.
Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee rising from the dead, ascending to heaven, and sitting at the right hand of the Father; I beseech Thee bring me thither, and may I deserve to be presented by Thee to the Eternal Father. Amen.
Our Father. Hail Mary.

O Lord Jesus Christ, the Good Shepherd, preserve the just, justify sinners, have mercy on all the faithful, and be propitious to me a sinner. Amen.
Our Father. Hail Mary.

O Lord Jesus Christ, I adore Thee placed in the sepulchre, embalmed with myrrh and sweet spices; I beseech Thee that Thy death may be my life. Amen.
Our Father. Hail Mary.

Praise be to God, and to the B. V. Mary, to our Holy Father St. Dominic, and to all the Saints. R. Amen.

THE PASSION OF JESUS.—LITANY HYMN.

BY the blood that flowed from Thee
In Thy bitter agony,
By the scourge so meekly borne,
By Thy purple robe of scorn—
Jesu, Saviour, hear our cry!
Thou wert suffering once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By the thorns that crowned Thy head,
By Thy sceptre of a reed,
By Thy footstep faint and slow,
Weighed beneath Thy cross of woe—
Jesus, Saviour, hear our cry, etc.

That Thou wilt spare us, *We beseech Thee, hear us.*
Lord, have mercy. *Christ, have mercy.*
Lord, have mercy.

Let us Pray.

MAY Thy clemency vouchsafe, O God! so to confirm Thy servants in Thy holy grace, that at the hour of death the enemy may not prevail over them, and that with Thy angels they may deserve to pass into life everlasting, through our Lord Jesus Christ. Amen.

Almighty and most Gracious God, who for Thy thirsting people didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive remission of them from Thy mercy, through Christ our Lord. Amen.

ACT OF CONTRITION.

MY Dear Lord Jesus Christ, Redeemer of the world! behold prostrate at Thy feet a most ungrateful and perfidious creature. My God, I have offended Thee most grievously in thought, word, and deed. My heinous crimes fixed Thee to the bitter cross. To rescue me from eternal damnation, Thou didst agonize three hours on Mount Calvary. But, oh! how much am I displeased with myself! how grieved for having offended Thee—a God of infinite goodness, of infinite charity! I am astonished and confounded at Thy unwearied patience in supporting a most provoking sinner. From the bottom of my heart I detest all my sins; and because I love Thee, and desire to love Thee above all things created, I steadfastly purpose, by Thy holy grace, never to offend Thee more, and rather to die than commit one mortal sin. Amen.

O most sweet Jesus! praying to Thy Father in the garden, sorrowful even unto death, and sweating blood in an agony of grief, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of Thine enemies, seized and bound like a thief, and abandoned by Thy disciples, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! by the unjust verdict of the Jews found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by the impious Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! stripped of Thy garments, and most cruelly scourged at the pillar, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus, crowned with thorns, blindfolded, buffeted, struck with a reed, clothed in derision with a purple garment, and many other ways scorned and overwhelmed with reproaches, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! reputed more criminal than Barabbas the murderer, rejected by the Jews, and unjustly condemned to the death of the cross, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! loaded with a heavy cross, and led like an innocent lamb to the place of execution, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! numbered amongst thieves, derided, blasphemed, made to taste vinegar and gall, and crucified in dreadful torment from the sixth to the ninth hour, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! dead upon the cross, and in Thy holy Mother's presence, pierced by a lance in Thy side, whence issued forth blood and water, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! taken down from the cross, and bathed with the tears of Thy most sorrowful Mother, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! covered with bruises, marked with five wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us.

V. He truly bore our sorrows.

R. And He carried our grief.

Let us Pray.

O GOD! who, for the redemption of the world, didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed with a kiss, to be bound like a malefactor, and like an innocent lamb to be led to slaughter; to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, scourged with whips, buffeted, spit upon, struck with a reed, crowned with thorns, stripped of Thy garments, nailed to a cross, and placed between two thieves; to have vinegar and gall given

Thee to drink; to have Thy side pierced through with a spear. Do Thou, O Lord, by these most grievous pains, which I, Thy unworthy servant, commemorate, and by Thy most holy cross and death, deliver me from the pains of hell, and conduct me whither Thy mercy did conduct the good thief crucified with Thee, who, together with the Father and the Holy Ghost, livest and reignest for ever. Amen.

My Lord Jesus Christ! I humbly adore the most sacred wound in Thy left foot; I thank Thee for that cruel pain, suffered with so much love and charity; I feelingly compassionate Thy torments, and the excessive grief of Thy most afflicted Mother; I humbly beg pardon for all my sins, which I deplore beyond all imaginable evils, because they offend Thee, O infinite Goodness! and I resolve never more to sin. Oh, bring me with all sinners to a true conversion, and give them light to know the heinousness and enormity of mortal sin. Amen.

V. Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven.

R. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

V. Hail Mary, full of grace, our Lord is with thee! blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death! Amen.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

My Lord Jesus Christ! I humbly adore the most sacred wound of Thy right foot. I give Thee thanks for that cruel pain, suffered with so great love and charity; I feelingly condole with Thee in Thy torments, and with Thy most afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of Thy divine will. Comfort, O Jesus! all poor, miserable, afflicted, tempted, and persecuted persons. Most just Judge! govern those who administer justice, and assist all priests in the care of souls, whether amongst Christians or infidels.

Our Father. Hail Mary. Glory be to the Father.

My Lord Jesus Christ! I humbly adore the most sacred wound of Thy left hand. I render Thee thanks for that cruel pain, endured for me with so much love and charity. I condole with Thee in Thy sufferings, and with Thy most afflicted Mother. Deliver me from the pains of hell; grant me patience in the adversities of this life, and conformity in all things to Thy blessed will. I offer to Thee all my sufferings of body and soul, in satisfaction for my sins which have so often deserved eternal torments. Pardon all my enemies, and all those who bear ill will against me. Grant patience to the sick and restore them to health, and support with Thy assisting grace all who are in their agony, that they may not perish.

Our Father. Hail Mary. Glory be to the Father.

My Lord Jesus Christ! I humbly adore the sacred wound of Thy right hand. I thank Thee for that cruel pain, endured for me with so much love and charity. I condole with Thee in Thy sufferings, and with Thy most afflicted Mother. Grant me a firm and resolute will in all things relating to my salvation. Bless me with final perseverance in grace, that I may secure the enjoyment of that glory which was purchased at the price of Thy most precious blood. Grant also, my Jesus! speedy peace and repose to the souls in purgatory, and daily advance towards perfection Thy holy servants in this world, especially those who are of this confraternity.

Our Father. Hail Mary. Glory be to the Father.

My Lord Jesus Christ! I humbly adore the most sacred wound in Thy blessed side. I thank Thee for the immense love manifested towards us at the opening of Thy inflamed heart. Grant me a pure and perfect charity; that, loving Thee above all things, I may breathe my last in the purest sentiments of divine love. Protect Thy holy Catholic Church, direct Thy governing Vicar on earth, and all ecclesiastical orders and pious persons who are instrumental in bringing souls to their duty. Preserve in Thy happy service all Christian kings and rulers. Bring into the way of salvation all those who are gone astray, whether through malice or ignorance, and subject unto Thy sweet yoke all infidels, heretics, and all the enemies of Thy holy name.

Our Father. Hail Mary. Glory be to the Father.

Let us Pray.

O LORD Jesus Christ! God of my heart! by those five wounds which Thy love for us inflicted on Thee, succor

Thy servants, whom Thou hast redeemed with Thy precious blood. Amen.

Most merciful Redeemer! I humbly beseech Thee, by those unspeakable torments, and the immense grief which Thou wast pleased to suffer for me, especially when Thy blessed soul was separated from Thy body, that Thou wilt secure my poor soul at the hour of its departure, and comfort me then as Thou didst the good thief, with the blessed assurance that I shall be with Thee in Paradise. Amen.

Stabat Mater, see page 386.

V. The sword of sorrow hath pierced my soul.
℟. That out of many hearts, thoughts may be revealed.

Let us Pray.

WE beseech Thee, O Lord Jesus Christ, that the Blessed Virgin Mary may intercede for us with Thy clemency, both now and at the hour of our death; who at the hour of Thy passion had her most holy soul pierced through with the sword of sorrow; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

'Let us say Our Father, and Hail Mary, three times, in memory of the three hours our dear Redeemer hung upon the cross, for the souls of the faithful departed of this confraternity and parish."

Our Father. Hail Mary. [*Repeat three times.*]

"Let us also say Our Father and Hail Mary once, for such as are in the lamentable state of mortal sin."

Our Father. Hail Mary.

"Let us likewise say our Father and Hail Mary once, for the person of this congregation that is to die next, that such may be prepared, and depart happily, fortified with the holy sacraments of the Church."

Our Father. Hail Mary.

"Let us dispose ourselves by acts of perfect contrition, and pure love of God, to receive worthily the benediction of our Lord and Saviour, in the adorable sacrament of the altar."

ACT OF CONTRITION.

Merciful Redeemer, and holy God of infinite patience! great is my confusion to appear in Thy divine presence, having so frequently preferred contemptible creatures to Thee, the omnipotent Creator of the universe. I utterly detest my presumption in sinning in Thy most pure sight, I

acknowledge myself a criminal, and I plead guilty at the bar of Thy dread tribunal. Thou mightest have been glorified in Thy justice by striking me suddenly dead, and condemning me to eternal flames, for base indignities offered to Thee; but Thou wast pleased to be glorified in the high prerogative of Thy mercy, in calling me back to repentance. I abhor all my crimes of thought, word, and deed; not only for the hope of reward, or fear of punishment, but for Thy own sake, and because Thou dost infinitely abominate them. O God of majesty and mercy! look upon those sacred marks in Thy hands, feet, and side, which Thou still retained in Thy glorified body, to plead my pardon. By that tender love which induced Thee to create, redeem, and sanctify me, unite the abyss of Thy merits to the abyss of my misery. Strengthen my weakness, confirm this my resolution of never offending Thee more; oh, rather let me lose every thing, with life itself, than lose Thy favor by mortal sin. My heart was created for Thee, and I love Thee more than myself. Every aspiration of my life, especially the last, shall be a protestation of my pure and sincere love of Thy divine majesty. Sweet Saviour of perishing mankind! who openest Thy hand and fillest every creature with benediction, give me now such a blessing as Thou didst bestow on Thy beloved disciples when ascending in triumph from Mount Olivet, that I may live and die in this happy disposition. Amen.

Let us Pray.

O GOD! who, under this holy Sacrament, has left us a perpetual memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may continually feel in our souls the fruit of Thy redemption. Who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

O Lord Jesus Christ, who at the sixth hour, to redeem the world, was nailed to the cross, and didst pour forth Thy precious blood for the remission of our sins; we humbly pray that, after our death, we may joyfully enter the gates of Paradise. Amen.

[*This devotion terminates with "Benediction."*]

THE ADMISSION PRAYER.

JESUS, my God and Saviour, sacrificed on the altar of the cross for the redemption of mankind; I, [....] though most unworthy, yet confiding in Thy infinite mercy, and moved by an earnest desire and tender devotion towards

Thy adorable sufferings and life-giving death, do dedicate myself as a perpetual offering to Thy divine majesty, in the pious association of Thy painful agony, and of Thy blessed Mother grieving under the cross. I most humbly beseech Thee, by Thy bitter passion, and the dolorous separation of Thy divine soul from Thy sacred body, that I may never depart from Thee by deadly sin. Be pleased likewise to grant me the favor, that I, and all the associates, both now and at the hour of our death, may obtain full remission of our sins, and, being fortified with the sacraments of Thy Holy Church, may, with Thee, and by Thee, triumph over the devil and death. Amen.

TO THE BLESSED VIRGIN.

MOTHER of God! Mother of Mercy! I beseech thee, by that cruel sorrow which pierced thy afflicted soul when, standing under the cross of thy beloved Son, thou didst see Him die for our salvation, that thou wilt please to be favorable to me, both now and at the last hour of my mortal life. Permit not, O great Comforter of Sinners! that it ever be said, that thou didst leave a soul in extreme necessity which had recourse to thee; but vouchsafe to look on me, and all associates, with those eyes of tender passion, with which thou didst behold thy bleeding Jesus, when expiring on Mount Calvary; that with thee we may praise Him, the Father, and the Holy Ghost, for all eternity. Amen.

TO ST. JOSEPH.

GLORIOUS St. Joseph, who wast so happy as to quit this earth in the divine arms of Jesus your God, and Mary, your Immaculate Spouse; come, I beseech thee, to succor me and all associates, both now and when dreadful death shall terminate our temporal lives. Beg for us that, dying to the world and ourselves, we may live wholly to Christ, and when that solemn hour of our dissolution shall draw near, defend us from the furious attacks of the infernal enemy; that, being secured from all sin, we may breathe out our souls joyfully with our lips upon the cross. Amen.

TO OUR GOOD ANGEL GUARDIAN.

MY most dear and blessed Angel, guardian of soul and body, whom God has appointed to watch over me at all times, but especially at the hour of death, with profound grief for my former ingratitude, I kneel before thee, offering an inviolable tender of future service. I beg a favor which thou earnestly desirest to bestow on me, that thou wilt com-

fort and protect me, both now and in my agony, and likewise all others who associate themselves for this end. Vouchsafe to hear me, since thou lovest me: fortify me in the combat on which my salvation depends; conduct me to heaven, for which end thou art deputed to be my guide. Amen.

RULES OF THE BONA MORS.

The rules to be observed by all who wish to share in the indulgences of this Congregation, and in the communion of good works, are:—

To be registered as a member by a person duly authorized, and to confess and communicate on the day of admission.

To keep with due reverence a pious image of Christ crucified, and the Mother of Dolors.

To say thrice every day, with a desire of obtaining for all members of this Congregation a good death, the *Our Father*, and *Hail Mary*, and once the following prayer:—

"*Lord, into Thy hands I commend my spirit, and all those who are or shall be in the agony of death. Mary, Mother of grace, Mother of Mercy, defend us from the enemy, and receive us at the hour of death.* Amen."

To confess and communicate once each month, with a desire of obtaining for all members of this Congregation a good death; and before quitting the church or chapel after Communion, to say five times the *Our Father* and *Hail Mary*, in honor of our Lord's sacred wounds, and in behalf of all members who are afflicted, sick, dying, or departed.

To be present at the public prayers of this Congregation once each month, or in case of lawful hindrance, to say the same prayers, or the beads in private.

To practise some mortification on every Friday in honor of our Lord's passion.

All members are earnestly exhorted to make spiritual retreats according to their convenience, and on every Friday to offer up all their good works and prayers in honor of our Saviour's passion, and our Lady's sorrows, with a desire of obtaining for all members the grace of finding at the hour of death a secure refuge in Christ's sacred wounds.

LITANY OF OUR HOLY ANGEL GUARDIAN.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*

Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, graciously hear us.*
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary, Queen of Angels,
Holy Angel, my guardian,
Holy Angel, my prince,
Holy Angel, my monitor,
Holy Angel, my counsellor,
Holy Angel, my defender,
Holy Angel, my steward,
Holy Angel, my friend,
Holy Angel, my negotiator,
Holy Angel, my intercessor,
Holy Angel, my patron,
Holy Angel, my director,
Holy Angel, my ruler,
Holy Angel, my protector,
Holy Angel, my comforter,
Holy Angel, my brother,
Holy Angel, my teacher,
Holy Angel, my shepherd,
Holy Angel, my witness,
Holy Angel, my helper,
Holy Angel, my watcher,
Holy Angel, my conductor,
Holy Angel, my preserver,
Holy Angel, my instructor,
Holy Angel, my enlightener } Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us. *Christ graciously hear us.*

V. Pray for us, O holy Angel guardian.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

ALMIGHTY, everlasting God, who, in the counsel of Thy ineffable goodness, hast appointed to all the faithful, from their mother's womb, a special Angel guardian of their body and soul; grant that I may so love and honor him

whom Thou hast so mercifully given me, that, protected by the bounty of Thy grace, and by his assistance, I may merit to behold, with Him and all the angelic host, the glory of Thy countenance in the heavenly country. Who livest and reignest, world without end.

DEAR ANGEL, EVER AT MY SIDE.

DEAR Angel! ever at my side,
How loving must Thou be,
To leave thy home in heaven to guard
An erring child like me!

Thy beautiful and shining face
I see not, though so near;
The sweetness of thy soft low voice
I am too deaf to hear.

I cannot feel thee touch my hand,
With pressure light and mild,
To check me as my mother did,
In kindness to her child.

But I have felt thee in my thoughts
Fighting with sin for me:
And when my heart loves God, I know
The sweetness is from thee.

And when, dear Spirit! I kneel down
Morning and night to prayer,
Something there is within my heart
Which tells me thou art there.

Yes! when I pray, thou prayest too—
Thy prayer is all for me!
But when I sleep, thou sleepest not,
But watchest patiently.

But most of all I feel thee near,
When from the good Priest's feet,
I go absolved in fearless love,
Fresh toils and cares to meet.

And thou in life's last hour wilt bring
A fresh supply of grace,
And afterwards wilt let me kiss
Thy beautiful bright face.

Ah me! how lovely they must be
Whom God has glorified;
Yet one of them, oh, sweetest thought!
Is ever by my side.

Then for thy sake, dear Angel! now
More humble will I be;
But I am weak, and when I fall,
Oh, weary not of me.

Oh, weary not, but love me still,
For Mary's sake, thy Queen;
She never tired of me, though I
So negligent have been.

Then love me, love me, Angel dear,
And I will love thee more;
And help me when my soul is cast
Upon the eternal shore.

LITANY OF ST. JOSEPH.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ have mercy.*
Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, graciously hear us.*
God the Father of Heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary, Spouse of Joseph,
Holy Joseph, Spouse of the Virgin Mary,
Nursing-father of Jesus,
Man according to God's own heart,
Faithful and prudent servant,
Guardian of the virginity of Mary,
Companion and solace of Mary,
Most pure in virginity,
Most profound in humility,
Most fervent in charity,
Most exalted in contemplation,
Who wast declared to be a just man by the testimony of the Holy Ghost Himself,
Who wast enlightened above all in heavenly mysteries,
Who wast the chosen minister of the counsels of the Most High,
Who wast taught from above, the mystery of the Incarnate Word,
Who didst journey to Bethlehem with Mary thy Spouse,
Who, finding no place in the inn, didst betake thyself to a stable,
Who wast thought worthy to be present when Christ was born and laid in a manger,
Who didst bear in thine arms the Son of God,
Who didst receive the blood of Jesus, at His Circumcision,
Who didst present Him to His Father in the temple, with Mary His Mother,
Who, at the warning of the Angel, didst fly into Egypt with the Child and His Mother,
Who, when Herod was dead, didst return with them into the land of Israel,
Who for three days, with Mary His Mother, didst seek sorrowing the Child Jesus, when He was lost at Jerusalem,
Who, after three days, didst with joy find Him sitting in the midst of the Doctors,

Pray for us.

Who hadst the Lord of lords subject to thee on the earth,
Who wast the happy witness of His hidden life and sacred words,
Who didst die in the arms of Jesus and Mary,
Whose praise is in the Gospel: The spouse of Mary, of whom was born Jesus,
Humble imitator of the Incarnate Word,
Powerful support of the Church,
Our advocate, *St. Joseph, hear us.*
Our patron, *St. Joseph, graciously hear us.*

Pray for us.

In all our necessities,
In all our distresses,
In the hour of death,
Through thy most chaste espousals,
Through thy paternal care and fidelity,
Through thy love of Jesus and Mary,
Through thy labors and toils,
Through all thy virtues,
Through thy exalted honor and eternal blessedness,
Through thy faithful intercession,
We, thy clients, *beseech thee, hear us.*

St. Joseph, help us.

That thou wouldst vouchsafe to obtain for us, from Jesus, the pardon of our sins,
That thou wouldst vouchsafe to commend us faithfully to Jesus and Mary,
That thou wouldst vouchsafe to obtain for all, both virgins and married, the chastity belonging to their state,
That thou wouldst vouchsafe to obtain for all congregations, perfect love and concord,
That thou wouldst vouchsafe to direct all rulers and prelates in the government of their subjects,
That thou wouldst vouchsafe to assist all parents in the Christian education of their children,
That thou wouldst vouchsafe to protect all those that rely upon thy patronage,
That thou wouldst vouchsafe to support, with thy paternal help, all congregations instituted under thy name and patronage,
That thou wouldst vouchsafe to visit and stand by us with Jesus and Mary, in the last moment of our life,
That thou wouldst vouchsafe to succor, by thy prayers and intercession, all the faithful departed,
O chaste spouse of Mary,
O faithful Nursing-father of Jesus,
Holy Joseph,
Lamb of God, who takest away the sins of the world, *Spare us, O Lord,*

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ hear us. *Christ graciously hear us.*
V. Pray for us, O blessed Joseph.
R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, who didst chose St. Joseph to be the Spouse of blessed Mary, ever Virgin, and to be the Guardian and Foster-father of Thy beloved Son, our Lord Jesus Christ, we humbly beseech Thee to grant us, through his patronage and merits, such purity of mind and body, that, being clean from every stain, and clothed with the true marriage-garment, we may, by Thy great mercy, be admitted to the heavenly nuptials. Through the same Jesus Christ our Lord. Amen.

O God, who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother, grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest, world without end. Amen.

Guardian of Virgins and Father, holy Joseph, to whose faithful custody Christ Jesus, very Innocence, and Mary, Virgin of virgins, were committed, I pray and beg of thee by these dear pledges, Jesus and Mary, free me from all uncleanness, and make me with spotless mind, pure heart, and chaste body, ever most chastely to serve Jesus and Mary all the days of my life. Amen.

HAIL, HOLY JOSEPH, HAIL!

HAIL! holy Joseph, hail!
Sweet Spouse of Mary, hail!
Chaste as the lily flower
In Eden's peaceful vale.

Hail! holy Joseph, hail!
Father of Christ esteemed!
Father, be thou to those
Thy Foster-Son redeemed.

Hail! holy Joseph, hail!
Prince of the house of God!
May His best graces be
By thy sweet hands bestowed

Hail! holy Joseph, hail!
Comrade of Angels, hail!
Cheer thou the hearts that faint,
And guide the steps that fail.

Hail! holy Joseph, hail!
God's choice wert thou alone,
To thee the Word made flesh
Was subject as a Son.

Hail! holy Joseph, hail!
Teach us our flesh to tame;
And Mary, keep the hearts
That love Saint Joseph's name.

Mother of Jesus! bless,
And bless, ye Saints on high,
All meek and simple souls
That to Saint Joseph cry.

☞ "St. Joseph our certain hope," see page 338.

LITANY OF ST. DOMINIC.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, graciously hear us.*
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Our glorious father, St. Dominic,
Follower of Jesus Christ,
Eminently endowed with the virtues of His Sacred Heart,
Adorer of the Blessed Sacrament,
Singularly devoted to our Blessed Lady,
Promoter of her honor,
Promulgator of the Holy Rosary,
Splendor of the Priesthood,
Founder of the Friar Preachers,
Confounder of the Albigenses,
Reviver of ecclesiastical discipline,
Rose of patience,
Most ardent for the salvation of souls,
Most desirous of martyrdom,
Evangelical man,
Doctor of truth,
Ivory of chastity,
Man of truly apostolic heart,
Poor in the midst of riches,
Rich in an unspotted life,
Burning with zeal for perishing souls,
Preacher of the Gospel,
Rule of abstinence,
Herald of heavenly things,
Salt of the earth,
Who didst water the earth with thy pious blood,
Shining in the choir of Virgins,
Saint Dominic most humble,
Saint Dominic most obedient,
Saint Dominic most chaste,
Saint Dominic most charitable,
That at the hour of death we may be received into heaven with you,

Pray for us.

Be merciful unto us, O Lord, *and pardon us.*
Be merciful to us, O Lord, *and graciously hear us.*
From all sin and evil,
From the snares of the devil,
From eternal death,
By the merits of our Holy Father, Saint Dominic,
By his ardent love,
By his indefatigable zeal,
By his extraordinary labors,
By his inexpressible penances,
By his voluntary poverty,
By his perpetual chastity,
By his perfect obedience,
By his profound humility,
By his rare constancy,
By all his other virtues,
} O Lord, deliver us.
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*

V. O wonderful hope which thou gavest to those who wept for thee at the hour of thy death promising after thy departure to be helpful to thy brethren.

R. Fulfil, O father, what thou hast said, and help us by thy prayers,

V. O thou who didst shine illustrious by so many miracles, wrought on the bodies of the sick, bring us the help of Christ to hear our sick souls.

R. Fulfil, O father, what thou hast said, and help us with thy prayers.

Glory be to the Father.

V. Pray for us, O holy Father St. Dominic.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, who hast enlightened Thy Church by the eminent virtues and preaching of St. Dominic, Thy Confessor and our Father, mercifully grant that by his prayers we may be provided against all temporal necessities, and daily improve in all spiritual good. Through Jesus Christ, our Lord. Amen.

HYMN TO ST. DOMINIC.

THOU, who hero-like hast striven,
For the cause of God and heaven,
Dominic, whose life was given
Sinners to recall.

Saint of high and dauntless spirit,
By thy vast unmeasured merit,
By thy name which we inherit.
Hear us when we call

Flower of charity, the fairest
Of her lily buds thou bearest,
Snow white as the robe thou wearest,
Gift from hands divine.
With thy brow of starry splendor,
With thine eyes so mild and tender,
Mary's client—truth's defender,
To our prayers incline.

Great Apostle, ever claiming
Souls for Jesus—by the naming
Mary and her Son proclaiming
Mysteries of faith.
Still, O Dominic, the preaching
Of those child-like beads is reaching
Child-like hearts, all sweetly teaching
Christ's own life and death.

With those Aves, first and plainest
Of the Church's prayers, thou rainest
Blessings on the earth, and gainest
Souls whom Jesus made.
Loving Father! at thy station
Of seraphic contemplation
In each hour of dark temptation,
Give thy saving aid.

Hymn "Sound the mighty Champion's Praises," p. 340.

LITANY OF ST. IGNATIUS OF LOYOLA.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*
Jesus, hear us. *Jesus, graciously hear us.*
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity one God, *have mercy on us.*
Holy Mary conceived without original sin,
Saint Ignatius, founder of the Society of Jesus,
Zealous servant of the blessed Virgin Mary,
Strenuous enemy of heresy,
Help of the Church-militant,
Reviver of the frequentation of the Sacraments,
Strength of those who fight under the standard of Jesus,
Powerful supporter of youth,
} Pray for us.

Vessel of election, destined to make the name of Jesus Christ known,
Defender of the Catholic religion,
Irreconcilable enemy of vice,
Powerful co-operator in spreading the knowledge of the gospel,
Incomparable herald of God's greater glory,
Temple of peace and truth,
Imitator of the labors of Jesus Christ,
Luminary of the Christian world,
Skilful director of souls,
Master of spiritual life,
Author of the spiritual exercises,
Pardoner of injuries,
Exact in calling yourself to an account for your thoughts and actions,
Mirror of true piety,
Prodigy of humility,
Restorer of the sick to health,
Thou who didst bring back the dead to life,
Worker of miracles,
Seeker of lost souls,
Refuge of the unfortunate,
Consoler of the afflicted,
Thou who wert consumed by divine love,
Model and zealous promoter of obedience,
Admirable lover of chastity, and protector of the chaste,
Tender lover of poverty,
Zealous for the salvation of souls,
Banisher of evil spirits,
Model of all virtues,
Filled with divine inspiration,
Humble adorer of the mystery of the Most Holy Trinity,
Zealous servant of the holy Angels,
Filled with apostolic zeal for souls,
Filled with the grace and spirit of the prophets,
Martyr in austerity of life,

} Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Jesus, hear us. *Jesus, graciously hear us.*

V. Pray for us, holy St. Ignatius.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD! who, for the propagation of the greater glory of Thy Name, hast by blessed Ignatius, strengthened Thy Church militant with new auxiliaries, graciously vouchsafe that we, being assisted by his prayers, may so imitate his virtues, that, solicitously combating on earth, we may obtain with him an everlasting *crown* in heaven: through Jesus Christ our Lord. Amen.

LITANY OF ST. ALOYSIUS.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*
God the Father, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Virgin of virgins,
Holy Mother of God,
Saint Aloysius,
Most beloved of Christ,
The delight of the Blessed Virgin,
Most chaste youth,
Angelical youth,
Most humble youth,
Model of young students,
Despiser of riches,
Enemy of vanities,
Scorner of honors,
Honor of princes,
Jewel of the nobility,
Flower of innocence,
Ornament of a religious state
Mirror of mortification,
Mirror of perfect obedience,
Lover of evangelical poverty,
Most affectionately devout,
Most zealous observer of the rules,
Most desirous of the salvation of souls,
Perpetual adorer of the Eucharist,
Particular client of St. Ignatius,

} Pray for us.

Be merciful unto us, O Lord. *Graciously hear us, O Lord.*
From the concupiscence of the eyes,
From the concupiscence of the flesh,
From the pride of life,
By the merits and intercession of Saint Aloysius,
By his angelical purity,
By his sanctity and glory,
} Deliver us, O Lord.
We sinners, *Beseech Thee to hear us.*
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*
Lord, have mercy. *Christ, have mercy.*
Lord, have mercy. *Our Father, etc.*
V. Pray for us, Saint Aloysius.
R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, the distributor of heavenly gifts, who didst join in the angelical youth, Aloysius, wonderful innocence of life, with an equal severity of penance; grant, through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance. Through our Lord Jesus Christ. Amen.

[Hymn to St. Aloysius, page 341.]

THE SIX SUNDAYS IN HONOR OF ST. ALOYSIUS.

The six Sundays in honor of St. Aloysius are kept in memory of the six years he lived in the Society of Jesus. To "nourish so salutary a practice, approved from heaven by many favors, as well spiritual as temporal," Clement XII., whose words these are, granted a Plenary Indulgence on each of the Sundays, as his predecessor, Benedict XIII., had done for the feast, to all who kept these six Sundays.

In order to gain this Plenary Indulgence, it is requisite that they should be kept consecutively, and that on each of them the faithful, being truly penitent, and having communicated, should employ themselves in pious meditations, or vocal prayer, or other works of Christian piety, in honor of the Saint.

To gain the Plenary Indulgence on the feast, besides confession and communion, a visit to the church in honor of the Saint, and prayer for holy Church is necessary.

THE MANNER OF PERFORMING THE DEVOTIO OF THE SIX SUNDAYS.

1. *To chose on each Sunday St. Aloysius as patron.*
2. *A worthy reception of the Sacraments of Penance and Holy Communion.*
3. *To recite on each day, in honor of the Saint, before his image, or in the church, six Paters and Ares, with the Gloria Patri, and the following prayer:*—page ___.

LITANY OF DOMINICAN SAINTS.

FOR THE USE OF THE SODALITY OF THE HOLY ROSARY AND ANGELIC WARFARE.

LORD, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*
Christ, hear us. *Christ, graciously hear us.*
God, the Father of heaven, *Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*
God, the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary, Mother of God,
Holy Mary, Queen of the most Holy Rosary,
Blessed Father, St. Dominic, Patriarch of the Friar-Preachers,
Blessed Father, Saint Dominic, our model and our guide,
Blessed Father, Saint Dominic, our protector and our hope,
Saint Peter Martyr,
Blessed Antony Neyrot,
Blessed Sadoc with thy companions,
Blessed Bartholomew of Cerveriis,
Blessed Antony Pavonius,
Blessed Peter de Ruffia,
Blessed John of Gorcum,
All ye holy martyrs of the Order of the Friar-Preachers,
Saint Pius, holy Pontiff,
Blessed Benedict, holy Pontiff,
Saint Antoninus,
Blessed Bartholomew of Braganza,
Blessed Augustin of Nocera,
Blessed Albert the Great,

Pray for us.

Blessed James à Voragine,
Blessed John Dominic,
Saint Thomas Aquinas,
All ye holy pontiffs and doctors of the Order of the Friar-Preachers,
Saint Hyacinth,
Saint Raymund of Pennafort,
Saint Vincent Ferrer,
Saint Louis Bertrand,
Blessed Mannes of Guzman,
Blessed Nicholas à Palea,
Blessed John of Salerno,
Blessed Jordan of Saxony,
Blessed Ceslaus,
Blessed Peter Gonzalez,
Blessed Gundisalvus,
Blessed Giles of Portugal,
Blessed Gregory and Dominic,
Blessed Albert of Bergamo,
Blessed Ambrose of Sienna,
Blessed Constantius of Fabriano,
Blessed James of Mevania,
Blessed Jordan of Pisa,
Blessed James Salomonius,
Blessed Dalmatius Monerius,
Blessed Henry Suso,
Blessed Marcolinus of Forli,
Blessed Alvarez of Cordova,
Blessed Peter of Tiferno,
Blessed Peter de Jeremia,
Blessed Laurence of Ripafratta,
Blessed Matthew Carreri,
Blessed Simon Ballachi,
Blessed Mark of Modena,
Blessed Antony àb Ecclesia,
Blessed Andrew of Pescheria,
Blessed Damian of Furcherio,
Blessed James of Ulm,
Blessed Aimon Taparelli,
Blessed Stephen Bandelli,
Blessed Sebastian Maggi,
Blessed Bernard Scamacca,
Blessed John Liccius,
Blessed Martin de Porres,
Blessed John Massias,
Blessed Francis de Possadas,
Blessed James de Benefactis,

Pray for us.

All ye holy confessors of the Order of Friar-Preachers,
Saint Agnes of Monte-Pulciano,
Saint Catherine of Sienna,
Saint Catherine di Ricci,
Saint Rose of Lima,
Blessed Margaret of Hungary,
Blessed Benvenuta Bojani,
Blessed Jane of Orvieto,
Blessed Emily Bicchieri,
Blessed Margaret of Castello,
Blessed Stephana,
Blessed Imelda,
Blessed Sybillina of Pavia,
Blessed Magdalen de Panateriis,
Blessed Jane of Portugal,
Blessed Columba of Rieti,
Blessed Osanna of Mantua,
Blessed Lucy of Narni,
Blessed Catherine of Raconigi,
Blessed Mary Bartholomœa,
Blessed Jane de Aza,
Blessed Villana de Bottis,
Blessed Clare of Pisa,
Blessed Mary Mancini,
Blessed Margaret of Savoy,
All ye holy virgins and widows of the Order of the Friar-Preachers,
All ye holy saints of the Order of the Friar-Preachers,

Pray for us.

From all sin,
From all voluntary imperfection,
From the illusions of Satan,
From a proud and sensual spirit,
From eternal death,
By the joyous mysteries of Thy Incarnation and Holy Childhood,
By the dolorous mysteries of Thy Passion and Cross,
By the glorious mysteries of Thy Resurrection and triumphs,
At the day of judgment, *We sinners beseech Thee, hear us.*

Deliver us, O Lord.

Vouchsafe to pardon us and to keep us in Thy grace, *We beseech Thee, hear us.*

Vouchsafe to lead us to true penance, *We beseech Thee, hear us.*

Vouchsafe to us the spirit of obedience and of poverty, *We beseech Thee, hear us.*

Vouchsafe to us the spirit of Thy holy virgins, *We beseech Thee, hear us.*

Vouchsafe to us the spirit of Thy confessors and martyrs, to suffer and to die for the faith,
Vouchsafe to instil into our hearts an invincible love of Thy holy truth,
Vouchsafe to inflame our minds with zeal for the salvation of souls, and for the propagation of Thy Holy Gospel,
Vouchsafe to pour down Thy benediction on Thy Holy Church, and on its chief pastor, our Holy Father the Pope,
Vouchsafe to protect all the Orders of Holy Religion,
Vouchsafe to shield with Thy special protection the three Orders of St. Dominic,
Vouchsafe Thy continual blessing on the Confraternity of the most Holy Rosary,
Vouchsafe grace and victory to those enrolled in the angelic warfare,
Vouchsafe to propagate and protect all the associations and works of mercy intrusted to the children of St. Dominic,
Vouchsafe to inspire with Thy grace all those who preach the Word of God throughout the world,

We beseech Thee, hear us.

ANTHEM.

THE Lord hath raised up the needy from the earth, and placed them among princes, making Dominic, in his heavenly home, a joyful father of children.

V. Pray for us, ye saints of God,

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, who hast vouchsafed to make the Order of Friar-Preachers fruitful in an abundant progeny of Saints, and hast gloriously crowned in them the merits of all heroic virtues, grant unto us to follow their footsteps, that we may at last be united in perpetual festivity with those in heaven, whom we venerate to-day under one celebration upon earth. Through Christ our Lord. Amen.

☞ Hymn to St. Dominic, pages 340 and 439.
Hymn to St. Catherine of Sienna, page 345.

LITANY OF ST. PATRICK,

THE APOSTLE AND PATRON OF IRELAND.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us. *Lord, have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*
God the Father, Creator of heaven and earth, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, Sanctifier of mankind, *Have mercy on us.*
Holy Trinity, Three Persons in one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
All ye holy Angels,
All ye Apostles and Evangelists,
All ye holy Saints and Doctors,
All ye Bishops and Confessors,
Saint Patrick, our Apostle and Patron,
Saint Patrick, vessel of election,
Saint Patrick, model of penitents,
Saint Patrick, example of mortification,
Saint Patrick, profoundly humble,
Saint Patrick, meek and patient,
Saint Patrick, pure and chaste,
Saint Patrick, temperate and abstemious,
Saint Patrick, zealous pastor of souls,
Saint Patrick, ardent lover of Jesus and Mary,
Saint Patrick, true lover of thy neighbor,
Saint Patrick, example of perfect charity,
Saint Patrick, glory of Ireland,
Saint Patrick, our powerful protector,
Saint Patrick, pillar of Catholicity,
Saint Patrick, confessor of the faith,
Saint Patrick, enemy of Satan,
Saint Patrick, herald of salvation,
Saint Patrick, our Father in Christ,

} Pray for us.

Lord Jesus,
That it would please Thee, through the intercession of Thy servant Patrick, to make Thy name glorious to those who know it not,
That Thou wilt protect our Bishops and Clergy, and all who labor in Thy holy Church,
That Thou wilt preserve and increase the Faith in Ireland, and re-establish it in the sister country,
That Thou wilt vouchsafe to preserve the Pope, and all Ecclesiastical Orders in Religion,
That Thou wilt enlighten all those who are in error, and bring them to the knowledge of Thy truth,

} We beseech Thee, hear us.

That Thou wilt deliver us from all sin, *Deliver us, O Lord.*
From all drunkenness and intemperance, *Deliver us, O Lord.*

From all impurity, *Deliver us, O Lord.*
From all hatred and ill-will, *Deliver us, O Lord.*
From a sudden and unprovided death, *Deliver us, O Lord.*
In the day of judgment, *Deliver us, O Lord.*
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*
Lord, have mercy. *Christ, have mercy.*
Lord, have mercy.

Let us Pray.

O God, who hast vouchsafed to send Thy Confessor and Bishop, the blessed St. Patrick, to preach Thy glory to nations, grant by his merits and intercession that we may accomplish, in Thy mercy, what Thou commandest to be done. Through our Lord Jesus Christ. Amen.

PRAYER TO ST. BRIDGET.

O GOD, by whose favor we celebrate the memory of blessed Bridget, Thy virgin, mercifully grant that we may be helped by her intercession, by whose chastity we are edified and illumined, through Jesus Christ Thy Son. Amen.

[Hymn to St. Patrick, page 341.]

ST. PATRICK'S DAY.

ALL praise to St. Patrick, who brought to our mountains
The gift of God's faith, the sweet light of His love!
All praise to the shepherd who showed us the fountains
That rise in the Heart of the Saviour above!
For hundreds of years,
In smiles and in tears,
Our Saint hath been with us, our shield, and our stay;
All else may have gone—
St. Patrick alone—
He hath been to us light when earth's lights were all set,
For the glories of faith they can never decay;
And the best of our glories is bright with us yet,
In the faith and the feast of St. Patrick's Day.

There is not a saint in the bright courts of heaven
More faithful than he to the land of his choice;
Oh, well may the nation to whom he was given,
In the feast of their sire and apostle rejoice!
In glory above,
True to his love,
He keeps the false faith from his children away;
The dark false faith,
Far worse than death—
Oh, he drives it far off from the green sunny shore,
Like the reptiles which fled from his curse in dismay
And Erin, when error's proud triumph is o'er,
Will still be found keeping St. Patrick's Day.

Then what shall we do for thee, Heaven-sent father?
What shall the proof of our loyalty be?
By all that is dear to our hearts, we would rather
Be martyred, sweet Saint! than bring shame upon thee
But oh! he will take
The promise we make,
So to live that our lives by God's help may display
The light that he bore
To Erin's shore—
Yes! Father of Ireland! no child wilt thou own,
Whose life is not lighted by grace on its way;
For they are true Irish, Oh yes! they alone,
Whose hearts are all true on St. Patrick's Day.

☞ For the "Truce of God," see page 174.

FAITH OF OUR FATHERS

FAITH of our fathers! living still,
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word?
Faith of our fathers! holy Faith!
We will be true to thee till death.

Our fathers chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they like them could die for thee!
Faith of our fathers! holy Faith!
We will be true to thee till death.

Faith of our fathers! Mary's prayers
Shall win our country back to thee,
And through the truth that comes from God,
Oh, then indeed shall we be free.
Faith our fathers! holy Faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! holy Faith!
We will be true to thee till death.

Faith of our fathers! guile and force
To do thee bitter wrong unite;
But all our saints shall pray for us,
And bring us back thy blessed light,
Faith of our fathers! holy Faith!
We will be true to thee till death.

PERSECUTION.

NOW is the time to leap for joy,
To shout and be exceeding glad;
While enemies their arts employ,
And friends pronounce us fools or mad.

Did not our Lord Himself declare
That all who love His holy Name,
If they would in His glory share,
Must also bear with Him the shame?

And did He not most truly call
Worthy of His own love divine,
Those who relations, friends, and all,
Gladly for Him and His resign?

And does He not those servants bless
Who bear affliction for their Lord,
And comfort them in their distress
With promise of a sure reward?

O Jesu, it will ever be
My wonder whence this mercy came,
That I should both believe in Thee,
And also suffer for Thy Name.

The Pope.

THE Jews, divinely appointed to preserve the prophecies and types of the Messiah, who was to come to bring redemption to the world, were, in their religious organization, called the "Synagogue." The Synagogue was to teach the truths of God, to practise His true worship, to point to the Messiah, the Christ of God, and then to expire. The Synagogue, as a Pedagogue, was to bring the world into the school of Christ, and there to leave it. To understand the full force of the Apostle's meaning in that striking simile, remember that at the time he wrote, the Pedagogue was a slave, who conducted to school his Master's Son and Heir, carrying for him, bound around his neck the books intended for his use, books of which he understood but little, but which he safely delivered to the youth at the gates of the school, and then left him. But the Synagogue was not only to prepare for and point to Christ and His empire, the Church, but it was itself a type of the Church, and though the type never can equal the dignity or reality of the truth typified, yet we see all the high privileges and spiritual sovereignty of the one Holy Catholic Church of Christ, divinely foreshadowed in the Synagogue. The Synagogue had circumcision, figure of baptism; purification, expiations, and confession, figure of penance; loaves of propitiation and manna, figure of the Blessed Sacrament; consecration of Priest, figure of Holy Order; the Paschal Lamb slain, figure of Jesus Christ crucified; the Paschal Lamb received as food in the Paschal Feast, figure of Jesus Christ received as food in the Eucharistic Feast. The Synagogue had the Priesthood after the order of Aaron, offering the loaves of propitiation and the blood of lambs, and partaking of the victims offered. The Church has the Priesthood after the kingly order of Melchisedec, offering under the appearance of bread and wine the true Lamb of God,

themselves partaking of the victim. The Synagogue had three orders of sacred ministers, but the Pontiff, or High Priest, was supreme. The Pontiff wore the golden ephod, and on his breast the rationale of twelve precious gems, he entered the Holy of Holies, and he occasionally received in doubtful and important matters, a mysterious guidance from God. The Catholic Church, that kingdom foretold by the Prophets (see Scripture references, pp. 96 to 101), has Jesus Christ its eternal Head, from whom all grace, life, and power flows through it, for it is the mystic body of Christ. But the Church has necessarily innumerable actions to perform which must vary and depend upon outward or earthly circumstances, therefore the supreme headship of Jesus Christ must be Vicariously represented on earth in the person of the Sovereign Pontiff. The Church is visible, its institutions and ordinances are visible, it might clearly be expected that what is visible should have a Visible Head. The grace of the Sacraments is invisible, it flows from Jesus Christ, the Supreme Head in heaven. The ministry of the Sacraments is visible, and it is under a Supreme Head on earth—the Pope. The word Pope means Father; every Priest is called Father, according to the language of St. Paul, who applies that word to one who, by his ministry, begets another to the life of grace as his spiritual son; with special propriety, therefore, is that word applied to him who presides over the Priestly Hierarchy. The Pope, styled in the Council of Ephesus, "the Father and Patriarch of the whole world," sits in that chair in which St. Peter, the Prince of the Apostles, sat to the close of his life; in him the Church of Christ recognizes the most exalted degree of dignity, the full amplitude of jurisdiction, a power based on no human constitutions, however venerable, but emanating from God Himself. As the successor of St. Peter, and the true and legitimate Vicar of Jesus Christ, he presides over the Universal Church, the Father and Governor of all the Faithful, of bishops and of all other prelates, be their station, rank, or power, what they may. To him who inherits the Pontifical office, the ever-living words of Jesus Christ are ever repeating: "Feed my lambs, feed my sheep." (John xxi.) As the Church is never to perish, the rock on which it is built is never to perish, and that rock is the Papal spiritual Sovereignty. As the son of a king inherits the rights of his father, so each successor in the lineage of the spiritual children of Peter receives from Jesus Christ that high sovereignty and jurisdiction more needed now even than in the first age. "To thee I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind upon earth

shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi.) And the Church which is to endure to the end of time is built upon a rock that can never perish, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Thus, the Papal Spiritual Sovereignty has three great prerogatives—(1) It is the rock upon which the impregnable Church is built, the crested billows may rise in storm and foam, but they break harmless at its feet. (2) The Supreme Pontiff holds the keys, he makes the decrees to be obeyed on earth, and ratified in heaven. (3) He feeds with sound doctrine the lambs and sheep of the Church of God over which he rules. What the other Apostles received, Peter, the Pontiff of the Apostles, received in its fulness and supremacy, "Ubi Petrus, ibi Ecclesia," says St. Ambrose, the true ark of the Church is the one in which is Peter. Do you want to know who is the faithful Christian; is he in communion with the Pope? Again, the Pope is "os Ecclesiæ," the mouth of the Church. Through him speaks the mystic body of Christ. When the Pope, acting as the Supreme Pontiff of the Universal Church, proclaims to the world doctrine or decision on faith or morals, he is infallible. The infallibility of St. Peter's Chair ever endures by virtue of our Lord's prayer, "I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren." Acting in his private capacity, or as a temporal sovereign, the Pope can err in morals or in judgment; but when summoning around him his doctors, inaugurating solemn prayers, consulting his sacred congregations, he shows that he acts as the master and teacher of all; there his decisions in faith and morals are over-ruled by Divine Providence to be ever faithful and true, and to the farthest extremities of the world every faithful Christian admits in his heart what every loyal son of the Church obeys in his act. It is not the man who is infallible, it is Jesus Christ; and Jesus Christ over-rules what that man, who holds the keys, shall teach when "he feeds the lambs and sheep" of his Master. Nothing so marvellously shows the Providence of God over the Papal infallibility, as the fact of its being exercised by a man. The first man who was marked out for the Primacy, by Jesus Christ Himself, quailed at the question of a servant girl, and yet, when in the first Pentecost, he entered upon the high office for which he had been destined, when having "been converted," and strengthened with the Holy Ghost, he appeared as the Apostle Pontiff, no labor fatigued him, no danger daunted him. From that

time, says Bossuet, all is settled; Peter always appears the first—first in his confession of faith, first in his confession of love; he is first in the election of a successor to Judas, first in the solemn promulgation of the evangelical law, first in the internal government and discipline of the Church, first in the Council of Jerusalem. He founds the Eternal Chair, the principal principality at Rome; the Mother Church, whose hand guides all other churches; the head of the episcopate, the centre of government, the one only chair in which unity is safe; it is there that Peter remains for ever in his successors, the chief of Catholic bishops and the foundation of the faithful. "Prince of priests, father of fathers, heir of apostles; a greater patriarch than Abraham; greater than Melchisedec in priesthood, than Moses in authority, than Samuel in jurisdiction," pastor of pastors, guide of guides, the keystone of that arch which circles the world, the impregnable citadel of the communion of the true children of God. "And this marvel has lasted eighteen hundred years on this earth, where all things pass away." For the first three hundred years, all the Popes sealed their profession of the faith with their own blood. And never has a century passed without the Popes conferring innumerable benefits on mankind. The Popes have literally been the civilizers and the evangelizers of the world. They alone have dared, at their personal peril, to rebuke the tyrant, to protect the afflicted, to defend the liberties of the people. For some hundred years past the Popes have denounced slavery. The Popes have guarded the sanctity of marriage; encouraged learning and the arts. The Popes alone have been able to make a periodical and lengthened peace, one of the laws of Europe. Mercy, justice, and charity have flourished according to the extent of the Papal influence. And as the head and crown of the ecclesiastical hierarchy, the Popes have set an example of that tender zeal, considerate interest, paternal love, that delicate, reverent, and affectionate compassion which throws around the priestly character the beauty of its sadness and of its joy.

Without the Papal Chair there would be no Christianity, for there would be neither authority, nor infallibility, nor unity. And what would be the law without authority, revelation without certainty, in the midst of a society without unity? Some complain that infallibility fetters the human mind, but they should remember that this infallibility regards subjects which the human mind unaided would never have discovered, or if discovered, could, without infallibility, never have trusted and reposed upon. Without infallibility what thoughtful man could honestly

declare his unhesitating and lasting conviction in an accurately worded profession of faith, declaring his hopes for the future, and the means appointed by God whereby he may secure that future? But the world is inconstant, and is ever wearying of those who would serve it, mistrusting its truest friends, and persecuting those who would help it. Jerusalem crucified Jesus Christ. The rulers imprisoned St. Peter in the midst of that city where his shadow falling had healed the sick, and his words strengthened the withered limbs. Peter had wished to remain on Thabor, and in peace and rapture to gaze on Jesus in His beauty; but no, there is no rest for the Pope on earth. The Pope is a king, but thorns form his diadem, and Calvary is but too often his throne. "No Jew shall tear down the title, but the title is nailed upon a cross." And when the chronicles of this creation close, in its last page shall be recorded the endurance of the Roman Pontiff, and amidst the terrors of the world's closing scenes, one voice ever gentle, constant, patient, hopeful, shall travel round the earth, bringing peace to every Christian heart, it will be the voice of the last Pope blessing the world for the last time. And God the Son gives up the kingdom of His Father.

GOD BLESS OUR POPE.

FULL in the panting heart of Rome,
Beneath the Apostle's crowning dome,
From pilgrims' lips that kiss the ground,
Breathes in all tongues one only sound—
"God bless our Pope, the great, the good."

The golden roof, the marble walls,
The Vatican's majestic halls,
The note redouble, till it fills
With echoes sweet the seven hills;
"God bless our Pope, the great, the good."

Then surging through each hallowed gate,
Where martyrs glory, in peace, await,
It sweeps beyond the solemn plain,
Peals over Alps, across the main—
"God bless our Pope, the great, the good."

From torrid South to frozen North,
The wave harmonious stretches forth,
Yet strikes no chord more true to Rome's,
That rings within our hearts and homes—
"God bless our Pope, the great, the good."

For like the sparks of unseen fire,
That speak along the magic wire,
From home to home, from heart to heart,
These words of countless children dart—
"God bless our Pope, the great, the good."

I LOVE THE CHURCH OF GOD.

I LOVE the Church of God,
The holy guiding light,
On the path our fathers trod,
For ever shining bright.
The Church where saint and sage
Have found in every clime,
Rest on their pilgrimage,
In many a weary time.

Her everlasting fanes,
Built up with holy skill,
Where she in beauty reigns,
All earth with glories fill.
The ark of God is there,
Shrine of the King of kings,
Where children bent in prayer,
Are screened by angels' wings.

Come to the Church of God,
The house wherein is laid
The blooming mystic rod,
For which the Prophets prayed.
Her priests have power divine,
To feed the chosen flock,
By Apostolic line,
Linked to Saint Peter's rock.

Her daily sacrifice,
On holy altars spread,
Ascendeth to the skies,
For the living and the dead.
Her lamp burns sevenfold,
With oil sent from above,
Its rays are living gold,
The sacraments of love.

Her fair monastic band,
In robes of purest white,
Shine on the darkened land,
A lamp of quenchless light.
Her children of the lyre,
With burning seraph tongue
And breast of living fire,
Still wake the raptured song.

The noble sons of art
Along her pathway cast,
Gifts of the hand and heart,
Now, as in ages past.
Oh! follow ye the Bride
Upon her journey blessed,
For Jesus is her guide,
And leadeth her to rest.

JESU! THY PRIEST'S ETERNAL PRIZE.

For the festival of a Saint (Bishop or Priest).

JESU! Thy priest's eternal prize!
This day on us look down—
This day, that saw Thee in the skies
Thy holy pontiff crown.

Chosen for his fidelity,
His love and prudence rare;
The sheep Thy Father gave to Thee
Thou gavest to his care.

He knew and loved them, each and all;
Their lambs he gently led;
They, too, in turn obeyed his call,
And in his footsteps fed.

Did any sheep the fold forsake
He sought it night and day
And in his arm would bring it back
However rough the way.

He met the wolf's impetuous shock
His cunning wiles defied;
And for his flock — his own dear flock—
Was ready to have died.

For them he offered with delight
The Sacrifice adored;
Offering himself and his, with it,
To his eternal Lord.

☞ Hymns—St. Peter and St. Paul, p. 338; The Cross, the Cross, p. 101.

Miscellaneous and Occasional Prayers.*

[See Instruction on Prayer, pages 75 to 78.]

Before prayer prepare thy soul, and be not as a man that tempteth God. (Eccles. xviii. 23.)

In every thing by prayer and supplication, with thanksgiving, let your petitions be made known to God. (Phil. iv. 6.)

Pray to thy Father in secret, and thy Father, who beholdeth what is secret, will repay thee. (Matt. vi. 6.)

And all things whatsoever you shall ask in prayer, believing, you shall receive. (Matt. xxi. 22.)

Hearken to the voice of my prayer, O my King and my God,

For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice. (Ps. v. 3, 4.)

FOR THE POPE.

O GOD the Pastor and Governor of all the faithful, mercifully look upon Thy servant [.....] whom Thou hast been pleased to appoint the pastor of Thy Church; grant, we beseech Thee, that both by word and example he may edify those over whom he is set, and, together with the flock committed to his care, may attain everlasting life; through our Lord Jesus Christ. Amen.

FOR BISHOPS, AND THE PEOPLE COMMITTED TO THEM.

ALMIGHTY and everlasting God, who alone dost great marvels, send down upon Thy servants, the Bishops of Thy Church [*especially our Bishop*], and all congregations committed unto them, the spirit of Thy saving grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing; through our Lord Jesus Christ. Amen.

FOR PRIESTS.

O JESUS, great King, good Shepherd, eternal Priest, Living Bread, my Wisdom, my Hope, my Reward; with Mary, my Mother, I adore Thy wounded Heart; I thank

* It would be well to hang up in every house a sheet called the "Catholic Memorial," containing Mysteries of Rosary, illustrated, Necessary truths of Religion, Ordinary Prayers, and Rule of Life.

Thee for Thy seven Holy Sacraments; I pray to Thee for all Priests who have ministered them. In charity remember those, whose charity has aided me; some have guided, warned, instructed, absolved me, some have remembered me in their supplications, tears, and sacrifices; some have commended their life, their agony, their judgment, their purgatory to my prayers. Preserve them for the glory of Thy name, for they have proclaimed Thy praise; regard them with mercy, for they have shown mercy; gladden them in their troubles, for they have brought joy to the sorrowful; keep unstained their anointed hands, for they have blessed; keep unearthly their hearts sealed with the sublime marks of Thy Priesthood. Bless their labors, the souls they love, the souls they seek, the souls they pray for. May those to whom they have ministered, be here their joy and consolation, and in heaven their beautiful crown. Amen.

Sweet Angel Guardian, all you holy Angels, and blessed Saints, present my prayer with my penances and my alms through Mary to Jesus, in the most holy Sacrament. Amen.

[For those already deceased, a Pater and Ave, and sometimes of your sweet Charity a Mass, or a Communion, Penances, Alms, or Indulgence.]

FOR ALL DEGREES OF MEN IN THE CHURCH.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; mercifully hear our humble supplications for all degrees and orders therein; that, by the gift of Thy grace, all in their several stations may faithfully serve Thee; through our Lord Jesus Christ. Amen.

FOR THE HOLY CATHOLIC CHURCH.

DEFEND, O Lord, Thy servants, we beseech Thee, from all dangers, both of body and soul; and by the intercession of the blessed and glorious Virgin Mary, Mother of God, of the blessed Apostles Peter and Paul, of blessed [.....] and of all Thy Saints, mercifully grant us the blessings of peace and safety; that all adversities and errors being removed, Thy Church may freely and securely serve Thee; through our Lord Jesus Christ. Amen.

FOR A CONGREGATION OR FAMILY.

DEFEND, we beseech Thee, O Lord, by the intercession of the blessed Mary, ever Virgin, this Thy family from all adversity; and mercifully protect us, now prostrate before Thee with our whole hearts, from all the snares of our enemies; through our Lord Jesus Christ. Amen.

PRAYER SAID EVERY SATURDAY IN ST. PETER'S, ROM

IN Thy loving mercy, O Lord, we beseech Thee, loose the bonds of our sins, and through the intercession of Mary, the blessed and ever Virgin Mother of God, with Thy blessed Apostles, Peter and Paul, and all the Saints, keep in all holiness us Thy servants, and our abodes; cleanse from vices all those who by the ties of blood, alliance, and friendship, are united to us, and make them shine with virtues; give unto us peace and salvation; keep back our enemies, visible and invisible, and drive far from us the lusts of the flesh; send in Thy bounty a healthful season; bestow the gift of charity on our friends and enemies; guard Thy Holy City; keep in safety our Pope; and defend from all adversity all Prelates, Princes, and the whole Christian people. Let Thy blessing be always upon us; and to all the faithful departed grant eternal rest. Through Christ our Lord. Amen.

[Indulgences: 40 days each time, and 100 years and 100 quarantines, for those who have said it on all the Saturdays for one month.]

FOR YOUTH, IN HONOR OF THE CHILDHOOD OF JESUS.

O MOST amiable Jesus! who for my love and for my instruction didst vouchsafe to conceal Thy eternal wisdom under the weakness and dependence of childhood, I most humbly thank Thee for having shown me, in Thy own sacred person, how I should sanctify my youth, and thereby draw a blessing on my future life; I beseech Thee, O Lord, to penetrate my heart with Thy fear and Thy love, that I may profit by the example Thou hast left me. Do not permit that a single day or hour of my life should be devoted to any other pursuit than Thy service, the great and only end for which I came into the world. O adorable Jesus! since Thou art pleased to ask for my heart, take it, I beseech Thee, entirely and for ever; model it on Thy own sacred heart; inflame it with Thy love, and impress it with such a lively horror of sin as may never be weakened; infuse therein the virtues of Thy holy youth, thy meekness, innocence, docility, and charity. I desire to honor Thy obedience to Thy blessed Mother, by constant submission to my superiors. I offer up my prayers in union with Thine; I unite my intentions in all I do to that pure and divine intention, which infinitely exalted even Thy least actions whilst Thou wert on earth. I particularly devote my studies, and all my exterior occupations, to honor Thy laborious and humble employments during Thy early age. O divine Jesus, take me, Thy unworthy child, under Thy

protection; preserve me from the dangers and temptations of this world, which is Thy enemy, and direct all my thoughts, words, desires, and actions, to Thy greater glory. Amen.

TO BE DAILY SAID BY THOSE WHO WEAR AN AGNUS DEI.

O MY Lord Jesus Christ, the true lamb who takest away the sins of the world; by Thy mercy, which is infinite, pardon my iniquities, and by Thy sacred Passion, preserve me this day from all sin and evil. I carry about me this holy *Agnus* in Thine honor, as a preservative against my own weakness, and as an incentive to the practice of that meekness, humility, and innocence which Thou hast taught us. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech Thee, O my God: and may it be acceptable to Thee in the odor of sweetness. Amen.

OFFERING OF ST. ALOYSIUS TO THE B. V. M.

TO thee, O holy Mary, my sovereign lady, to thy blessed trust and special care, and to the bosom of thy mercy, this day, and every day, and at the hour of my death, I commend myself, my soul and body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof, that through thy most holy intercession, and through thy merits, all my works may be directed and disposed according to thy will, and the will of thy divine Son, Jesus. Amen.

PRAYERS OF ST. FRANCIS REGIS TO B. V. M., FOR PURITY.

MY Queen and my Mother! to thee I offer myself without any reserve: and to give thee a mark of my devotion, I consecrate to thee during this day, my eyes, my ears, my mouth, my heart, and my whole person: since I belong to thee, oh my good Mother! preserve and defend me as thy property and possession. Amen.

ASPIRATION IN ANY TEMPTATION.

MY Queen and my Mother! remember that I belong to thee: defend me as thy property and possession. Amen.

The following prayer to our Lady has been recommended as an excellent defence against impure temptations:

THROUGH thy sacred virginity and Immaculate Conception, O most chaste Virgin, obtain for me purity of soul and body: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYERS FOR THE BLESSED VIRGIN'S ASSISTANCE IN THE PRACTICE OF CHRISTIAN VIRTUES, AND ESPECIALLY THE VIRTUE OF PURITY.

1. I venerate thee from my heart, most holy Virgin, above all the angels and saints in paradise, as the daughter of the Eternal Father, and I consecrate to thee my soul, with all its powers. *Hail Mary.*

2. I venerate thee with my whole heart, most holy Virgin, above all the angels and saints in paradise, as Mother of the only-begotten Son; and I consecrate to thee my body, with all its senses. *Hail Mary.*

3. I venerate thee with my whole heart, most holy Virgin, above all the angels and saints in paradise, as the beloved Spouse of the Divine Spirit; and I consecrate to thee my heart, with all its affections, praying thee to obtain for me from the most Holy Trinity all the means necessary for my salvation. *Hail Mary.*

[An Indulgence of 100 days (applicable to the souls in purgatory) each time the above are said. Plenary once a month, on saying them every day with the usual conditions.]

TO THE MOST BLESSED VIRGIN MARY.

O MOST holy Virgin, queen of heaven and mistress of the universe, I acknowledge and worship thee as the Daughter of the Eternal Father, as the Mother of the Eternal Son, as the loving Spouse of the Holy Spirit. Prostrate at the feet of thy august Majesty, I beseech thee, by that divine charity with which thou wast filled to overflowing at thy assumption into heaven, mercifully to take me under thy most powerful and secure protection, and to receive me into that fortunate company of thy happy servants, whom thou bearest and cherishest in thy virginal bosom. Condescend, O my Mother and most gentle Lady, to accept of this miserable heart of mine; accept my memory, my will, my faculties, my senses, both exterior and interior; accept my eyes, my ears, my mouth, my hands, and my feet; regulate them in conformity to the will of thy Divine Son, and direct them all to His infinite glory. By that wisdom with which thy beloved Son enriched thee, I pray and beseech thee to obtain for me light to know myself, to know my own nothingness, and especially to know my sins, that I may hate and detest them; obtain for me light to perceive the snares of my infernal enemy and his assaults, whether they be hidden or manifest; and especially, O most merciful Mother, obtain for me the grace of purity.

Virgin of all virgins,
To thy shelter take us;
Gentlest of the gentle,
Chaste and gentle make us.
[Three times.]

Pardon, we beseech Thee, O Lord, the sins of Thy servants, that we, who by our own actions are unable to please Thee, may, through the intercession of the Mother of our Lord, thy Son, obtain eternal salvation. Through the same Lord Jesus Christ. Amen.

[Indulgences: 300 days once a day, and Plenary once a month, for those who have said them daily.]

PRAYER FOR PERSEVERANCE.

HOLY Virgin, you are my good Mother, and by excellence the Mother of pure love. You have obtained for me many graces during the course of my life; be pleased to obtain one favor more, which will crown all the rest. This is to love my God, to love Him ardently, to love Him purely, to love Him constantly, as long as I shall remain on earth, that I may have the happiness to love Him eternally with you in heaven. Amen.

Sacred Heart of Jesus, pity us; Immaculate Heart of Mary, pray for us.

PRAYERS FOR MEMBERS OF THE CONFRATERNITY OF THE HOLY ROSARY, OR OF MOUNT CARMEL.

An offering of oneself to the Blessed Virgin, which may be used on the day of admission into the Confraternities, or on any other day.

MOST holy Virgin Mary, Mother of God, I, [....] although unworthy to be thy servant, yet encouraged by thy great clemency, and moved by a desire to serve thee, choose thee this day, in presence of my angel guardian, and of all the heavenly court, for my special patroness, my advocate, and my Mother; I firmly resolve to love and serve thee henceforth, and to do all that in me lies in order that thou mayest be loved and served by others. I beseech thee, my good and amiable Mother, by the blood of thy Son shed for me, vouchsafe to receive me as thy child, and thy perpetual servant; assist me in all my thoughts, my words, and my actions, at all moments of my life, so that all my deeds and all my thoughts may be directed to the praise and glory of God; grant, by thy powerful intercession, that I may have a perfect zeal for thy honor, and that [these blessed beads] or [this holy scapular], which I desire to carry during my whole life as a witness of my dedication to thee, may be a means of preserving me from the dangers of eternal death, and conducting me in safety to everlasting bliss. Amen.

O God, who hast honored [the Holy Rosary Sodality], or

[the Carmelite Confraternity], with the special title of the most blessed Mary, ever Virgin, and Thy Mother, mercifully grant that, protected by her patronage, we may deserve to arrive at everlasting joys; who livest and reignest with the Father and the Holy Ghost, God, world without end. Amen.

PRAYER TO THE IMMACULATE HEART OF MARY.

O HEART of Mary, Mother of God, and our Mother, Heart most worthy of love, object of the complacency of the most Holy Trinity, and deserving of all the veneration and tenderness of angels and of men, Thou art most like the Heart of Jesus, of which thou art the most perfect image. O Heart full of goodness and compassion for our miseries, vouchsafe to thaw the ice of our hearts, and make them to be entirely turned to the heart of our divine Saviour. Pour into them the love of Thy virtues; inflame them with that blessed fire with which Thou continually burnest. Shut up within Thyself the Holy Church, guard it, and be always its sweet asylum and its tower of strength against all the incursions of its enemies. Be thou our way to go to Jesus, and the channel by which we receive all the graces necessary for our salvation. Be thou our succor in our wants, our support in our afflictions, our comfort in temptations, our refuge in persecutions, our aid in all dangers, but specially in the last combat of our life at the hour of death, when all hell will be unchained against us to snatch our souls away in that most dreadful moment, on which our eternity depends. Oh! then, most tender Virgin, make us feel the sweetness of thy maternal heart, and the greatness of thy power with the Heart of Jesus, and open to us in that same fountain of mercy a secure refuge, that we may come to bless Him with thee in Paradise for ever and ever. Amen.

May the divine Heart of Jesus and the immaculate Heart of Mary be known, praised, blessed, loved, served, and glorified, ever and everywhere. Amen.

Indulgences—Sixty days once a day. Plenary for those who may say it daily, on the feasts of our Lady's Nativity, Assumption, and her Heart, provided that after Confession and Communion they visit a church or altar dedicated to her, and pray for the intention of the Sovereign Pontiff. Both are applicable to the dead.

CROWN OF THE TWELVE STARS, OR ROSARY OF THE IMMACULATE CONCEPTION.

LET us praise and bless the most holy Trinity, for having shown to us the Virgin Mary clothed with the sun, with

the moon beneath her feet, and with a mysterious crown of twelve stars upon her head.*

R. For ever and ever. Amen.

Let us praise and bless the divine Father for having chosen her as His daughter.

R. Amen. *Our Father.*

Praised be the divine Father for having predestined her to be the Mother of His divine Son.

R. Amen. *Hail Mary.*

Praised be the divine Father for having preserved her from all sin in her Conception.

R. Amen. *Hail Mary.*

Praised be the divine Father, for having adorned her with the highest gifts in her Nativity.

R. Amen. *Hail Mary.*

Praised be the divine Father, for having given her St. Joseph as a most pure spouse and companion.

R. Amen. *Hail Mary. Glory be to the Father.*

Let us praise and bless the divine Son, for having chosen her for His Mother.

R. Amen. *Our Father.*

Praised be the divine Son, for having become Incarnate in her womb, and for having remained there nine months.

R. Amen. *Hail Mary.*

Praised be the divine Son, for having been born of her, and for having given her the means wherewith to nourish Him.

R. Amen. *Hail Mary.*

Praised be the divine Son, for having been pleased in His Childhood to be educated by her.

R. Amen. *Hail Mary.*

Praised be the divine Son, for having revealed to her the mysteries of the redemption of the world.

R. Amen. *Hail Mary. Glory be to the Father.*

Let us praise and bless the Holy Ghost, for having taken her for His spouse.

R. Amen. *Our Father.*

Praised be the Holy Ghost, for having revealed to her for the first time, His name of Holy Ghost.

R. Amen. *Hail Mary.*

Praised be the Holy Ghost, through whose operation she was at once Virgin and Mother.

R. Amen. *Hail Mary.*

Praised be the Holy Ghost, through whose power she became the living temple of the most Holy Trinity.

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* Apoc. of St. John, Ev., ch. xii.

R. Amen. *Hail Mary.*

Praised be the Holy Ghost, by whom she was exalted in heaven above all creatures.

R. Amen. *Hail Mary. Glory be to the Father.*

For the Holy Catholic Church, for the propagation of the faith, for peace among Christian princes, and for the extirpation of heresies, let us say the *Salve Regina* [p. 370].

An Indulgence of 100 days was granted by Pope Gregory XVI. to all the faithful every time that they devoutly recite this chaplet.

ROSARY OF THE SEVEN DOLORS OF OUR BLESSED LADY.

[*Enriched with many Indulgences.*]

1. The prophecy of Simeon. 1 *Our Father, and* 7 *Hail Maries.*

2. The flight into Egypt. 1 *Our Father, and* 7 *Hail Maries.*

3. The loss of Jesus for three days. 1 *Our Father, and* 7 *Hail Maries.*

4. Her meeting Jesus carrying His Cross. 1 *Our Father, and* 7 *Hail Maries.*

5. Her standing beneath the Cross on Calvary. 1 *Our Father, and* 7 *Hail Maries.*

6. Her receiving on her lap the sacred body of Jesus, taken down from the Cross. 1 *Our Father, and* 7 *Hail Maries.*

7. Her witnessing the burial of the sacred body of her Son. 1 *Our Father, and* 7 *Hail Maries.*

In honor of the tears shed by our Lady during these dolors. *Three Hail Maries.*

V. Pray for us, O most sorrowful Virgin.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

GRANT, we beseech Thee, O Lord Jesus Christ, that blessed Virgin Mary, Thy Mother, may intercede for us with Thy clemency now and at the hour of our death, who in the hour of Thy Passion was pierced in her most holy soul by the sword of sorrow; grant this, O Jesus Christ, Saviour of the world, who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

A PRAYER WHICH MAY BE SAID IMMEDIATELY BEFORE MASS.

AND now, O God, calling to mind with the greatest gratitude, the blessed passion of Thy Son Christ our Lord, as also His resurrection from the dead, and His glorious ascension into heaven; we prepare to offer to Thy divine

Majesty a pure, holy, and spotless Victim; for so Thou hast ordained it; the holy bread of eternal life, and the cup our salvation. Look down, therefore, upon them, O Lord, with a propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of Thy righteous servant Abel, and the sacrifice of our father Abraham, and that which Thy high priest Melchisedec offered to Thee, a holy sacrifice, and a spotless Victim. Amen.

PRAYER TO ST. DOMINIC.

Ant. O lumen ecclesiæ, doctor veritatis, rosa patientiæ, ebur castitatis, aquam sapientiæ propinasti gratis, prædicator gratiæ, nos junge beatis.

Ant. O light of the Church, O doctor of truth, O rose of patience, O precious jewel of chastity; the bright waters of heavenly wisdom thou didst freely deal out to all, O preacher of grace, unite us to the blessed.

V. Ora pro nobis Beate Pater Dominice.

V. Pray for us, O holy Father St. Dominic.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Oremus.

CONCEDE, quæsumus, omnipotens Deus: ut qui peccatorum nostrorum pondere premimur, beati Dominici Confessoris tui Patris nostri patrocinio sublevemur, Per Christum Dominum nostrum. Amen.

Let us Pray.

GRANT, we beseech Thee, Almighty God, that we who are weighed down by the burden of our sins, may be relieved by the intercession of the blessed Dominic, thy Confessor, and our father. Through Christ our Lord. Amen.

A COMMEMORATION OF ST. IGNATIUS OF LOYOLA.

Antiphon.—This man, despising the world, and triumphing over earthly things, heaped up riches in heaven by word and work.

V. The Lord loved and adorned him.

R. A garment of glory He hath put on him.

Let us Pray.

O GOD! who, for the propagation of the greater glory of Thy name, hast, by blessed Ignatius, strengthened Thy Church militant with new auxiliaries, graciously vouchsafe that we, being assisted by his prayers, may so imitate his

virtues, that solicitously combating on earth, we may obtain with him an everlasting crown in heaven, through Jesus Christ our Lord. Amen.

☞ For Prayer after Meditation by St. Ignatius, see page 313.

PRAYER OF DIVINE UNION BY ST. AUGUSTINE.

BEHOLD, O Lord, my God, I have found that the place in which Thou dwellest is the soul which Thou hast created to Thine own image and likeness, for in that soul which seeketh or desireth Thee not, Thou dost not reside. Amen.

PRAYER FOR PURITY TO ST. ALOYSIUS.

O HOLY Aloysius, beautiful for thy Angelic virtues, I thy most unworthy client, recommend to Thee in a particular manner the purity of my soul and body. I beseech Thee by thy angelic chastity to recommend me to the Immaculate Lamb, Christ Jesus, and to His most holy Mother, the Virgin of virgins, and to preserve me from all sin. Never permit me to be defiled by any stain of impurity; but when thou seest me exposed to temptation, and the danger of sin, remove far from my heart all impure thoughts and affections; and renewing in me the remembrance of eternity, and of Jesus crucified, imprint deeply in my soul the fear of God, and enkindle within me the fire of divine love, that, imitating thee on earth, I may be worthy to have God for my possession with thee in heaven. Amen.

Our Father. Hail Mary. Glory be to the Father.

Indulgence :—100 days once a day. Applicable to the souls in purgatory.

PRAYER TO ST. MARY MAGDALEN.

BLESSED Mary Magdalen, disciple and friend of Jesus Christ, model of contrition, contemplation, and ardent charity, I give thee joy, because, loving much, Him whose feet thou hast washed with thy tears, He hath loved thee exceedingly, and crowned thee with glory and honor. O beloved of Christ, by thy prayer thou obtained that thy brother Lazarus should be raised from death, pray for me, that I ever may be rising to the beauty of a spiritual life renewed; I beseech thee, by the grace thou hast received so abundantly from Jesus Christ, to obtain for me, that like thee I may shed at His feet tears of penance, the blood of my soul, and that like thee I may receive His words of absolution and of praise. By thy years of solitude and mysterious communings with Him, obtain for me the love of retirement and spirit of holy contemplation. Sweet Saint,

hope of the penitent, joy of the elect, beauty of heaven, friend of Jesus Christ, ever encourage me with thy example, ever help me with thy prayers. Amen.

PRAYER TO ST. CHARLES BORROMEO.

O GLORIOUS St. Charles! the father of the clergy, and the perfect model of holy prelates! Thou art that good pastor who, like thy divine Master, didst give up thy life for thy flock, if not by death, at least by the numerous sacrifices of thy painful missions. Thy sanctified life on earth was a spur to the most fervent, thy exemplary penance was a reproach to the slothful, and thy indefatigable zeal was the support of the Church.

O great Prelate! since the glory of God and the salvation of souls are the only objects of solicitude to the blessed in heaven, vouchsafe to intercede for me now; to thee, then, I have recourse, with confidence beseeching thee to obtain for me the grace to profit of the advantages I enjoy, and for which I am so considerably indebted to thy zeal. Preserve me by thy prayers from the dangers of the world; obtain that my heart may be impressed with a lively horror of sin: a deep sense of my duty as a Christian, a sincere contempt for the opinion and false maxims of the world; an ardent love for God, and that holy fear which is the beginning of wisdom.

PRAYER TO ST. BENEDICT.

In the fourth book of the Revelations of St. Gertrude the Great, Abbess of the Holy Order of St. Benedict, we read that the Holy Father appeared to her, and promised to assist on her death-bed, and to defend against the attacks of the enemy, all who should frequently remind him of the dignity that had been granted him, of dying whilst standing in prayer in the Oratory of his Monastery.

V. Intercede for us, O Holy Father, Saint Benedict.
R. And obtain for us the grace of a happy death.

Let us Pray.

O DEAR Father, Saint Benedict, I beseech Thee, by that privilege with which our Lord deigned to honor and bless thee at thy glorious death, that thou wilt be pleased to be present at my death, and fulfil in my regard the promises thou didst make to the Holy Virgin, St. Gertrude. Amen.

PRAYER TO ST. BENEDICT.

O BENEDICT, thou vessel of election! thou palm of the wilderness! thou angel of earth! we offer thee the salutation of our love. Support the holy Church by thy powerful intercession, and assist the Apostolic See, which

has been as often occupied by thy children. *Father of so many pastors of the people*, obtain for us bishops, like those sainted ones whom thy rule has formed. *Father of so many apostles*, ask for the countries which have no faith, preachers of the Gospel, who may convert the people by their blood and by their words, as did those who went out missioners from thy cloisters. *Father of so many holy doctors*, pray that the science of sacred literature may revive, to aid the Church and confound error. *Father of so many sublime ascetics*, rekindle the zeal for Christian perfection, which has grown cold. *Patriarch of the Religious life in the Western Church*, bless all the Religious Orders which the Holy Spirit has given successively to the Church, they all look on thee with admiration; do thou pour out on them all the influence of thy fatherly love.

Lastly, O blessed favorite of God, pray for all the faithful, that they may take courage from thy example and precepts; that they may learn to subdue the flesh, and bend it to the spirit; that they may retire, from time to time, to think on the eternal years; that they may disengage their hearts and thoughts from the fleeting joys of the world in which they live. Catholic piety invokes thee as one of the patrons, as well as one of the models, of a dying Christian, and loves to tell men of the sublime spectacle thou didst present at thy death, when standing at the foot of the altar, leaning on the arms of thy disciples, and scarce touching the earth with thy feet, thou didst give back in submission and confidence thy soul to its Creator. Obtain for us, dear Saint, a death courageous and sweet as thine. Drive far from us, at our last hour, the cruel enemy who will try to ensnare us; visit us by thy presence, and leave us not until we have breathed forth our souls into the bosom of God, who made thee so glorious a Saint! Amen.

THE TRISAGIUM.

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

ACT OF RESIGNATION TO THE WILL OF GOD

MAY the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. Amen.

PRAYER OF ST. FRANCIS XAVIER FOR THE CONVERSION OF INFIDELS.

ETERNAL God! Creator of all things, remember that Thou alone didst create the souls of infidels, framing them to Thy own image and likeness; and yet behold, O God, how hell is daily being filled with them. Remember Thy only Son Jesus Christ, who suffered for them, most bountifully shedding His precious blood: let not the infidel any longer despise Thy Son and our Lord, but appeased by the entreaties and prayers of Thine elect, of the Saints, and of the Church, the most blessed spouse of Thy Son, vouchsafe to be mindful of Thy mercy; and, forgetting their idolatry and infidelity, cause them also to know Him whom Thou didst send, Jesus Christ, Thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and are saved, to whom be all glory for ever. Amen.

Antiphon.—Well done, Thou good and faithful servant, because Thou hast been faithful over a few things, I will place Thee over many things; enter into the joy of Thy Lord.

V. Our Lord hath guided the just man by right ways.

R. And hath showed him the kingdom of God.

Let us Pray.

LORD God! who hast vouchsafed, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the countries of the Indies, grant propitiously, we beseech Thee, that, reverencing his glorious merits, we may also imitate his example, through Jesus Christ our Lord. Amen.

PRAYER, TO THANK GOD FOR THE BLESSING OF THE FAITH.

MOST gracious and merciful God, who, of Thy pure bounty, hast bestowed on me, in preference to so many others, the precious gift of faith, which is the beginning of salvation; who hast made me a member of the one only and true Catholic Church, wherein I am secured from error, and guided in the road that leads to eternal bliss. Grant, O my God, that I may never prove so ungrateful as to waver in this faith, or to contradict it by my conduct; but that, till the end of my life, firmly believing what it teaches, and earnestly endeavoring to comply with the duties it lays down, I may merit the eternal reward Thou hast promised to those who persevere to the end in the profession of Thy faith and the observance of Thy commandments. This grace, O my God, I ardently implore, through the death and

passion of my Saviour Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth one God world without end. Amen.

INTENTION TO BE MADE IN THE MORNING.

O MY Eternal God! behold me now prostrate before Thy immense Majesty, in humblest adoration. I offer Thee all my thoughts, words, and actions of this day; and I intend to do all for Thy love, for Thy glory, to fulfil Thy divine will, to serve Thee, to praise Thee, and to bless Thee; to be enlightened in the mysteries of the holy faith, to secure my salvation, and to hope in Thy mercy; to satisfy Thy divine justice for my sins, so many and most grievous; to give sufferings to the holy souls in purgatory, and to obtain the grace of a true conversion for all sinners; I intend to do this day every thing in union with those most pure intentions which Jesus and Mary had in life, and with those of all the Saints who are in heaven, and of all the just who are upon earth; and I should wish to be able to subscribe with the blood of martyrdom this my intention, and to renew it through all the moments of eternity. Accept, O my beloved God! this my good desire; give me Thy holy benediction, with an efficacious grace not to commit mortal sin throughout the whole course of my life, but particularly on this day, on which I desire, and intend to gain, all the Indulgences which I can gain, and to assist at all the Masses which shall be celebrated to-day throughout the whole world, applying them all in suffrage for the holy souls in purgatory, that may be freed from those pains. Amen.

PRAYER FOR A FRIEND OR FRIENDS.

PRESERVE, O Lord, Thy servants [servant] [.....] for whose health, happiness, and prosperity I humbly offer up these my prayers to Thy sacred Majesty, beseeching Thee to grant them a persevering constancy in the Catholic faith, and a safe passage through this life's dangerous pilgrimage; that no worldly, carnal, or diabolical temptation may have the power to separate them from Thee their first and only good. Give them grace to correspond to that state and condition of life in which Thou hast placed them; direct them in all their ways; defend them against all their enemies; and finally grant them a happy death and departure out of this world, and a speedy passage after death to the fruition of Thy eternal felicity. Amen.

FOR A FRIEND IN DISTRESS.

VOUCHSAFE, O merciful Lord, to afford the sweetness of Thy comfort to Thy afflicted servant [.....], and to remove, according to Thy accustomed mercy, the heavy burden of his calamities. Give him, I humbly beseech Thee, patience in his sufferings, resignation to Thy good pleasure, perseverance in Thy service, and a happy translation from this afflicting life to Thy eternal felicity. Amen.

FOR ANOTHER'S CONVERSION.

O DIVINE and adorable Saviour, Thou who art the way, the truth, and the life, I beseech Thee to have mercy upon [.....] and bring him [or her] to the knowledge and love of Thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts; have pity upon him, O merciful Saviour; let the bright beams of Thy eternal truth shine upon his mind; clear away the cloud of error and prejudice from before his eyes, and may he humbly submit to and embrace with his whole heart the teaching of Thy Church. Oh, let not the soul for whom I pray be shut out from Thy blessed fold! Unite him to thyself in the sacraments of Thy love, and grant that, partaking of the blessings of Thy grace in this life, he may come at last to the possession of those eternal rewards which Thou hast promised to all those who believe in Thee and who do Thy will. Hear this my petition, O merciful Jesus, who, with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

PRAYER BEFORE STUDY OR INSTRUCTIONS.

[*By St. Thomas Aquinas.*]

O INCOMPREHENSIBLE Creator, the true Fountain of light, and only Author of all knowledge, vouchsafe, we beseech Thee, to enlighten our understandings, and to remove us from all darkness of sin and ignorance. [Thou who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of Thy blessing.] Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of Thy holy grace; that what we [hear *or* learn], we may apply to Thy honor and the eternal salvation of our own souls, through Jesus Christ our Lord Amen.

PRAYER BEFORE STUDIES, ESPECIALLY FOR TEACHERS AND PUPILS.

O MY God! I offer to Thee the duties I am going to perform, to Thy greater honor and glory, I desire to praise and glorify Thy holy Name, and that of Thy holy Mother, now and for ever. Amen.

PRAYER TO BE USED BY PARENTS.

O FATHER of mankind, who hast given unto me these my children, and committed them to my charge, to bring them up for Thee, and to prepare them for everlasting life; assist me with Thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear; make me to be gentle, yet firm; considerate and watchful; deliver me equally from the weakness of indulgence and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where Thou, O Father, with Jesus, Thy only-begotten Son, in the unity of the Holy Ghost, livest and reignest one God, for ever and ever.

O heavenly Father, I commend my children unto Thee. Be Thou their God and Father; and mercifully supply whatever is wanting in me, through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour Thy grace into their hearts, and confirm and multiply in them the gifts of Thy Holy Spirit, that they may daily grow in grace, and in the knowledge of our Lord Jesus Christ; and so faithfully serving Thee here, may come to rejoice before Thee hereafter; through the merits of the same our Lord Jesus Christ, who with Thee and the Holy Ghost, livest and reignest. Amen.

PRAYER TO BE USED BY A HUSBAND OR WIFE.

O GOD, who hast ordained and sanctified the holy estate of matrimony, for replenishing the earth, for mutual consolation, and as a type of the union of Christ and His Church; give me grace both thankfully to accept its blessings, and carefully to fulfil its duties. I beseech Thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to

Thee, and to each other. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which Thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclinations in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget Thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with Thee. Through Jesus Christ. Amen.

PRAYER TO BE USED BY YOUNG PEOPLE FOR THEIR PARENTS.

O ALMIGHTY GOD, who hast given unto me my father and mother, and made them to be an image of Thy authority, and love, and tender watchfulness, and hast commanded me to love, and honor, and obey them in all things, give me grace cheerfully and with my whole heart to keep this Thy law. Help me to love them fervently, to honor them truly, and to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be Thy child, who art our Father in heaven, through Jesus Christ Thine only Son, our Lord. Amen.

☞ The Beads, Litany of the Blessed Virgin Mary, Memorare, Salve Regina, or other prayers in this book, may be recited for any of the foregoing objects.

PRAYER UNDER TRIBULATION.

HAVE mercy on me, O Lord; have mercy on me a miserable sinner, and deservedly suffering the daily effects of Thy just but merciful displeasure. Thou art just, O Lord, and sendest afflictions to us to warn us, to atone for our sins, and to prepare us for Thyself. I acknowledge and believe, O Lord, that the trials of my life do not come by chance, but are all sent and disposed by Thee. "Deal not with me according to my sins, but according to Thy great mercy." Whilst Thou sendest tribulation, endue me also with patience, and let not the words of praise and resignation ever depart from my lips. O most loved, and most loving Father, troubles surround me, and my soul is in bitterness; I know

not which way to turn unless to Thee, my Creator and Redeemer; behold I am in Thy hands, I bow under the rod of Thy chastisement, and I beseech Thee to conform my will to Thine. Thou knowest all my weakness, all my misery, and when Thou seest best Thou wilt turn my weeping into joy. Lord, into Thy hands I commend my spirit. Amen.

Say Psalm "Qui habitat," page 580.

PRAYER UNDER TEMPTATION.

O LORD, my Protector, where art Thou? O good Jesus, where art Thou? Behold how the world, the devil, and the flesh assault me. I suffer violence; I am almost cast down; come, O Lord, come and defend me from the adversary lest the enemy prevail against me. O most loving Jesus, abandon me not, but sanctify my soul, lest it should be stained with sin. Thou knowest all my weakness, therefore I fly to Thy strength, and from the depths of my heart I cry to Thee for help. By the charity which made Thee deliver Thyself to be bound, and pierced, and crucified; free me from the slavery of sin, and defend me from all the snares and assaults of the enemy. Amen.

ACT OF CONTRITION FOR VENIAL SIN.

[*By St. Gertrude. May be used before Confession.*]

O LORD Jesus Christ, Thou overflowing fountain of all mercy, behold, I Thy wretched and unhappy creature, return once more to Thee, and accuse myself in the bitterness of my soul that I have not kept my resolutions, but have again fallen into my former sins; that I have served Thee with extreme negligence, and have been lukewarm and careless in my devotion to Thee and love of Thee; that I have too much entangled myself in vain and transitory things, and have far too eagerly sought earthly and hurtful pleasures; and that in these and innumerable other ways I have many times offended Thee, the sweetest sponse of my soul. And although Thine essential blessedness, O my God, can neither be increased nor diminished, because Thou canst have no need of me or of my goods, nevertheless my sinful and careless life does in some sort tend to the notable prejudice of Thy honor and glory. Thou knowest, O my God, what sorrow I now have, or at least what sorrow I ought to have, in my heart for all these my sins. Wherefore, O most tender Father, I confess to Thee with most bitter contrition of heart all those sins whereof Thou know-

est me to be guilty; most humbly beseeching Thee that Thou wouldst supply wheresoever I have failed through malice, or wickedness, or carelessness, from the treasures of that mighty love, the fulness of which rests on Him who now sitteth at Thy right hand, bone of my bone, and flesh of my flesh. For it is through Him in the power of the Holy Ghost, in union with His princely compassion, humility, and reverence, and in the measure of the power Thou hast given me; it is through Him that I pour forth before Thee my lamentation and my complaint, by reason of my exceeding misery and grief for having so often offended Thy divine munificent goodness in thought, in word, and in deed. I offer and set forth before Thee now, in satisfaction for all my negligences and for the blotting out of all my iniquities, that surpassing prayer of Thy most beloved Son, that prayer rendered so fervent by the anguish which wrung from Him His sweat of blood, so devout by the purity of His innocence, and so availing by the glowing love of His divinity. Amen.

ACT OF THANKSGIVING.

[*By St. Gertrude. May be used after Confession.*]

BLESSED be Thy goodness, O my God, and blessed be Thy compassion, O Thou one and true Godhead, Thou one and Holy Trinity, Thou one and supreme God, for all the benefits and loving kindnesses with which Thy profuse and loving compassion has surrounded me undeserving as I am. For all these I adore Thee, I praise and bless Thee, O my most tender Lord and God, in union with that supernal praise with which Thou, O glorious Trinity, art Thine own sufficient praise, which pours down from Thee upon the blessed humanity of our Lord Jesus Christ, upon His glorious Mother, and upon all holy angels and Saints; and from them flows back again into its source in the abysses of Thy divinity. I give Thee thanks for the love with which Thou hast created and redeemed me, sanctified me, called me, preserved me, and endowed me with all manner of good things, and since praise is not seemly in the mouth of a sinner, I beseech Thee, O sweetest Jesus, by that prevailing love wherewith Thou sittest at the right hand of the Father, to pay for me to my God, eternal, infinite, unfaltering, unceasing praises, such as Thou alone canst pay, and as Thou knowest to be befitting His most dread glory and the honor of His majesty, for all the good which has ever flowed forth upon me from the inexhaustible abyss of His Godhead. Break forth, therefore, O beloved Jesus, into such thanks-

givings as Thou alone canst utter; O my Lord, great and wonderful exceedingly, praise the Godhead in thyself, in me, and for me, with all the might of Thy Divinity, and with all the love of Thy Humanity, in the name and on behalf of all the universe Thy hands have made. Amen.

BEFORE ANY PARTICULAR UNDERTAKING.

O ADORABLE Jesus! I come to Thee before I commence this undertaking, to implore Thy assistance, and to consecrate it, through Thee, to the glory of Thy heavenly Father. Thou knowest that I can do nothing of myself; assist me, then, I beseech Thee, to accomplish the will of God—that divine will, which was so dear to Thee, as to be Thy food while Thou wert on earth. Direct me particularly in the affair I am going about, and teach me to act in a manner pleasing to Thy divine Majesty—or rather do Thou Thyself deign to act in and by me: deign to govern me by Thy wisdom—to support me by Thy power—and by Thy infinite goodness to direct all my exertions, on this occasion, to Thy greater glory and my own eternal salvation. Amen.

ON A PROSPEROUS ISSUE.

ETERNAL Spring, whence all good things flow! I am come to return Thee thanks for the success with which my affairs have been attended. Whatever pleasure my natural inclinations may find in it, I nevertheless wish to rejoice only for the glory that redounds from it to Thee; because Thy goodness in my regard is there displayed, and Thy holy will accomplished. Close up my heart, O Jesus, against all earthly consolations, and grant that it may take pleasure in Thee alone. Suffer not the temporal blessings Thou bestowest on me, to attach me to creatures, or to be an occasion of sin to me; neither let them be a compensation for the little good I do, but make me worthy of receiving the recompense of heaven. Amen.

ON A DISASTROUS ISSUE.

O JESUS, I am come to seek consolation from Thee, my most tender and most faithful friend. Thou seest how dejected my heart is, from what hath befallen me. Oh! grant me strength, I beseech Thee, that I may be able to bear my affliction with fortitude, and receive it in Thy spirit. I adore Thy divine justice, which has overtaken me; I receive with respect and submission all its chastisements; I return thanks for them, as for so many signal favors and testimonies of the love of God. I accept them in the spirit of homage, and

with the view of honoring Thy labors and sufferings. I offer them through Thy hand, and in union with Thy sufferings, to my Heavenly Father in satisfaction for my sins, sincerely acknowledging that I have deserved much greater. I praise His goodness for having treated me with so much lenity, and readily submit to whatever other chastisements He may please to inflict on me hereafter. I only beg of Him strength to bear them in the manner I ought, and the undeserved favor of not being punished during eternity. Amen.

PRAYER FOR YOUTH TO BEG THE DIVINE DIRECTION IN THE CHOICE OF A STATE OF LIFE.

O ALMIGHTY GOD! whose wise and amiable Providence watches over every human event, deign to be my light and my counsel in all my undertakings, particularly in the choice of a state of life. I know that on this important step my sanctification and salvation may in a great measure depend. I know that I am incapable of discerning what may be best for me; therefore I cast myself into Thy arms, beseeching Thee, my God, who hast sent me into this world only to love and serve Thee, to direct by Thy grace every moment and action of my life to the glorious end of my creation. I renounce most sincerely every other wish, than to fulfil Thy designs on my soul, whatever they may be; and I beseech Thee to give me the grace, by imbibing the true spirit of a Christian, to qualify myself for any station Thy adorable Providence may hereafter assign me. O my God! whenever it may become my duty to make a choice, do Thou be my light and my counsel, and mercifully deign to *make the way known to me wherein I should walk, for I have lifted up my soul to Thee.* Preserve me from listening to the suggestions of my own self-love, or worldly prudence, in prejudice to Thy holy inspirations. Let *Thy good Spirit lead me into the right way*, and Thy adorable Providence place me, not where I may be happiest, according to the world, but in that state in which I shall love and serve Thee most perfectly, and meet with most abundant means for working out my salvation. This is all that I ask, and all that I desire; for what would it avail me to gain the whole world, if, in the end, I were to lose my soul, and be so unfortunate as to prefer temporal advantages and worldly honors to the enjoyment of Thy divine presence in a happy eternity?

Most holy Virgin Mary take me under thy protection.

My sweet Angel Guardian and Patron Saints pray for me Amen.

TO BEG COUNSEL OR DIRECTION.

O JESUS, Eternal Wisdom and most charitable Counsellor of all that apply to Thee, I come to consult Thee, and to ask Thee for light and direction. Let me know, I beseech Thee, how I am to act, and what is most agreeable to Thy will. Let me know, by means best known to Thyself, what it is that Thou requirest of me. Teach me in what manner I am to conduct myself, and the means I am to make use of, that every particular in this matter may succeed to Thy glory, and the welfare of my soul. I offer Thee a heart prepared to follow Thy divine directions, and to execute Thy orders; because it is in Thee that I place all my hopes, and desire nothing more than the accomplishment of Thy will. Let, therefore, Thy divine light shine on me, and do not abandon me to my own darkness. Amen.

Say Pater and Ave, Memorare, prayer to Patron Saint, and the following—

TO MY ANGEL GUARDIAN.

O MY good Angel, whom God, by His divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

[It is a pious custom every morning and evening, to kiss the ground at the feet of your Angel Guardian.]

IN SICKNESS OR AFFLICTION.

O LORD Jesus Christ, I receive this sickness [*or* this affliction], with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will, and therefore I submit;—"not my will, but Thine be done." May it be to the honor of Thy holy name, and for the good of my soul. I here offer myself with an entire submission to all Thine appointments; to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest: for I am a creature, O Lord, who hast often and most ungratefully offended Thee, and whom Thou mightst justly have visited with Thy severest punishments. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, disquiets, and troubles under which I labor; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend Thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my

sins, I may believe in Thee, hope in Thee, love Thee above all things, and finally, through Thy infinite merits, be admitted into the company of the blessed in heaven, there to praise Thee for ever and ever. Amen.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embrace of Thy love, through Christ our Lord. Amen.

FOR THE SICK.

V. Heal thy servants, O Lord, who are sick, and who put their trust in Thee.

R. Send them help, O Lord, and comfort them from Thy holy place.

O ALMIGHTY and everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick; for whom we humbly crave the help of Thy mercy; that, their health being restored to them, they may render thanks to Thee in Thy Church. Through Christ our Lord. Amen.

THANKSGIVING UPON RECOVERY FROM SICKNESS.

ALMIGHTY and everlasting God, I here acknowledge Thy blessing in the recovery of my health, and return Thee my most hearty thanks for it. I beg Thy grace, to enable me to make a better use of it than I have hitherto done; to correct all the errors of my past life, that I may improve in virtue, be an example to others, and consecrate that health to Thee, which is now Thy special gift; that thus living to Thee, I may be ever prepared for my last hour. Through Jesus Christ our Lord. Amen.

FOR THE SOULS IN PURGATORY.

O GOD of all goodness, Father of mercies, who, at the prayers and fastings of Thy faithful people, didst vouchsafe to send Thy angels to break asunder the fetters of Thy holy Apostle Peter, and to open the doors of his prison; hear even also on this day the prayers and supplications of Thy Church, and send Thy angels to the souls for whom we pray, that, the doors of their prison being opened wide, they may be happily received into the bosom of Thy mercy. Amen.

Our Father, Hail Mary, Glory be to the Father.

O Son of God, Saviour of souls, who didst refresh the three children in the burning fiery furnace, pour down upon the souls that cry to Thee from the flames, Thy heavenly dew; Thy precious blood alone can quench the flames of purgatory: oh, let it now flow down upon these suffering souls, and do Thou, O Lord, have mercy upon them.

Our Father, Hail Mary, Glory be to the Father.

O Spirit of love, have compassion on the cruel torment which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry aloud in their distress, "I thirst, I thirst, after my God!" and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

FOR DECEASED PARENTS.

O ALMIGHTY God, my good Father! thou who gavest to us, in our parents, only a weak image of Thy own tender solicitude and watchful providence over each of Thy creatures, receive my fervent thanksgivings for all the blessings Thou didst bestow on me, in and through them, to whom, under Thee, I am indebted for my being. It was Thou, O Lord, who gavest, and Thou hast taken away; nor shall that stroke which deprived me of parents (of a father, or a mother) prevent my blessing Thy holy name. I am not an orphan while I can call Thee my father, and look up with confidence to that blessed Virgin whom Thy divine Son gave me for a Mother when expiring on the cross; on the contrary, the less resource I have on earth, the more claim I have on Thy protection, my good Father, who art in heaven. To Thee, then, I raise my heart; into the arms of Thy mercy I cast my whole being; with all the confidence of a child, I run to Thee, and implore Thy protection in my journey through this wretched life. To Thee I offer my most humble and fervent supplications for the repose of my dear deceased parents. I trust, O my God! that they have found favor in Thy sight, and that they now repose in Thy bosom, and rejoice in Thy adorable presence. But, O God of all holiness! if they be not as yet in possession of that glory for which they were created—if any stain of sin exclude them still from the kingdom where nothing defiled can enter, oh, let the earnest prayer of their child prevail on their behalf;

or rather, let the sacred blood which Jesus Christ shed for them cancel all their debts, and purify them from every stain. Give them, O my God! eternal rest, for the sake of Him who died for them. Let perpetual light shine on them, and let the view of Thy ancient beauty and adorable perfections fill them speedily with ineffable joys. Hear my voice for them, O Lord, for they cannot now plead for themselves; deign to give me in the dear parents I have had on earth, protectors and advocates in heaven, and mercifully grant me the grace to dispose myself by a holy life for being reunited to them in a happy eternity, through the infinite merits of Jesus Christ our Lord. Amen.

A SHORT RECOMMENDATION TO GOD.

INTO the hands of Thy unspeakable mercy, O Lord, I commend my soul and body; my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul; my going forth and coming in; my faith and conversation; the course and end of my life; the day and hour of my death; my rest and resurrection with the saints and elect. Amen.

IN TRIBULATION.

O ALMIGHTY God, despise not Thy people who cry unto Thee in their affliction; but for the glory of Thy name, turn away thine anger, and help us in our tribulations, through Christ Jesus our Lord. Amen.

ST. MECHTILDE'S OFFERING OF ANY SLIGHT PAIN OR GRIEF.

O MY most loving God! I offer Thee this trial and commend it to Thee with that same intention wherewith Thou hast brought it down to me from the heart of Jesus, beseeching Thee to record it for me on high, together with my deepest thankfulness. Amen.

IN TIMES OF CALAMITY.

O LORD Jesus Christ, holy, immortal God! have mercy upon us and upon all men; purify us by Thy holy blood, forgive us by Thy holy blood, save us by Thy holy blood, now and for ever. Amen.

IN TIME OF FAMINE OR PESTILENCE.

GRANT, we beseech Thee, O Lord, and answer to our hearty supplications; and Thy wrath being appeased turn away from us this famine (or pestilence), that the hearts of men may know that these scourges proceed from thine an-

ger, and cease by Thy mercy; through Christ our Lord. Amen.

IN TIMES OF GREAT MORTALITY.

O GOD, who desirest not the death, but the penance of sinners, mercifully look upon Thy people returning to Thee; and grant that they, being devoted unto Thee, may, by Thy clemency, be delivered from the scourges of Thine anger; through Christ our Lord. Amen.

Hear us, O God of our salvation; and deliver Thy people from the terrors of divine anger, and make them secure by the bountifulness of Thy mercy; through Christ our Lord.

FOR HERETICS AND SCHISMATICS.

O ALMIGHTY and everlasting God, who hast compassion on all, and wouldst not that any should perish; favorably look down upon all those who are seduced by the deceit of Satan; that all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of Thy truth; through Christ Jesus our Lord. Amen.

FOR JEWS.

O ALMIGHTY and everlasting God, who repellest not from Thy mercy even the perfidious Jews; hear the prayer which we offer for the blindness of that people; that the light of Thy truth, Christ our Lord, being known to them, they may be delivered from their darkness.

FOR PAGANS.

O ALMIGHTY and everlasting God, who desirest not the death but the life of sinners; mercifully accept our prayers, and, delivering pagans from the worship of idols, unite them to Thy Church, to the praise and honor of Thy glorious name; through Christ Jesus our Lord. Amen.

BEFORE A CRUCIFIX.

LORD Jesus! by that bitterness Thou sufferedst for me on the cross, chiefly when Thy blessed soul was separated from Thy body, have mercy on my soul, now and at its departure from this world, that it may be admitted to life everlasting. Amen.

Or,

O LORD Jesus Christ! by the five wounds which Thou wast pleased to receive upon the cross for love of me, help me, Thy servant, whom Thou hast redeemed with Thy precious blood. Amen.

Or,

TO what excess, O my Saviour! hast Thou loved me! O Jesus! crucified for my salvation, save me.

Or,

O SAVIOUR of mankind! have mercy on all sinners, and according to the multitude of Thy tender mercies, blot out their iniquity.

Or,

I THANK Thee, O my Jesus! for all Thy love and mercy to me; and I am sorry for all my ingratitude to Thee.

BEFORE AN IMAGE OR PICTURE OF A SAINT.

PRAY for me, O happy Saint! your time of probation is passed. When shall I, like you, be no longer exposed to the danger of offending my God.

BEFORE READING.

O FOUNTAIN of all light! vouchsafe, I beseech Thee, to enlighten my understanding; give me a diligent and docile spirit, and an efficacious desire to apply whatever I read to the glory of God, the sanctification of my soul, and the salvation of others. Amen.

AFTER READING.

O MY God! foster the divine seed which Thou hast sown in my soul. Amen.

Or,

Grant, O my Jesus! that like Thy blessed Mother, I may keep all Thy words, pondering them in my heart. Amen.

BEFORE A PICTURE OR MEDAL OF THE SACRED HEART

"O! Sacred Heart of Jesus, I implore,
That I may love Thee daily more and more."

It is a pious custom observed by some Catholics to trace on their forehead these four letters, *I. N. R. I.*

[*Jesus Nazarenus Rex Judæorum*] saying,—

May Jesus Christ, my King, preserve me from a sudden and unprepared death. Amen.

ITINERARY, OR PRAYERS FOR A JOURNEY OR VOYAGE.

Ant. In the way of peace and prosperity may the Lord, the Almighty and merciful, direct our steps. And may the Angel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy.

Blessed be the Lord God of Israel, etc., see page 69.
Ant. In the way of peace.

Lord have mercy. Christ have mercy. Lord have mercy.
Our Father, *secretly.*

V. And lead us not into temptation. R. But deliver us from evil.

V. Save Thy servants R. Who trust in Thee, O my God.

V. Send us help, O Lord, from Thy holy place. R. And defend us out of Sion.

V. Be unto us, O Lord, a tower of strength. R. From the face of the enemy.

V. Let not the enemy prevail against us. R. Nor the son of iniquity approach to hurt us.

V. Blessed be the Lord from day to day. R. May the God of our salvation make our way prosperous before us.

V. Show us Thy way, O Lord. R. And teach us Thy paths.

V. Oh, that our ways were directed. R. To keep Thy righteous laws.

V. The crooked ways shall be made straight. R. And the rough places smooth.

V. God hath given His angels charge concerning Thee. R. To keep thee in all thy ways.

V. Lord, hear my prayer. R. And let my cry come unto Thee.

O God, who madest the sons of Israel to walk with dry feet through the midst of the sea, and who didst open to the three magi, by the guiding of a star, the way that led to Thee, grant to us, we beseech Thee, a prosperous journey, and a time of tranquillity, that, attended by Thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation.

O God, who broughtest Abraham Thy son out of the land of the Chaldees, and didst preserve him unhurt through all his journeyings, we beseech Thee, vouchsafe to keep us Thy servants; be unto us our support in our setting out, our solace on the way, our shadow in the heat, our covering in the rain and cold, the chariot of our weariness, the fortress of our adversity, our staff in the ways of slipperiness, and our harbor in shipwreck, that under Thy guidance, we may reach in prosperity the object of our journey, and at length return to our home in safety.

Give ear, O Lord, we beseech Thee, to our supplications, and dispose the way of Thy servants in the blessedness of Thy salvation, that amidst all the various changes of this

our life and pilgrimage, we may ever be protected by Thy help.

Vouchsafe to Thy people, we beseech Thee, Almighty God, that they may walk onward in the way of salvation, and by following the exhortations of the blessed Forerunner John, may come safe to the presence of Him whom he preached, Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, for ever and ever. Amen.

V. Let us proceed in peace.

R. In the name of the Lord. Amen.

PRAYER OF ST. GERTRUDE AT TAKING HOLY WATER.

BY the sprinkling of Thy precious blood, O Lord Jesus Christ, and by the merit of Thy passion, wash me from every stain, and cleanse me from all sin. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

[Daily sprinkle your room and bed with Holy Water.]

PREPARATION FOR DEATH.—BY ST. ALPHONSUS.

(*To be used frequently.*)

MY God, prostrate in Thy presence, I adore Thee; and I intend to make the following protestation, as if I were on the point of passing from this life into eternity.

My Lord, because Thou art the infallible Truth, and hast revealed it to the holy Church, I believe in the mystery of the Most Holy Trinity, Father, Son, and Holy Ghost; three Persons, but only one God; who for all eternity rewards the just in heaven, and punishes the wicked in hell. I believe that the Second Person, that is the Son of God, became man, and died for the salvation of mankind; and I believe all that the Holy Church believes. I thank Thee for having made me a Christian, and I protest that I will live and die in this holy faith.

My God, my hope, trusting in Thy promises, I hope from Thy mercy, not through my own merits, but through the merits of Jesus Christ, for the pardon of my sins, perseverance, and after this miserable life, the glory of Paradise. And should the devil, at the tremendous hour of my death, tempt me to despair at the sight of my sins, I protest that I will always hope in Thee, O Lord, and that I desire to die in the loving arms of Thy goodness.

O God! worthy of infinite love, I love Thee with my whole heart, more than I love myself; and I protest that I desire

to die, making an act of love, that I may thus continue to love Thee eternally in heaven, which for this end I desire and ask of Thee. And if hitherto, O Lord, instead of loving Thee, I have despised Thy infinite goodness, I repent of it with all my heart, and I protest that I wish to die, always weeping over and detesting the offences I have committed against Thee. I propose for the future rather to die than ever to sin again; and for the love of Thee I pardon all who have offended me.

O God, I accept of death, and of all the sufferings which may accompany it; I unite it with the sufferings and death of Jesus Christ, and offer it in acknowledgment of Thy supreme dominion, and in satisfaction for my many sins. Do Thou, O Lord, accept of this sacrifice which I make of my life, for the love of that great sacrifice which Thy divine Son made of Himself upon the altar of the Cross. I resign myself entirely to Thy divine Will, as though I were now on my death-bed, and protest that I wish to die, saying: "O Lord, Thy will be done." "My Jesus mercy."

Most Holy Virgin, my Advocate, and my Mother, Mary, thou wilt be with Jesus, my hope and my consolation at the hour of death. From this moment I have recourse to thee, and beg of thee to assist me in that tremendous hour. O my Queen and my Mother, do not abandon me in that last moment; come, then, to help my soul, and to present it to thy Son. Let me die under thy mantle, and shielded by thy power. My protector St. Joseph, St. Michael Archangel, my Angel Guardian, my holy Patrons, do you all assist me in that last combat with Hell.

And Thou, my Crucified Love, Thou, my Jesus, who wert pleased to choose for Thyself so bitter a death to obtain for me a good death, remember at that hour that I am one of those poor sheep Thou didst purchase with Thy blood. Thou, who, when all the world may have forsaken me, and not one shall be able to assist me, canst alone console me and save me, do Thou make me worthy then to receive Thee in the Holy Viaticum, and suffer me not to lose Thee for ever, and to be banished for ever to a distance from Thee. No, my beloved Saviour, receive me then into Thy sacred Wounds, for to Thee I fly for help. At my last breath, I wish to breathe forth my soul into the loving Wound in Thy Sacred Heart, saying now, for that moment: "O Lord, Thy will be done." "Jesus! Mary! Joseph! I give you my heart and life" "Jesus and Mary, help me." "My Jesus, mercy."

THE SEVEN WORDS UPON THE CROSS.

1. "Father, forgive them, for they know not what they do."
2. "To-day thou shalt be with Me in Paradise."
3. "Behold thy Mother; behold thy Son."
4. "My God! My God! why hast Thou forsaken Me?"
5. "I thirst."
6. "It is consummated."
7. "Father, into Thy hands I commend My spirit."

☞ The ancient Catholic custom of praying as the priest does at Mass, with the arms extended in the form of a cross, in honor of Jesus Christ crucified, is much to be commended and imitated.

CONFERENCE OF ST. VINCENT DE PAUL.

OPENING PRAYERS TO BE USED AT THE WEEKLY MEETINGS.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Our Father. Hail Mary. I believe in God. Gloria Patri.

The Hymn "Veni Creator," see page 592.

Let us Pray.

O GOD, who by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant that we, by the gift of the same Spirit may be ever truly wise, and ever enjoy His consolation, through Jesus Christ our Lord.

R. Amen.

V. Saint Vincent de Paul.

R. Pray for us.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

CLOSING PRAYER AT THE END OF THE WEEKLY MEETINGS.

In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

MOST Gracious Jesus, who didst raise up blessed Vincent for an apostle of Thy most ardent charity in the Church, pour forth upon Thy servants that same fervor of charity, that for the love of Thee they may with a most ready heart bestow their goods upon the poor, and spend themselves for their souls. Who with God the Father livest and reignest in the unity of the Holy Ghost, one God, world without end.

R. Amen.

FOR BENEFACTORS

VOUCHSAFE, we beseech Thee, Thy grace to the benefactors of the poor, most tender Jesus, who hast promised a hundredfold and a heavenly kingdom to them that do works of mercy in Thy name.

R. Amen.

Litany of the B. V. M., see page 597.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

PRAYER WHICH MAY BE SAID DAILY BY THE BROTHERS OF ST. VINCENT DE PAUL.

WE thank Thee, O Lord God, for the favors and blessings which Thou hast hitherto granted to the Society of St. Vincent de Paul.

We beg of Thee a continuance of these same blessings for this Society so dear to our hearts, for each of our Conferences, and, in particular, for that of which we are members. Grant that our Society may become strong and firm, and that it may be extended with its primitive spirit of piety, of simplicity, and brotherly union, in order that its works being disengaged from all worldly interests they may become more and more fruitful for heaven.

Thou, O Lord, dost know how many and how great are the spiritual and temporal wants of the poor whom we endeavor to assist, Thou dost also know our own, have mercy on us then, O Lord, that we may all experience Thy infinite mercy.

O Lord God, we beg of Thee in particular to assist the Brethren of this Conference. Pour into their hearts, O Lord, some portion of Thy strength, prudence, and peace. Fill all of them with a lively hope in Thy mercy, and grant that we may all bear our trials with patience and resignation, that so they may conduce to our eternal happiness.

In fine, O Lord God, we beg of Thee, through the infinite merits of Jesus Christ our Lord, and through the special intercession of the Mother of God our patroness, that Thou wouldst vouchsafe one day to grant a place for our poor, our friends, parents, and ourselves, in Thy heavenly kingdom. Amen.

MAY BE SAID BY A BROTHER BEFORE VISITING HIS CASES.

O ALMIGHTY God, regulate our actions according to Thy divine will, that in the name of Thy beloved Son we may abound in good works. Amen.

Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee and by Thee be happily ended. Through Jesus Christ our Lord. Amen.

INDULGENCES.

They who teach or learn the Christian Doctrine may gain the following Indulgences:

1. Seven years, and seven times forty days, to all teachers who, on festival days, assemble their children and teach them the Christian Doctrine; and one hundred days every time they explain it to them on ordinary days.

2. One hundred days to all those who study for a half hour the Christian Doctrine, in order to learn it, or to qualify themselves to teach it.

3. One hundred days Indulgence to all fathers and mothers, every time they explain the Christian doctrine to their children or servants.

4. Three years on all feasts of the Blessed Virgin, to all the faithful, whether children or adults, who are accustomed to assemble, either in a church or school room, to study the Christian Doctrine, provided they approach the Sacrament of Penance; and seven years if they receive holy Communion with the requisite dispositions.

5. Clement XII. added to the Indulgences seven years, and seven times forty days Indulgence for all the faithful, who confess, communicate, and attend Catechism, or the explanation of the Christian Doctrine, or who catechise or teach the Christian Doctrine; and a Plenary Indulgence on the festivals of Christmas, Easter, and the Apostles St. Peter and St. Paul, to those who have the pious custom of assisting at instruction, or of instructing others.

A PRAYER FOR THOSE WEARING THE CORD OF ST. FRANCIS ASSISI.

O LORD, my God, break all the bonds of my sins, and bring to nothing the chains of my iniquities, so that I may wear this penitential cord for the forgiveness of all my sins, and to the holy contentment of Thy divine justice, through the merits of the bonds and passion of my Saviour Jesus Christ, and of my holy Father St. Francis. Amen.

ANOTHER PRAYER.

O LORD, gird my heart with the cord of Thy piety and continency, that blessed St. Francis interceding for me,

I may always remain in the obedience of Thy holy commandments. Amen.

[Hymn to St. Francis, see page 343.]

N. B. To obtain the Indulgence of this Confraternity it is necessary to say daily, five Paters, Aves, and Glorias to the Sacred Wounds of our Lord, and in honor of the stigmata of St. Francis, adding one Pater, Ave, and Gloria for the Pope's intention; it is usual to say these with the arms extended in the form of a cross. Great additional Indulgences are attained if this devotion be performed in the presence of the Blessed Sacrament.

☞ For Indulgences, see "Seraphic Manual."

A CHAPLET OF THE ACTS OF THE LOVE OF GOD.

1. My God, my sovereign good, would that I had always loved Thee!
2. My God, I detest the time in which I loved Thee not.
3. How have I lived so long without Thy holy love!
4. And Thou, my God, how hast Thou borne with me?
5. I thank Thee, O my God, for so much patience.
6. Now I desire to love Thee for ever.
7. I would rather die than cease to love Thee.
8. My God, deprive me of life rather than permit that I should cease to love Thee.
9. The grace I ask of Thee is, that I may always love Thee.
10. With Thy love I shall be happy.

Glory be to the Father.

1. My God, I desire to see Thee loved by all men
2. I should consider it a happiness to give my blood, in order that all men may love Thee.
3. Blind are they who love Thee not.
4. Enlighten them, O my God.
5. Not to love Thee, O Sovereign Good, is the only evil to be feared.
6. Never will I be of the number of those blind souls who love Thee not.
7. Thou, O my God, art my joy and all my good.
8. I desire to be wholly Thine for ever.
9. Who shall ever be able to separate me from Thy love?
10. Come, all created beings; come, all of you, and love my God.

Glory be to the Father.

1. My God, would that I had a thousand hearts to love Thee!
2. Would that I had the hearts of all men to love Thee!

8. How I should rejoice were there many worlds, who might all love Thee!

4. I should be happy if I could love Thee with the heart of all possible creatures.

5. Thou, indeed, dost merit it, O my God!

6. My heart is too poor and too cold to love Thee!

7. O woful insensibility of man, in regard of this Sovereign Good!

8. Oh, the blindness of worldlings, who know not true love!

9. O blessed inhabitants of heaven, who know it and love it!

10. O happy necessity, to love God!

Glory be to the Father.

1. O my God, when shall I burn with love for Thee?

2. Oh, how happy would be my lot!

3. But since I know not how to love Thee, I can rejoice at this, that so many others love Thee with all their hearts.

4. I rejoice at this particularly, that the angels and saints love Thee in heaven.

5. I unite my feeble heart to their inflamed hearts.

6. Would that I could love Thee as well as those Saints who have been most inflamed with love for Thee!

7. Would that I had for Thee a love similar to that of St. Mary Magdalen, St. Catherine, and St. Teresa!

8. Or such as that of St. Austin, St. Dominic, St. Francis Xavier, St. Philip Neri, St. Aloysius Gonzaga.

9. Or as that which was entertained for Thee by the holy Apostles; and particularly by St. Peter, St. Paul, and the beloved disciple.

10. Or, in fine, as that with which the great patriarch St. Joseph loved Thee.

Glory be to the Father.

1. Would moreover that I could love Thee as the blessed Virgin loved Thee upon earth!

2. As she loved Thee, particularly when she conceived Thy divine Son in her virginal womb, when she brought Him into the world, when she nourished Him with her milk, and when she saw Him die.

3. Would that I could love Thee as she loves Thee now, and as she will love Thee for ever in heaven!

4. But to love Thee as Thou deservest to be loved, O God, infinitely good, even this would not suffice.

5. I should wish, moreover, to love Thee as the Divine Word made Man loved Thee.

6. As He loved Thee at His birth.
7. As He loved Thee expiring on the cross.
8. As He loves Thee continually in the tabernacles where He lies hid.
9. As He loves, and shall love Thee for ever.
10. In fine, my God, I wish to love Thee as Thou lovest us; but since that is impossible, grant that I may love Thee as well as I know how, as much as I can, and as much as Thou wishest me. Amen.

Glory be to the Father.

PRAYER.

O GOD, who hast prepared invisible rewards for those who love Thee, pour forth some of Thy love into our hearts, to the end that, loving Thee in all and above all, we may obtain the accomplishment of Thy promises, which surpass all desire; through our Lord Jesus Christ. Amen.

Pius VII., by a rescript, August 11, 1818, granted an Indulgence of three hundred days to all the faithful who should recite with a contrite heart, a succession of acts of the love of God, arranged in form of a crown, with five *Gloria Patris*, as above. By saying them ten times a month for a whole year, a person may gain a plenary indulgence on any day he may choose; confession, communion, and prayers according to the Pope's intentions being supposed.

Little Office of our Blessed Lady.

MATINS.

Come, my lips, and wide proclaim, the Blessed Virgin's spotless fame.

V. O Lady, make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

[From Septuagesima to Easter, instead of Alleluia, is said.]

V. Praise be to Thee, O Lord, King of everlasting glory.

HAIL, QUEEN OF THE HEAVENS!

HAIL, Queen of the Heavens!
Hail, Mistress of earth!
Hail, Virgin most pure,
Of immaculate birth!

Clear Star of the Morning,
In beauty enshrined!
O Lady, make speed
To the help of mankind!

Thee God in the depth
Of eternity chose;
And formed thee all fair,
As His glorious Spouse.

And called thee His Word's
Own Mother to be,
By whom He created
The earth, sky, and sea.

V. God elected her, and pre-elected her. R. He made her to dwell in His tabernacle.

V. O Lady, hear my prayer. R. And let my cry come unto thee.

Let us Pray.

HOLY Mary, Queen of Heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate with devout affection thy holy Immaculate Conception, so hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord; who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer. R. And let my cry come unto thee.

V. Let us bless the Lord. R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

PRIME.

V. O Lady, make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, VIRGIN MOST WISE.

HAIL, Virgin most wise!
Hail, Deity's shrine!
With seven fair pillars,
And table divine!

Preserved from the guilt
Which hath come on us all!
Exempt in the womb,
From the taint of the Fall!

O new star of Jacob!
Of angels the Queen!
O gate of the saints!
O mother of men!

Oh, terrible as
The embattled array
Be thou of the faithful
The refuge and stay.

V. The Lord Himself created her in the Holy Ghost.

R. And poured her out among all his works.

V. O Lady, hear, etc. [with the prayer and versicles, as above].

TERCE.

V. O Lady, make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, SOLOMON'S THRONE.

HAIL, Solomon's Throne!
Pure Ark of the Law!
Fair Rainbow! and Bush
Which the Patriarch saw!

Hail, Gedeon's Fleece!
Hail, blossoming Rod!
Samson's sweet Honeycomb!
Portal of God!

Well fitting it was
That a Son so divine
Should preserve from all touch
Of original sin.

Nor suffer by smallest
Defect to be stained
That Mother, whom He
For Himself had ordained.

V. I dwell in the highest. R. And my throne is on the pillar of the clouds.

V. O Lady, hear, etc. [with the prayer and versicles, as at page 494].

SEXT.

V. O Lady make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, VIRGINAL MOTHER.

HAIL, Virginal Mother!
Hail, purity's cell!
Fair shrine where the Trinity
Loveth to dwell!

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!
And free from the curse
Which in Adam began.

Thou city of God!
Thou gate of the east!
In thee is all grace
O joy of the blessed!

V. As the lily among the thorns. R. So is my beloved among the daughters of Adam.

V. O Lady, hear, etc. [with the prayer and versicles, as at page 494].

NONE.

V. O Lady, made speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, CITY OF REFUGE!

HAIL, City of refuge!
Hail, David's high tower!
With battlements crowned,
And girded with power!

Filled at thy Conception
With Love and with Light!
The Dragon by thee
Was shorn of his might.

O Woman most valiant!
O Judith thrice blessed!
As David was nursed
In fair Abishag's breast.

As the Saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherished by Thee.

V. Thou art all fair, my beloved. R. And the original stain was never in thee.

V. O Lady, hear, etc. [with the prayer and versicles, as at page 494].

VESPERS.

V. O Lady, make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, DIAL OF ACHAZ!

HAIL, dial of Achaz!
On thee the true sun
Told backward the course
Which from old he had run!

And, that man might be raised
Submitting to shame,
A little more low
Than the Angels became.

Thou wrapt in the blaze
Of His infinite light
Dost shine as the morn
On the confines of night.

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer!
A lily 'mid thorns.

V. I made an unfailing light to arise in heaven. R. And, as a mist, I overspread the whole earth.

V. O Lady, hear, etc. [with the prayer and versicles, as at page 494

COMPLINE.

V. May Jesus Christ thy Son, reconciled by thy prayers, O Lady, convert our hearts.

R. And turn away His anger from us.

V. O Lady, make speed to befriend me. R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. Alleluia.

HAIL, MOTHER MOST PURE.

HAIL, Mother most pure!
Hail, Virgin renowned!
Hail, Queen, with the stars
As a diadem crowned!

Above all the angels
In glory untold,
Standing next to the King;
In a vesture of gold;

O Mother of mercy!
O Star of the wave!
O Hope of the guilty!
O Light of the grave!

Through Thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blessed.

V. Thy name, O Mary, is as oil poured out. R. Thy servants have loved thee exceedingly.

V. O Lady hear, etc. [with the prayer and versicles as at page 494].

THE COMMENDATION.

THESE PRAISES AND PRAYERS.

THESE praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary, most sweet!

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

[Pope Paul V. has granted a hundred days indulgence to all the faithful, who devoutly recite the following anthem and prayer.]

ANTHEM.

This is the branch in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Let us Pray.

O GOD, who by the Immaculate Conception of the blessed Virgin, didst prepare a fit habitation for Thy Son, we beseech Thee that, as by the foreseen death of her same Son, Thou didst preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto Thee. Through our Lord Jesus Christ, Thy Son, who with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

The Month of Mary.

THE devotion of the faithful towards the Mother of God has inspired them to consecrate the Month of May in a special manner to her honor. This pious practice originated in Italy, and the Month of May was selected in preference to any other, from a wish to change a season of dissipation and amusement into one of instruction and devotion.

Various methods have been suggested for the purpose of sanctifying the month of May; but that most generally followed consists—1. In meditating daily on some virtue or eternal truth; 2. In reading an edifying lesson or narrative, illustrative of the benefits to be derived from a pious confidence in Mary; 3. In invoking her intercession by fervent prayer. These devotions are commonly performed in a church, before an altar or image of the Blessed Virgin, which is adorned with flowers in her honor; but they may also be performed

in private, either at an oratory arranged for this purpose, or without it. If possible, Mass should be heard each day; and the ordinary devotions to Mary practised with more than ordinary fervor and exactness.

As the object of this devotion is to eradicate vice and to increase piety, each one should, at the early part of the month, approach the Sacrament of Penance and the Holy Eucharist. If that be not possible, let him excite his heart to sincere contrition for having offended God, and resolve to take the earliest opportunity of being reconciled with Him. Each one should propose to overcome some vice or failing to which he is most particularly subject or inclined; or to acquire some virtue, or degree of virtue, of which he may stand in need, or to which the grace of God may prompt him to aspire. All the exercises of the month should be specially directed to attain this object.

On the tenth and twentieth days of the month, it is recommended to examine in what manner the exercises of the preceding days have been performed; that thus whatever neglect or tepidity may have accompanied the practise of this devotion, may be repented of and avoided. The sacraments of Penance and the Holy Eucharist may be received on these days, to obtain pardon for the past, and the grace necessary for the due discharge of the remaining part of this salutary devotion.

On the last day of the month, or on the Sunday immediately following, those engaged in this devotion should approach the sacraments of Penance and the Holy Eucharist. Before the concluding benediction, an act of consecration to Mary may be read in the church in which the devotion has been performed. This ceremony might take place on the last day of the month, but the following Sunday is sometimes preferred, that all may have the opportunity of approaching the sacraments, and that the act of consecration may be performed with greater solemnity.

Those who sanctify the month of May by performing every day, either in public or private, some particular devotion in honor of the Blessed Virgin Mary, and by endeavoring to practise some of the virtues of which she has been the model, may gain, each day, 300 days indulgence, and a plenary indulgence one day at option.

SWEET MONTH OF MAY.

JOY of our hearts! Oh, let us pay
To thee thine own sweet month of May;
Mary, one gift we beg of thee—
Our souls from sin and sorrow free;

Direct our wandering feet aright,
And be thyself our own true light;
Be love of thee the purging fire
To cleanse for God our heart's desire.
Joy of our hearts! Oh, let us pay
To thee thine own sweet month of May.

Mother of God, to us no less,
Vouchsafe a mother's sweet caress;
O Jesus, Mary, Joseph, deign
Our souls in heavenly ways to train;
Dear Mother, be love of thee a ray,
From heaven to show the heavenward way;
Be love of thee, our whole life long,
A seal upon our wayward tongue.
Joy of our hearts! Oh, let us pay,
To thee thine own sweet month of May.

Thou who wert pure as driven snow,
Make us as thou wert here below;
O Queen of Heaven! obtain that we
Thy glory there one day may see;
Write on our frail heart's deepest core
The five deep wounds that Jesus bore,
And give us tears to shed with thee,
Beneath the Cross on Calvary.
Joy of our hearts! Oh, let us pay
To thee thine own sweet month of May.

When mute before the Judge we stand,
Our holy shield be Mary's hand;
O Mother, let no child of thine
In hell's eternal exile pine,
One more request and we have done
With love of thee and thy dear Son,
More let us burn, and more each day,
Till love of self is burned away.
Joy of our hearts! Oh, let us pay
To thee thine own sweet month of May.

The Christian Family.

The Christian Family is the cradle of eternity, the nursery of immortal souls. Few are in heaven but what can trace to what passed in or through means of their family—the thoughts, desires, habits, and tone of mind which have conduced to obtaining their eternal happiness. Few are now in hell but what curse in bitterness of heart the neglect or the bad inspirations, the evil habits, the vanities, the levities, the self-indulgence or the irreverence which characterized domestic influences. Even converts to the Catholic faith, reared by parents possessing either a false religion or none, are no exception to this almost universal law, and will nearly always be able to thank God for some good habit or example ac-

quired at home, which led them on to the possession of the faith, and the grace of God; perhaps it was truthfulness, or benevolence, or self control; or perhaps it was piety to God, though a piety only indirectly, imperfectly, and unconsciously instructed by the faith, or moral virtue, not deified and rendered supernatural by the grace of the sacraments. The Catholic Church has always with singular vigilance watched over and protected marriage and the domestic bonds and duties: Popes have lost for a time whole kingdoms rather than sanction the divorce of sovereigns; whereas, on the other hand, heresy has always weakened and endeavored to destroy the marriage bond. God has made marriage a sacrament; heresy declares marriage a mere civil contract, and by permitting divorce, has besides violating the Divine precept, introduced into families disunion and animosity, encouraged lust, stifled paternal affection, corrupted the heart, caused disorder, confusion, and jealousy, as to the rights of succession; removed from marriage its dignity, from the husband a powerful motive for self-restraint, from the wife her protection, from children their parents. In the place of requiring from the married couple the virtues which would secure at once permanence and happiness to their union; heresy offers a premium to temper, passion, and caprice. On the other side, the Church of God instructs persons to enter on marriage with thoughtfulness and prudence, and above all, with prayer and sacraments, and in the grace of God. The parties who are thus to be united, never to be separated, receive at the altar that Sacrament of Matrimony which makes their union at once holy, chaste, and permanent. They have received the graces which if nourished in the soul, will sanctify their state, and enable them to bear that tribulation, and those difficulties which are inseparable from the married state. They are taught, that in a household there must be one head, and God has made the husband the head, the wife therefore obeys the husband with a loyal, pious, affectionate, and reverent obedience; the husband with a chaste and respectful love, with a confiding and tender solicitude honors in his wife, both the friend and the mother, and in her who even to gray hairs, in joy and in trouble, is to be the companion of his life and of his thoughts, he reverences the beauty of modesty in the virtuous woman. Engaged as he is in the occupations of the world, amidst its sins, its passions, its turmoil; he returns home, his worldly thoughts are corrected, his passions are subdued, his anxieties disappear; the Christian wife and mother, pious, modest, affectionate, cheerful, considerate, throws over all the household the repose, the joyfulness, the unworldliness, the hopefulness, the

love and gracefulness of her own beautiful soul. The very rooms, neat and comfortable, seem to welcome him back again; an unobtrusive vigilance has provided the comforts and recreations he would like. The inn or the club cannot tempt him away, for his home provides not only comfort and recreation, but a cheerful repose, an example, and a love that money cannot buy. Oh, how sadly does the wife err, who thinks that dress, or beauty, or levity, can preserve domestic love and union. The bad wife spends in dress and foolish fancies the money which should make the house comfortable, or which is even needed for the education of their children, or for the support of the religious and charitable institutions of their parish and neighborhood. She disputes with her husband, makes the children disrespectful and disobedient, her voice is loud and bold, the magic charm of her influence and attraction is gone. Let such pause and recall her error. We all know how beautiful and instructive is modesty, whether in the girl or the woman. Who can measure the influence for good which has been caused by the sacred ceremonies with which the Catholic Church celebrates the consecration of a virgin to God. Who can calculate the holy thoughts, the chaste inspirations which have gone forth from a convent of nuns—one of those peaceful abodes of modesty. Such an influence in its degree should be inspired by every female. Such should be the sacred inheritance transmitted from the mother to the daughter. What more piteous and degrading than the age of the female who has been addicted to flirting, levity, worldliness, and passion. What more beautiful than the age of the Christian woman whether virgin or wife. Behold the Christian parents in their venerable age gazing forward on that eternity which is so near, whilst sons and daughters trained even more by their example than by their words, surround them and regard them with those mingled sentiments of tenderness and of reverence with which generous youth regards a virtuous age. Passion must soon find its end in remorse, or pain, or satiety. But piety and virtue create a joy that never wearies, a cheerfulness that never grows old. Would to God, that all parents would impress such thoughts upon their children. Some parents bring up children by hazard, without prayer for guidance, without reflection, without seeking counsel. No wonder such education fails. Read with minute care and thoughtfulness the examination of conscience in this book regarding married people, parents, and children [page 34], and as you value their eternal salvation and your own, strive to put into practice the smallest suggestions therein contained. It is not enough to teach your chil-

dren, to send them to good schools, to have family prayers, to encourage them in good practices, to make their homes cheerful, to keep them from bad company, and to admonish them with prudent affection; there is a *tone* to give them which they will learn chiefly by your casual conversation and by your own practice. For instance, many parents gossip about young people flirting and company keeping, as if it was almost innocent or at least a necessary evil. Let your own sons and daughters often hear from you the evil and sinfulness of such practices, denounce the selfishness, heartlessness, deceitfulness, and retribution of the flirter. Without speaking so as to excite dormant temptations, point out the wickedness of company keeping, how it is against the law of God, against the modesty and propriety required of true Christians, how it is always accompanied by disobedience or vanity, or impurity, or loss of reputation; how intensely egotistical is that false worldly love, and show the falsehood of the popular novels and love tales which would cover such sins under the language of romance or of virtue. On the other side, explain to your sons and daughters how they can form a virtuous attachment, show them how in the presence of parents they can prudently and innocently meet the object of their affection. Do not let your own foolish or even wicked jokes, or your own imprudent permission for intercourse, be a cause of danger or of sin. In your house let the whole tone and atmosphere be Christian, and do not let the maxims of the world train your family for hell. The maxims of the world would have you encourage vanity in dress, and love of notice (that curse of girls), and flirting and drinking customs, and self indulgence. The maxims of Jesus Christ will make you teach your children to practise penance, to prize obedience, to reverence sacred persons and holy things, to discourage all intoxicating drinks, to discourage idleness, foolish worldly love and flirting, and all dangerous dances.

You say that it is difficult to preserve the Christian tone in family, when surrounded by those following the maxims of the world. It is hard, it needs fortitude; you must imitate the Church; the Church never bends before the powerful: the powerful may persecute or deride; but in the end the Church will bury them. If your good example cannot conquer in others the habits and maxims of the world, let your intercourse with others be lessened, so that your own family may not contract the taint from others. Remember that the fourteen works of mercy should, as much as possible, be perpetually practised in your family, and that the tone of your family must be the tone of the Beatitudes;

consider this, for it implies much, and yet it is essential to salvation, for there is no Christianity without it. From this will arise a spirit of cheerfulness, unworldiness, modesty, and mutual courtesy, which will characterize all your household, and impart to it that singular grace which, when we find, at once delights and edifies, and leaves on the heart an impression which years cannot efface. Insensibility is no part of Christian morality, nor of the example of Jesus Christ; when did the feeble plaint of sorrow rise and Jesus turn away? He had all the sympathies of affection, the tears of friendship, the tenderness of solicitude. The Christian household is after the type of the Holy Home at Nazareth. Let it be remembered that affection must be supernatural, not merely human. God must be loved more than the parent, more than the child, that is to say, if in any case the wish of a relation clashes with the will of God, we must be in the constant disposition of mind to sacrifice to the will of God, the wish, or order, or presence, or affection, of the relative. Then again, we must love others in God and for God, that is to say, we must be in the grace of God, and our love must be in union with God, and pass on to God. Such love can be blessed by God, and it endures, for it embraces our parent, our child, our friend, with arms which embrace eternity! Whereas love which is merely human, is impregnated with egotism and vanity, it passes away, and leaves remorse, and often hatred; or even whilst it lasts it is accompanied with sins of jealousy, revenge, suspicion, and discord, arising in the midst of the very passion which engenders them. How constantly is it the case that a marriage following on passion and sin, is speedily followed by suspicion, revenge, and hatred. Nothing of good can we do of ourselves, fervently therefore should you pray both before your marriage and ever after it, that the blessing and guidance of Jesus Christ may never, never leave you. When the age arrives for fixing your children in life, how piously should you consider what is the will of God in their behalf (see Vocation and see Priesthood, p. 268). How terrible must be the judgment to fall on those parents who, through worldly motives, allow their children to be placed out, or brought up at a distance from a Catholic chapel, or who place them at some service or office without securing for them the means of a regular and frequent approach to the Holy Sacraments, and without examining whether the position they purpose for them is sufficiently secure from moral danger. And when your son or daughter leaves you, if he be unfortunately compelled to go forth into the world, to a place away from home, let him take with him holy books

and objects of devotion, as memorials of that home of piety, and joy, and innocence, where his soul has been trained for heaven, our beautiful and eternal home, where the infinite goodness of God has prepared for those families who love and serve him.

But let not the husband think that whilst his wife and children are taught by God to obey him, that he is invested with the authority of a tyrant. *Husband, Father*, and not *Master*, expresses the tender, generous, vigilant solicitude of his high and holy function; as the type of God's authority, in the midst of his household, like St. Joseph of Nazareth, he has to govern the children of God. The child looks up to the mother, the mother looks up to the husband, the husband looks up to the Church, and the Church reposes upon God. A child goes to confession, the confessor instructs him to obey and love his father with a pious and tender reverence, the child returns home desirous to carry out an instruction which the simple generosity of his soul so willingly receives; but he approaches his parent, he hears him curse and swear, he sees him excited with drink, he listens to him deriding the priest, and speaking contemptuously of the very sacrament which has just inspired him with each gentlest filial desire. What, alas! will be the result? The father has paved the way to hell, and walks along it, and the child, from whose countenance the beauty of baptismal grace has hardly passed, accompanies his own father to destruction.

[See Scripture Lessons, p. 659; see Rule of Life, p. 69, and be careful to carry out its spirit and details, and your children will arise to call you blessed.]

Devotions to Jesus in the Blessed Sacrament.

JESUS ON THE ALTAR.

HOW feeble and helpless is man considered in himself; without God how vain and unprofitable would be his life, and his end devoid of hope; for a time he dwells in the midst of his family, and all seems bright, social joys and pleasant plans diversify his thoughts, but how soon to end; the coffin is the framework of every dream of pleasure; the parent, or the wife, or the child, is well one month, and is

dead and buried the next; and your favorite projects have failed; and sickness, or blindness, or enfeebled mind or body warn you to fly to one mightier than man to help. The Great God is everywhere, in Him we live, and move, and are, but the Great God, in the person of His Son, has become Incarnate, He has taken on Himself the feebleness of our nature, with its cares, and sorrows, and pains, and derelictions; He has been a Child, a Boy, a Man; He was a Priest, He had a Mother. He had tears, and sighs, and blood. He placed on His beating Heart the young Apostle He loved; He embraced children in His arms and blessed them; He had His friends; He looked sadly at them when they wronged Him; the people were weary and He fed them; they were sick, and He healed them; He pitied the widow who followed to the grave her only child, and He raised him and restored Him to his mother; the adulteress was brought to Him to be condemned, and silent He wrote words of mercy on the ground; there was another, and she had fallen utterly, but with tears of loving sorrow she bathed His feet, and she arose justified and His friend; He found His Apostles sleeping in the midst of His agony, and with plaintive voice He appealed to them to watch with Him if but a single hour. What consolation to the sorrowful, what hope to the broken-hearted, what mercy for the penitent, that the same Jesus Incarnate in His own sweet Human nature glorified, yet the same, is ever present in our churches, in the humblest Catholic chapel of the sequestered village, or in the midst of the crowded city, there is our Jesus—"Come unto ME all ye that labor, and are burdened, and I will refresh you." "Be not fearful, O ye of little faith—It is I." "Cast all your care upon ME." "It is I who have borne your infirmities and carried your sorrows." "I am meek and humble of heart" "I was the man of sorrows and acquainted with infirmity." "My look was hidden and despised and they esteemed ME not." "But I am the mighty God, and the Father of the world to come." I heal the sick, I speak to the dead, and the dead arise to bless ME; I pardon the sinner, and the sinner returns to serve ME.

Exhaust the treasures of your wealth, and the devout inventions of your soul, to surround with beauty and with love your Jesus in His Altar Throne. On Him your All depends. He is now in your hands: a time will come when you will be in His: He is a generous Giver—but HE IS GOD.

OFFERING TO JESUS IN THE BLESSED SACRAMENT.

To be used before Visits to the Blessed Sacrament, also on mornings when allowed by your Confessor to approach Holy Communion, without going to confession on that day; also before making an act of Spiritual Communion.

[Perfect contrition, as it arises from a love of God for Himself alone, is so pleasing in His sight, that the moment a person has it, God is reconciled to him. Nevertheless, this perfect disposition (even could we be sure that we possessed it, which certainly we can never be, for *no one knows whether he be worthy of love or hatred*) would not free us from the obligation, under which we all are, of recurring to the Sacrament of Penance, when in our power; for the command has been given to all. When it is not in our power to approach this holy Sacrament, we must have the desire to do so, and resolve to approach as soon as possible.]

Offering

Of our Divine Saviour's thoughts, words, and actions, in atonement for our sins of thought, word, and action.

O MY God and Saviour! graciously vouchsafe to remember all those holy thoughts that have passed in Thy divine mind from the beginning of the world to this very moment, and particularly Thy tender design of becoming man for the redemption of the world: pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I may have excited in the minds of others. Amen.

O most loving Redeemer! I, a poor sinner, do humbly remind Thee of all the words of salvation which ever fell from Thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of Thy holy name. I earnestly beseech Thee, through these holy expressions, to forgive whatever I have spoken offensive to Thee, or what others, through my means, may have sinfully uttered. Amen.

O my Divine Saviour and Model! look on all the good works Thou hast performed for my salvation: and be pleased now to pardon whatever I have committed against Thee. Mercifully direct all my thoughts, words, and actions, to Thy greater glory, and regulate them by the model of Thine own blessed life. Amen.

SWEET SACRAMENT.—PART I.

JESUS! my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Had I but Mary's sinless heart
To love Thee with, my dearest King,
Oh, with what bursts of fervent praise
Thy goodness, Jesus, would I sing.
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Oh, see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee.
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Thy Body, Soul, and Godhead all!
Oh, mystery of love divine!
I cannot compass all I have;
For all Thou hast and art are mine!
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more.

SWEET SACRAMENT.—PART II.

SOUND, sound His praises higher still,
And come, ye angels to our aid;
'Tis God! 'tis God! the very God
Whose power both man and angels made!
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more!

Ring joyously, ye solemn bells!
And wave, oh, wave ye censers bright;
'Tis Jesus cometh, Mary's Son,
And God of God, and Light of Light!
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more.

O earth! grow flowers beneath His feet;
And thou, O sun, shine bright this day!
He comes! He comes! oh, heaven on earth!
Our Jesus comes upon His way!
Sweet Sacrament! we Thee adore!
Oh, make us love Thee more and more.

He comes! He comes! the Lord of Hosts,
Borne on His throne triumphantly!
We see Thee, and we know Thee, Lord;
And yearn to shed our blood for Thee.
Sweet Sacrament, we Thee adore!
Oh, make us love Thee more and more!

THE DEVOTION OF THE "QUARANT' ORE;"

OR, FORTY HOURS' PRAYER.

THIS devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1534,

and was introduced into Rome by St. Philip Neri, in 1548, and sanctioned by Pope Clement VIII., who issued a solemn bull respecting it, November 25th, 1592.

To promote this devotion, Pope Clement XIII. granted a plenary indulgence to all such as, confessing their sins and receiving the holy communion, should visit any church or chapel where this devotion was being performed.

To gain this indulgence it is required—(1) to visit the Blessed Sacrament once each day during the three days of exposition; and (2) to receive the holy communion on one of the three days, but not necessarily in the same church or chapel in which the Blessed Sacrament is exposed.

Pope Paul V. also granted an indulgence of ten years and ten *quadragenæ* for every visit made to the Blessed Sacrament thus exposed.

These indulgences are applicable to the souls in purgatory.

The forms of prayers used in this devotion are, the Litany of the Saints, Collects, etc., as given p. 327; to which may be added the Litany of the Blessed Virgin, the *Miserere* psalm, and the *Te Deum*. Private devotions may be used at discretion from those which follow.

VISITS TO THE BLESSED SACRAMENT.

PRAYER BEFORE EACH VISIT.

O JESUS Christ, my Lord, who for the love which Thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit Thee, I believe Thee here present in the holy Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this Sacrament, for having given me also Thy holy Mother, Mary, to be my advocate, and for having called me to visit Thee in this church. I adore Thy most loving heart this day, and I adore it with this threefold intention—first, in thanksgiving for so great a gift; secondly, to make satisfaction for so many injuries which Thou hast received from Thy enemies in this holy Sacrament; and thirdly, by this visit I wish to adore Thee in all those places throughout the world, where Thou art least honored and most neglected in this divine Sacrament. My Jesus, I love Thee with my whole heart! I am sorry for having offended Thy infinite goodness so often in time past. I am resolved, by the help of Thy grace, to

offend Thee no more for the future; and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I give and abandon to Thee my whole will, all my affections, my desires, and all I have. Henceforth, do with me, and with mine, whatever thou wilt. My only desire and petition is, that I may have Thy holy love, the grace of final perseverance, and may be able to fulfil in all things Thy holy will. I recommend to Thee the souls in purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the Blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own heart, so full of love; and thus united, I offer them to Thy eternal Father, and beseech Him in Thy name to receive them, and for Thy love's sake to grant them.

O my Lord and King, hidden in this Sacrament, since Thou dost invite me to converse with Thee, I will open my heart with confidence, and speak. O my Jesus, ardent lover of souls, I know too well the injustice and ingratitude of men towards Thee. Thou lovest them, and they do not love Thee; Thou dost confer benefits on them, and they return Thee insults; Thou wouldst have them hear Thy voice, and they will not listen; Thou dost offer graces, and they refuse them. Ah! my Jesus! I too have been once among the number of these ungrateful souls. O my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done Thee, by doing all I can to please Thee for the remainder of my life. Tell me, O Lord, what Thou dost require of me. I will do it without the least reserve. Make known to me Thy will by the way of holy obedience, and I hope to accomplish it. My God! I firmly promise never to leave undone any act which I know to be agreeable to Thee, although the performance of it should cost me the loss of all things, of relations, friends, character, health, and even life itself. Let me lose all, if only I may do Thy will! Happy loss, when all is sacrificed to content Thy heart, O God of my soul! I love Thee, O Sovereign Good, above all goods worthy of my love, and in loving Thee I unite my feeble heart with the love of all the Seraphim. I unite it with the love of the heart of Mary to Thy Sacred Heart, my Jesus. I love Thee with my whole soul; I wish to love Thee alone, now and for ever.

Short prayer to remember and repeat.—My God! My God! I am Thine, and Thou art mine.

ACT OF SPIRITUAL COMMUNION.

MY Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me .....✠..... I thank Thee, my Jesus. Oh, never, never leave me.

THE BREAD OF LIFE.

WHEN by Thy altar, Lord, I kneel,
And think upon Thy love,
Oh, make my heart Thy goodness feel,
Fix it on things above!
My sweetest Lord, when I retrace
Thy wondrous love for me;
Oh, how can I affection place
On any thing but Thee?

About to leave this wretched earth,
On man Thy thoughts still bent,
Thy sacred, boundless love, gave birth,
To this sweet Sacrament.
My sweetest Lord, etc.

Oh, manna! which my Sov'reign Lord
In pity left for me;
Without this mystery adored
What would this exile be?
My sweetest Lord, etc.

A desert land of woe and care,
A pilgrimage of strife,
Who could its grief, its sorrows bear,
Without this Bread of Life?
My sweetest Lord, etc.

My soul here finds a sov'reign balm
A cure for every grief,
'Mid pain and care a heavenly calm,
A solace and relief.
My sweetest Lord, etc.

Supported by this Heavenly Bread,
My Lord's last pledge of love;
With joy the rugged path I'll tread,
To Horeb's mount above.
My sweetest Lord, etc.

Strengthened by this, my soul its flight,
Shall from this exile soar,
To dwell in realms of bliss and light
For ever, evermore,
My sweetest Lord, etc.

PRAYER TO JESUS IN THE BLESSED SACRAMENT, FOR THE CONVERSION OF THIS COUNTRY.

LORD Jesus Christ, infinite goodness, who by this divine Sacrament of Thy body and blood dost regenerate, strengthen, and nourish Thy Church, and herein daily offer-

est Thyself a sacrifice of praise and propitiation to Thy eternal Father; look propitiously upon those in this our beloved country, who are excluded from the sweets of this Thy banquet. All that in this land has been done and said, through impiety or ignorance, against these most holy mysteries, mercifully pardon; inspire the minds of all men with faith and reverence for this blessed Sacrament, and that they may become Thy children, like olive-plants round about Thy table. Who livest and reignest for ever and ever. Amen.

VISITS TO THE BLESSED SACRAMENT FOR EACH DAY OF THE WEEK.

Visit for Sunday.

O MOST adorable Jesus! whom Thy own infinite love induces to dwell among us, Thy unworthy servants, in the adorable Sacrament of the Altar, receive, I beseech Thee, my profound adoration. I firmly believe that Thou art really present in the holy Eucharist, as powerful, as amiable, and as adorable as Thou art in heaven; Thou hast mercifully hidden the splendor of Thy Majesty, lest it should deter us from approaching Thy sanctuary. I believe Thou dwellest on our altars not only to receive our adorations, but to listen to our petitions—to remedy our evils—to be the strength and nourishment of our souls, our powerful helper, our refuge and our sacrifice. I hope in that boundless mercy which detains Thee among us, poor weak sinners. I love that infinite goodness, which induces Thee to communicate Thyself so liberally and so wonderfully to Thy creatures: I thank Thee for so convincing a proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received by the generality with such coldness and indifference.

Alas! I myself have had too much share, by my ungrateful conduct, in wounding Thy merciful heart on this altar, and I am more guilty than others, since very few have been so much favored. Thou hast not only granted me abundantly the general blessings, which this fountain of grace pours on the world; but Thou hast provided me with the most favorable opportunities of loving and adoring Thee in this august mystery.

Thou hast placed me close to Thy sanctuary, where I can recur to Thee frequently, and daily behold the sacrifice on the altar. Ah! my good God! I am now convinced that Thou

deservest from me all the love that my heart is capable of feeling; therefore I humbly consecrate to Thee all my affections, and firmly resolve, from this moment to endeavor to imitate the respect, gratitude, and love, which always distinguished those among Thy faithful servants, who were most peculiarly devoted to the august Sacrament of the Altar. Accept, O Divine Jesus, all the sacrifices of Mass, that have been offered, and that will be offered hereafter, throughout the whole world, in thanksgiving for the institution of this amiable mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it, and to implore for myself and all creatures a solid devotion to the holy Eucharist. Mercifully give efficacy to my ardent desire of worthily honoring Thee in this adorable mystery, and grant me, through Thy divine heart, a share in the purity and fervor of the angels, who day and night surround Thy sanctuary, and of all those who have loved Thee most in this sacred mystery; that I may serve Thee with sincerity and perseverance during my life, and be so happy, at length, as to enjoy Thee in the splendor of Thy glory for a happy eternity. Amen.

Visit for Monday.

O MOST amiable Jesus, adorable Victim of such love as no man hath ever shown to his dearest friend! how is it possible that Thou still remainest on our altars a passive witness of our ingratitude! how canst Thou behold, without indignation, the conduct of those who profess their love for Thee, but whose actions contradict their words! Pardon, O beloved of my soul! pardon my past indifference, my ingratitude, my forgetfulness, and abuse of Thy mercies. Oh! discover to me the love which consumed Thy own adorable heart; give me entrance into its inmost recesses, that I may number the pains, and contemplate the anguish which my salvation cost Thee, and then blush at my own tepidity and reserve. Let me learn, in that sacred furnace of divine charity, to consider all things easy and delightful, which are done for Thee, my Divine Lord, and to walk steadily in the thorny road wherein I can best prove my desire to love and imitate Thee.

Visit for Tuesday.

O MY God, my adorable Love! I am firmly convinced that the heart made for Thee, will be satisfied with nothing less than Thyself. I consecrate myself for ever to Thee in this august mystery, persuaded that the soul created to feast on Thy adorable charms, can never be so happily, so profita-

bly employed, as in contemplating the most wonderful miracle of Thy mercy and love. Come, then, into my heart, that I may enter into Thine. Come, and by one sweet transport of Thy love, concentrate every power of my soul in Thee. Teach me, my heavenly Spouse! to spare no exertion in Thy service; to despise, and for ever renounce every gratification which this world can bestow; that I may deserve to repose in Thy arms, to lean on Thy bosom, with Thy beloved disciple, and *to taste and see how sweet* Thou art. Adorable heart of Jesus, delicious abode of the just, and secure refuge of sinners! receive me: Thou art *my rest for ever and ever*—in Thee *will I dwell, for I have chosen it.*

Visit for Wednesday.

O MY God! *how great is* Thy *mercy and* Thy *forgiveness* to them that turn to Thee! Thou hast received in this sanctuary a sinner who is unworthy of the least of Thy mercies, and hast so inflamed my heart with Thy love, that I would joyfully sacrifice my existence at this moment, rather than depart from Thee by a wilful transgression. But, O my adorable Jesus! this is not the first time Thou hast penetrated my heart, and forcibly inclined my soul to be all Thine; yet, where is the fruit of those holy dispositions, for which I was indebted to Thy gratuitous mercy?

Alas! how should I tremble, when I reflect on my own inconstancy and ingratitude! What could I have found, out of Thee, worthy of my love? My God! I feel that I am weak: but in making this acknowledgment, my soul is filled with consolation, because I know that when I am weak, then I am strong; for in my weakness Thy divine power will be perfected. Place Thyself *as a seal upon* my *heart*, and give me such ardent love, that each breath, sigh, and desire of my soul, may henceforward be so many acts of union with Thee, in this ineffable and amiable mystery.

Visit for Thursday.

O MY God, the wise and adorable Distributor of Thy own gifts! permit me, at the foot of Thy tabernacle, to praise Thee in Thy Saints, and to extol Thy power in the miracles of mercy Thou hast so often wrought in favor of weak mortals: permit me, O Lord of majesty! to glorify Thy name for the graces bestowed on Ecclesiastics and Religious, who by their state are solely devoted to Thy love. O spotless Sanctity! may they Thy happy spouses learn from Thee, their Divine Master and Model, to know and to appreciate their happiness, by living but for Thee, who art their praise and their God, that hath done for them such great and admira-

ble things. Teach them, immaculate Lamb! to yield not to the Angels in purity, to the Seraphim in ardor, or to the Cherubim in desire and in effort to know their Beloved, who is *chosen out of thousands*. Let their eyes feast but on Thy enchanting beauty—their ears be open but to Thy divine voice, and their hearts be sensible only to the inspirations of Thy mercy and love.

Visit for Friday.

O SACRED Victim of my salvation! how dear must my soul be to Thee, since, not content with dying to purchase my eternal happiness, Thou still continuest, on this altar, the life-giving sacrifice by which Thou didst redeem the universe! I most firmly believe that Thou art present on this altar, the same Victim that once expired, for my sake, on Mount Calvary: I believe, that, in this most amiable mystery, Thou art always living to make intercession for us: I believe that the adorable blood which gushed from every pore of Thy sacred body, now flows on this altar as really, abundantly, and efficaciously, as it once did on that of Calvary; and that the love which consumed Thy divine heart in the midst of Thy torments, still glows with undiminished ardor. Save me then, O Jesus! I conjure Thee, and grant that I may lose every thing rather than the recollection of what Thou hast done and still doest for my sake. Let Thy humiliations be my glory; Thy cross my support; and Thy amiable, adorable sacrament, my treasure and refuge. Grant that my sweetest comfort may be to weep at the foot of Thy altars, for my sins, and the offences of those for whom Thou hast suffered.

Visit for Saturday.

I KNOW, my adorable Lord! that Thou dost, by Thy divine immensity, pervade the whole universe; and that *if I take wings early in the morning, and dwell in the uttermost part of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me.* Yet, my dearest Lord, in our churches only does Thy holy Humanity abide on earth, and in them only can I approach and kneel at the feet of Him who was pierced for my transgressions, and who remains with us to apply His all-atoning, all-efficacious merits to my needy, guilty soul. Yes, my Redeemer! Thou art truly here my Saviour, and the Saviour of all. The inexpressible consolation, sweetness, and strength, which, when before Thy tabernacle, I feel within my soul, tell me, that my Jesus, the divine Fountain of all consolation, sweetness, and strength, is near; and from His mercy-seat, in the midst of us, regards with tender compassion the poor, unworthy, guilty sinner at

His feet. But, my dearest Saviour, sovereign Lord of my soul, I must now for some hours leave, at least in body, this hallowed temple, this favored residence of Thy sacred Humanity amongst us—and, O most merciful Saviour, God of tender compassion and infinite love! that which to me is unutterably sweeter than honey or the honeycomb—my cherished station here, before Thy tabernacle, at Thy sacred feet. But, my God! my Saviour! as true love consists in a perfect conformity to Thy will, I cheerfully make the sacrifice, which I know Thou Thyself requirest of me, since the voice of obedience is the voice of Thy will in my regard. But, do not let me go without Thy blessing; grant that it may no longer be I who live, but Thou, my Jesus, who livest in me; that, amidst my exterior occupations, my heart may be continually turned towards the sacred tabernacle, in which, O mystery of infinite love and goodness! Thou remainest for the benefit of the souls Thou hast so mercifully redeemed.

ACT OF SPIRITUAL COMMUNION.

MY Jesus, I believe that Thou art truly present in the most holy Sacrament. I adore Thee; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me....✠....I thank Thee my Jesus. Oh, never, never leave me.

☞ All the devotions to the Blessed Sacrament, and also all those to the Sacred Heart are very suitable to be used as prayers before or after receiving Holy Communion.

ACT OF REPARATION

TO THE FIVE SACRED WOUNDS OF JESUS IN THE B. SACRAMENT.

I ADORE Thee profoundly in Thy Holy Sacrament, O my Jesus; I acknowledge Thee here present as true God and true man; and I intend by this act of adoration to make amends for my coldness and the coldness of so many Christians, who pass before Thy churches, nay sometimes before Thy tabernacle, where Thou deignest to dwell at all hours in a loving impatience to communicate Thyself to Thy faithful, and yet never so much as salute Thee, and by their indifference, show themselves to be like the Jews in the desert, sick of this heavenly manna; and I offer Thee the most Precious Blood which Thou didst shed from the wound of Thy left foot in reparation for such hateful coldness, within which Sacred Wound I would repeat a thousand and a thousand times—

V. Blessed and praised every moment,
R. Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory be to the Father.

2. I adore Thee profoundly, O my Jesus; I acknowledge Thee here present in the most holy Sacrament; and I intend by this act of adoration to make amends for my ingratitude and the ingratitude of so many Christians, who see Thee carried to the poor sick, to be their comfort in the great journey of eternity, and yet leave Thee without escort, and scarcely deign to make an act of outward adoration to Thee; and I offer Thee in reparation for such coldness the most Precious Blood which Thou didst shed from the wound of Thy right foot, within which Sacred Wound I would repeat a thousand and a thousand times—

V. Blessed and praised every moment,
R. Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory be to the Father.

3. I adore Thee profoundly, O my Jesus, true Bread of eternal life; and I intend by this adoration to make compensation to Thee for the many wounds which Thy Sacred Heart daily suffers in the profanation of churches, where Thou condescendest to dwell under the sacramental species, to receive the love and adoration of Thy faithful; and I offer Thee in reparation for all these irreverences, and my irreverences, the most Precious Blood which Thou didst shed from the wound of Thy left hand, within which Sacred Wound I would repeat a thousand and a thousand times—

V. Blessed and praised every moment,
R. Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory be to the Father.

4. I adore Thee profoundly, O my Jesus, Living Bread come down from heaven; and by this act of adoration I intend to make amends for my irreverences, and the many irreverences which are daily committed by Thy people when assisting at the holy Mass, in which, through excess of love, Thou renewest the same sacrifice, though bloodless, which Thou hadst already accomplished on Calvary for our salvation; and I offer Thee in reparation for such great ingratitude the most Precious Blood which Thou didst shed from the wound of Thy right hand, within which Sacred Wound I unite my voice to those of the holy angels, who gather devoutly round Thee, and would say with them a thousand and a thousand times—

V. Blessed and praised every moment,
R. Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory be to the Father.

5. I adore Thee profoundly, O my Jesus, true Victim of expiation for our sins, and I offer Thee this act of adoration in compensation for the sacrilegious outrages which Thou receivest from so many ungrateful Christians, who dare to approach and receive Thee in the holy Communion with mortal sin upon their souls. In reparation for such abominable sacrileges, and for all the pain I have caused Thy Sacred Heart, I offer Thee the last drops of Thy most Precious Blood, which Thou didst shed from the wound of Thy Sacred Heart, within which Sacred Wound I come to adore Thee, to bless Thee, and to love Thee, and would repeat with all the souls devoted to the most holy Sacrament a thousand and a thousand times—

V. Blessed and praised every moment,
R. Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory be to the Father.

Tantum ergo sacramentum, etc., page 605.

Indulgence :—300 days for every recital ; applicable to the souls in purgatory.

HYMN TO THE PRECIOUS BLOOD.

GLORY be to Jesus,
Who in bitter pains,
Poured for me the life blood,
From His sacred veins!

Grace and life eternal
In that Blood I find;
Blessed be His compassion,
Infinitely kind!

Blessed through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem!

There the fainting spirit
Drinks of life her fill;
There as in a fountain
Laves herself at will.

Oh, the Blood of Christ!
It soothes the Father's ire;
Opes the gate of heaven;
Quells eternal fire.

Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror struck departs;

Oft as earth exulting
Wafts its praise on high
Hell with terror trembles;
Heaven is filled with joy.

Lift ye, then, your voices;
Swell the mighty flood;
Louder still and louder,
Praise the Precious Blood.

[For other Hymns, see pp. 226, 304, 307, 542.]

DEVOTIONS AND SHORT EXAMINATION FOR

Frequent Confession.

[For Sacrament of Penance, full Devotions and Examination, see p. 26.]

One of the best rules which can be followed with respect to Confession, is to approach the sacred tribunal each time as if it were to be the last, and even though you may have many opportunities of recurring to the Tribunal of Penance, yet at the hour of death there could not be a more serious subject of remorse than multiplied but careless Confessions. On the other hand no tongue can describe the consolation and happiness of those who have been wise enough to make their peace with God in time, and who did not put off to a season of sickness, anxiety, and mental as well as bodily weakness, the awful task of preparing for eternity.

Beg of God the grace to make a good Confession.

O MY God! and most liberal Benefactor! Thou art my Creator, Thou knowest the miseries of my soul! Thou seest how often I have abused the greatest graces, how unworthy I am of Thy favors; yet notwithstanding Thou still desirest not the death of me, a wretched sinner, but rather that I be converted and live. If Thou didst not ardently love me, Thou wouldst not so frequently invite me to return to Thee, nor offer me a pardon I have so little deserved. O my good God! since I could not conceive the desire of regaining or continuing in Thy friendship without Thy grace, vouchsafe to finish Thy own work, and to assist me in preparing for this confession; oh, let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or in any way to flatter myself in my sins. Teach me to conceive and tremble at the danger in which I have been too often, of eternal separation from Thee. Oh, let the misery of those unhappy souls, to whom repentance is now impossible, yet who once had the same advantages I enjoy, awaken me to all the exertions necessary for making a really good and sincere confession, and do not permit that my oft-repeated negligence or insensibility should frustrate Thy designs, O Thou God of infinite mercy and compassion.

Beg the Light of the Holy Ghost.

O MY God! I am firmly convinced, that however sincerely I may desire to discover all my offences, yet that I am absolutely incapable of discerning even the least of my sins, or their infinite malice, without the assistance of Thy Holy Spirit. O Judge of the living and the dead! before whom I must appear one day, to give an account of

all my *thoughts*, *words*, *actions*, and *omissions*, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace to make an entire and sincere confession of all my sins. Let me not pass over any thing through blindness, sloth, fear, or pride, rather let me die than consent to so great an evil. O Divine Spirit of Light and Truth! descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of death. Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is *the acceptable time, the day of salvation*, every moment of which is precious: this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. Oh! do not then refuse me Thy divine assistance, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by a humble, candid, contrite accusation, make myself known to Thy minister.

Short Examination for frequent Confession.

FIRST TABLE.—FIRST PRECEPT OF CHARITY.

I. *Given to any person, pursuit, or thing, that service or affection which belongs to God alone*—neglected to consult your confessor when in doubt as to the sinfulness of an action—bad or careless confessions or communions—neglected to assist those seeking the faith when in your power to do so—omission or negligence in prayer, in daily examination [p. 315], or in spirit of devotion, during the actions of the day—neglected or disregarded sermons—neglected to pray when tempted to sin—occupied too much time in worldly affairs to the neglect of your religious duties—want of fortitude—neglected to follow your vocation [p. 36]—exposed yourself to the danger of offending God—not sanctified your actions through the day by offering them to God—neglected to encourage a strong personal love to Jesus Christ, His Childhood, His Passion, His Blessed Mother, His Church, Himself in the Blessed Sacrament [for full examination on God's Holy Commandments, see p. 31]—neglected missions or other means of grace [p. 111].

II. *Used God's name lightly*—irreverent language—talked with levity about holy ceremonies, persons, or things—irreverence in the church—going to church unbecomingly dressed—habit of not genuflecting devoutly to the Blessed Sacrament [see p. 33].

III. *Precepts of the Church, broken or negligently performed*—done servile work on Sundays or holydays of obligation without necessity or lawful permission, caused others to do the same—a habit of neglecting to spend a suitable portion of the Sunday in exercises of piety—omitted to hear Mass on Sundays and holydays of obligation, when not hindered by sickness, distance, or necessity—neglected to pray during all the time of Mass—broken the fasting or abstinence days [see page 33]—broken the Sacramental fast before Communion.

SECOND TABLE—SECOND PRECEPT OF CHARITY.

IV. *Want of filial duty in thought, word, or deed*—want of honor, obedience, and support to the Pope, and your other ecclesiastical superiors—neglected to contribute according to your means to the support of your pastors, and the maintenance of religion—neglected to pray for them.—MARRIED PEOPLE.—By freedom of manner, action, or conversation, scandalized or disedified others—want of mutual confidence—habit of spending your leisure time from home—extravagant expenses—contracted debts beyond your means of paying—applied money to a purpose different from that for which it was given, without your husband's knowledge or against his wish—want of mutual kindness and cheerfulness. PARENTS.—Wasted on yourself the money needed for the health, clothing, books, or education of your children—neglected to inspire them with love for religion and fear of sin—neglected to get them well instructed in their religion, not heard them their catechism—not watched them carefully to see how they spent their time, or in what company, etc.—allowed them to receive visits from the other sex alone, or to be out late at nights—allowed in your house foolish novels, or other pernicious books—neglected to give them thoughtful and prudent correction—habit of punishing for trifling faults—violent or cruel correction—punishing them for accidents as if they were sins—spoilt them by changeableness, indifference, or foolish indulgence—neglected to pray for them. CHILDREN.—Been ungrateful to your parents, made them unhappy—habit of secrecy in little things,—concealed things of importance without grave and lawful reason—made known domestic affairs and secrets—habit of disobedience—neglected your parents in sickness—been ashamed of them—not aided them in their necessities—neglected to pray for them.

ALTAR BOYS.—[See page 38, for frequent examination on special duties, disedifying conduct, etc.]

School Boys and Girls.—Stopping away from catechism —come too late to Mass or other duty, or gone out of church during its celebration—levity or idleness of manner in church, distracted others by such conduct—speaking aloud or unnecessarily in the church—want of reverence for priests —want of docility and obedience to your teachers—neglected to pray for them.

[For full examination on the different states of life, see p. 34.]

V. *Sins against fraternal charity*, by anger, pride, bantering, teasing, contempt, bad example, or by neglecting works of mercy, corporal or spiritual—arrogated to yourself the good you have not—vanity or pride in thoughts, dress, conversation, or manners—encouraged vanity in others, levity of manners or conversation—habit of censuring others—habit of turning things into ridicule—impatience—borne hatred—desired the misfortune of another—frequented taverns, etc.—encouraged drinking customs—gluttony, and over-expense in eating and drinking—not practised due mortification of the appetite—envious thoughts—grieved at another's prosperity, or to hear them well spoken of—interpreted their doings or sayings in the worst sense—rash suspicions—engaged in or gone to see amusements endangering life, health, morals, or charity—spoken lightly of sin—neglected to hinder sin—spiritual sloth [see page 39].

VI. *Against chastity, by act or word*—exposed yourself to the danger of sin—immodest conversation, looks, or actions —read immodest or bad romances, lent such—immodest or unseemly amusements, or mode of dress—remained with dangerous company, or alone with persons of the other sex at unreasonable times and places—flirting—dangerous jokes —neglected the means for preserving holy purity—spent overmuch time in sleep, visiting, and frivolous occupations [see page 41].

VII. *Against justice by act*—caused injury to another by misrepresentation and trickery in the sale of goods, or in any other matter—injured the property of another through carelessness, neglect, or malice—made a false statement of your position in life, to the injury of others—appropriated things found or lent—neglected, refused, or deferred too long to pay just debts—desired, intended, or attempted to defraud, steal, or rob—neglected or deferred full restitution for any of the foregoing [see page 42].

VIII. *Against truth.*—Lies, particularly for malicious, unjust, or bad purposes—made known the secret faults or defects of another, through carelessness, imprudence, or malice, to how many?—delayed restoring their good name to the

fullest extent in your power for either of the foregoing.—Backbiting, detraction, or calumny—listened willingly or with pleasure to such conversation—caused mischief or ill-feeling by tale-bearing—neglected to repair injury or unkindness caused by imprudence or gossiping—used flattery or dissimulation—broken a promise of marriage—made a false promise for a wicked purpose—implied what you never meant to perform [see page 43].

IX. *Against chastity by thought*—Every thought, desire, or feeling of lust, fully and wilfully consented to, is a mortal sin—have you consented to such?—have you been careless and indolent in repelling such?

X. *Against justice by thought*—(i. e. covetousness) desired your neighbor's loss or misfortune, or any public calamity in order that you might be a gainer by it—desired or loved too much the things of this world; sought them too eagerly, or been too much distressed at the loss of them.

[See suggestions as to some of the works of mercy, corporal and spiritual, p. 40; also important observations on the examination of conscience, p. 44.]

Beg of God the grace of sincere Contrition.

I HAVE now, O my God! aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine!—How many offences are still perhaps hidden from my view, though perfectly known to Thee? But, my God! as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart, and it will be broken with sorrow for having ever offended Thee. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now Thy gift descending from Thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life. Convert me, and I shall be converted; for my destruction, my misery, and my misfor-

tune, is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, whom I have so ungratefully abandoned, and so grievously offended.

ACT OF CONTRITION.

O SWEET Jesus, I grieve for my sins! vouchsafe to supply whatever is lacking to my true sorrow, and to offer for me to God the Father, all the grief which Thou hast endured because of my sins, and those of the whole world. Amen.

☞ See Acts of Contrition, p. 45. Act of Reparation, p. 515.

[Here make your confession, and be careful to mention to your confessor your occupation or business, and also your state of life, i. e. whether married or single; immediately before you enter the confessional, renew your sorrow as well as your good resolutions.]

PRAYER AFTER CONFESSION.

O ALMIGHTY and most merciful God, who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this sacrament of reconciliation; I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and prostrating myself at Thy sacred feet, I offer myself to be henceforth for ever Thine. Oh! let nothing in life or death ever separate Thee from me. I renounce with my whole soul all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to Thy love and service. Oh! grant that for the time to come I may abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. This I resolve to do, by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent, through the same Jesus Christ Thy Son. Amen.

O Holy Virgin Mary, my Mother—my soul was committed to thy care by our Jesus: do then, I beseech thee, obtain that I may receive from this holy sacrament all the fruits which it is His will it should produce in my soul, and O my blessed Mother, obtain for me, from thy Divine Son, that perfect love which will keep me united to Him in time and eternity.

O my good angel, my guide and guardian; my holy Patron and all ye Saints and Angels, bless and extol the Lord for His infinite mercies; beg of Him to accept the confession I have made, to supply, through His goodness, for all its deficencies, and graciously to confirm in heaven the sentence of absolution which has been pronounced upon me on earth. Amen.

THANKSGIVING AFTER CONFESSION.

I RETURN unto Thee, O Lord Jesus! Merciful Author of the life-giving Sacrament of Penance! and give Thee thanks that Thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be Thy name, O Lord, for ever and ever. Truly Thou art a Saviour who rejectest none that come unto Thee seriously desiring to repent, but receivest them into Thy favor, and numberest them with Thy children. I acknowledge and adore Thy mercy, and dedicate myself wholly to Thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and to be separated from Thee; but so bind my heart and soul to Thee with the cords of Thy love, that I may say with the Apostle, "Who shall separate me from the love of Christ."

[For a Method of offering the Penance enjoined in Confession, see page 63.]

☞ It will be well for all persons using the foregoing short examination, also occasionally to avail themselves of the full examination, page 31, in order to avoid making a bad confession, by omitting any thing of importance, through want of due care in the examination of their conscience. In making a general confession the long examination must always be used.

A Crown of Devotion

TO OUR LORD IN THE BLESSED SACRAMENT, WHICH MAY BE USED BEFORE AND AFTER COMMUNION.

In the time of St. Augustine, many of the faithful communicated every day, or at least, as often as they assisted at the Divine Sacrifice. He exhorted all to go to communion at least every Sunday, provided they were not attached to any sin; and, in one of his epistles, he says:—"If any one falls into involuntary faults, he should not deprive himself of the daily remedy of the body and blood of Jesus Christ." St. Ambrose, addressing the tepid Christians of his time, said:—"This adorable sacrament is a daily bread, yet you receive it only once a year. You are every day exposed to many combats; whence do you receive the strength necessary to be victorious over your enemies? In these combats you often receive wounds: when one is wounded, it is natural to have recourse to some remedy—the devil is your enemy, sin is your wound; and this divine sacrament is the remedy."

This holy Doctor said (addressing those, leading edifying and pious lives):—"Receive every day that, which will, every day, be your nourishment and support;" but to all, the same holy Father added:—"Live in such a

manner that you need not fear to receive this holy Sacrament every day; for, he who has not the dispositions to receive every day, may well mistrust his dispositions at the end of the year."

Those who approach this Sacrament with an affection for venial sins, will have to render a severe account of such communions at the tribunal of our Lord. Besides being detached from venial sin we should keep ourselves, as much as possible, in the presence of God, and frequently raise our hearts to Him; we are not worthy to receive our Lord so often, when we think of Him but seldom, and when we neglect to entertain ourselves often with Him in prayer. Cultivate then the spirit of an interior life, if you desire to reap the fruit of your frequent communions: and do not lose in dissipation that inestimable grace you acquired at the holy altar where you received the Bread of Heaven. Love God with all your heart, and your neighbor as yourself; multiply sincere acts of the love of your God, and seek opportunities to manifest this love, and as far as your situation and duty permit, observe more than ordinary silence and recollection on those days you receive holy communion.

[*Before Communion.*]

PRAYER OF ST. AMBROSE.

O COMPASSIONATE Lord Jesus Christ, I a sinner, nothing presuming on my own merits, but trusting in Thy mercy and goodness, draw near with awe and trembling to the table of Thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I, Thy wretched creature, who am fallen into a great strait, betake myself to Thee the Fountain of mercy; to Thee I hasten that I may be healed; beneath Thy protection I make my refuge; I long to have Thee for my Saviour before whom I can in no wise stand as my judge. To Thee, O Lord, I now show my wounds; before Thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God and man, who wast crucified for man. Graciously hear me who hope in Thee; have mercy on me who am full of miseries and of sins, O Thou full and overflowing Fountain of pity and of mercy. Hail, Thou saving Victim offered for me and all mankind upon the tree of the Cross. Hail, Thou noble and precious Blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember Thy creature, O Lord, whom Thou hast redeemed with Thine own Blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the holy Food of the holy;

and grant that the sacred taste of Thy Body and Blood which I unworthy am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, the putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER OF ST. THOMAS AQUINAS.

O ALMIGHTY, everlasting God, behold, I draw near to the Sacrament of Thine only-begotten Son, our Lord Jesus Christ; I draw near, as a sick man to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the Light of the eternal splendor, as one poor and needy to the Lord of heaven and earth. Wherefore, I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, enrich my poverty, and to clothe my nakedness, so that I may receive the Bread of Angels, the King of kings, and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the Body and Blood of my Lord, but also the very Reality and Substance of the Sacrament. O most gracious God, grant me so to receive the Body of Thine only-begotten Son our Lord Jesus Christ, that very body which He took of the Virgin Mary, that I may be truly incorporated into His mystical Body, and so numbered amongst its members. O most loving Father, grant me at last to behold with open face, and for evermore, the same Thy beloved Son whom I purpose to receive now in my pilgrimage, beneath the veils of the Sacrament; who liveth and reigneth, God, through everlasting ages. Amen.

PRAYER OF ST. GERTRUDE.—INVITATION TO JESUS.

O JESUS, surpassingly sweet, who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for Thee, my heart yearneth now towards Thee. Wherefore I invite Thee to come unto me with all that devotion and that love wherewith any loving soul hath ever invited Thee to itself. Come, then, O most beloved spouse of my soul; come, O most beloved, and only love of my soul; come and turn aside awhile into the poor and wretched hovel of my heart. Come, thou heavenly Physician, come and heal my stricken soul. Come, O

Friend, a thousandfold above all others beloved, come and enrich my utter poverty. Come, Thou bright and genial Sun, and scatter the thick darkness which hangs upon my soul. Come, Thou sweetest Manna, and satisfy my exceeding hunger. Come, O Jesus, incomparable in Thy loveliness; come, Thou beloved of my heart's vows; come and sup with me in the vile chamber of my heart. And although I have made ready nothing which may beseem Thy dazzling magnificence, yet wilt Thou find therein a will which tends to Thee alone, and affections wholly Thine.

O Thou, my only Love, I long for Thy coming with most eager desire, I await Thy coming with yearning love. O Thou fairest of the sons of men, O spring of inexhaustible sweetness, O Thou sweeter than all sweetest delights, come, oh, come unto me, and disdain not Thy poor and needy servant. Amen.

O most loving Jesus, I embrace Thee with the profoundest love of my heart, and in union with all the love of the prayers which ever flowed forth from Thy sweetest lips; I beseech Thee, that Thou wouldst deign to turn aside into the mean and wretched inn of my heart.

Behold, O Lord, I, a vile sinner, poor and guilty, and unworthy, come unto Thee, the overflowing abyss of compassion, that I may be washed from every stain, and filled with every grace. And although I know myself to be most utterly unworthy, an execrable and most abominable sinner, yet, trusting in Thine ineffable compassion, I draw near to this most holy participation of Thy Body and Blood, with this firm intention, that for Thy love and Thy glory I should deem it a light thing to receive in this Sacrament the sentence of my eternal condemnation, were that possible, if the glory of Thy divine compassion in not disdaining to give Thyself to me, might thereby shine forth with the greater splendor.

Come, good Jesus, come Thou Spouse of my soul, come into my heart with that love with which Thou didst enter into the virgin's womb. Come, sweetest Jesus, whilst prostrate in lowliest humility, I worship and adore Thee. Amen.

[*After Communion.*]

PRAYER OF ST. GERTRUDE.

O GOOD Jesus, O sweet Jesus, O Jesus most lovely, O Jesus my only salvation and my consolation; whence is this to me that thou shouldst come unto me, and not abhor to enter into my most polluted heart, defiled as it is with such exceeding stains and sins? Blessed be Thy coming

unto me, and blessed the sweetness of the love which hath constrained Thee to visit me, Thy poor and worthless creature. I cast myself now in the very dust before Thy face, with the most profound humility and due reverence, and I kiss Thy most sacred feet, and adore Thee; and I most humbly beseech Thee that Thou wouldst forgive me for having received Thee, my Lord, with so great negligence, distraction, and lack of devotion.

Pardon me, O most tender Jesus, and through Thy life-giving death blot out my great iniquity, and vouchsafe Thyself to supply all my defects and satisfy for all my negligences. Wherefore, I beseech Thee, deign to receive this my communion into Thy Sacred Heart, and offer it to God the Father, with all the love and all the availingness with which Thou didst offer Thyself upon the cross.

And now, O good Jesus, I offer and make over to Thee my most unworthy heart, beseeching Thee that Thou wouldst wash it in that most precious water, which Thy divine love caused to gush forth from Thy sweetest heart, fairer and more fragrant than the rose, glowing as a furnace with the ardor of Thy love; and that Thou wouldst sprinkle and revive it with the sweetest wine of Thy most Sacred Blood, pressed from Thy Divine Heart, as from a cluster of ripe grapes in the wine-press of Thy cross. Amen.

PRAYER OF ST. BONAVENTURE.

O SWEETEST Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolic charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of Angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and delights. May my heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ready care and glad affection,

with perseverance even unto the end; and do Thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness, and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

I humbly implore Thine ineffable mercy, O my Lord Jesus Christ, that this Sacrament of Thy Body and Blood, which I, unworthy, have received, may be to me the cleansing of all my sins, the strengthening of what is weak within me, and my sure defence against all the perils of the world. May it bestow on me Thy forgiveness, and establish me in grace; may it be to me the medicine of life, the abiding memory of Thy passion, my stay in weakness, the Viaticum and sure supply of all my pilgrimage. May it lead me as I go, bring me back when I wander, receive me when I return, uphold me when I stumble, raise me again when I fall, strengthen me to persevere even unto the end, and bring me to Thy glory. O most high God, may the blissful presence of Thy Body and Blood so change the taste of my heart that it may find no sweetness more in aught besides Thee alone, may love no other beauty, seek no unpermitted love, desire no consolation, admit no other delight, care for no honor but Thine, stand in fear of no enemy or suffering for Thy sake, who livest and reignest, God, world without end. Amen.

Pray for the intentions of our Holy Father the Pope.

ST. GERTRUDE'S OFFERING OF OUR LORD'S PRAYER.

O SWEETEST Jesus, I offer Thee this prayer in union with that most perfect intention wherewith Thou didst sanctify it in Thy Sacred Heart, and give it forth to us for our salvation; in satisfaction for all our sins committed, and for all the negligences and the defects arising from human frailty, ignorance, or ill will, against Thy irresistible omnipotence, Thy unsearchable wisdom, and Thy superabounding gratuitous goodness. Amen.

Say five Paters, Aves, and Glorias.

PRAYERS OF ST. GERTRUDE FOR ALL WHO HAVE SINNED.

O MOST holy Father, in expiation of all the earthly and carnal delights and the perverse desires with which any human heart, and in particular my own, has ever been ensnared, I offer Thee all the toil of the most Sacred Heart of

Thine only-begotten Son, wherewith He was wearied upon earth for our salvation; all its praise, its giving of thanks, its plaints, its movements, its yearnings, and its love. Amen.

Our Father, or Laudate Dominum, omnes gentes.

O most holy Father, in expiation of all the sins committed in Thy holy Church, and particularly my own, by gluttony or drunkenness, and by the multiplication of useless and hurtful words, I offer Thee all the utterances of the most sacred lips of Thine only-begotten Son; all His abstinence and temperance, His silence, His unwearied preaching and His prayers, wherein He toiled for our salvation. Amen.

Our Father, or Laudate Dominum, omnes gentes.

O most holy Father, in expiation of all the sins which any member of Thy Church, and in particular I myself, have ever committed, in any manner, or by the misuse of any member of the body, I offer Thee now every movement of the most Sacred Body of Thine only-begotten Son; the movements of all His most holy limbs, all the whole course of His most perfect conversation and life, together with all the bitterness of the most sinless passion and death, which He endured for the redemption of the human race. Amen.

Our Father, or Laudate Dominum, omnes gentes.

FOR PRIESTS, RELATIONS, AND FRIENDS.

O MOST kind and gentle Jesus, I commend all those who have asked my unworthy prayers, to Thy divine knowledge and love, under the guidance of which Thou didst come down to earth from the bosom of Thy Father to save man. And in union with that love wherewith Thou didst commend Thy Spirit to Thy Father, I commend them all to Thy Sacred Heart, and inclose them all therein; and I offer and set it forth before Thee, in union with that love wherewith Thou didst take it to Thyself, a human heart, for the salvation of all the human race, and hast often given it as a token of Thy special friendship to Thy well-beloved friends; beseeching Thee from its infinite treasures to take wherewith to bless those for whom I pray, or am bound to pray. Amen.

[*Add an* "OUR FATHER," *and offer it as follows:*—]

O Good Jesus, I offer Thee this prayer to Thine everlasting praise, and that through it, Thou mayest shed forth Thy benefits and blessings on those who are dear to Thee and to me, according to the good pleasure of Thy divine compassion. Amen.

FOR OUR ENEMIES.

O LORD Jesus, in union with that love and that surpassing sweetness with which, amidst the unutterable anguish and sorrows of Thy passion, Thou didst pray for those who crucified Thee, saying: *Father, forgive them.* I beseech Thee with all the love of my heart, that Thou wouldst now vouchsafe to forgive all who have ever or in any way offended against me. Amen.

PRAYER OF ST. AUGUSTINE.

Life Everlasting.

AS the hart panteth after the fountain of waters, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? O Thou Fountain of life, Thou Spring of living waters, when shall I pass from this desert, pathless, barren land, to the waters of Thy sweetness, to see Thy beauty and Thy glory, and to slake my soul's thirst at the gushing streams of Thy love? I thirst, O Lord: Thou art the Fountain of life; give Thou me to drink. I thirst, O my Lord; I thirst for Thee the living God. Oh, when shall I come and appear before Thy face! Shall I in very deed see that day of gladness, that day which the Lord hath made that we may rejoice in it? O bright and glorious day, which knoweth no evening, whose sun shall no more go down, in which I shall hear the voice of praise, the voice of joy and thanksgiving, Thy voice saying unto me: Enter into the joy of Thy Lord; enter into joy everlasting, into the house of the Lord thy God, where are things great and unsearchable, and wonderful things without number; enter into joy wherein is no sorrow, but untroubled gladness; wherein is all manner of good, and no manner of thing that is evil; where all thine heart's desire shall be satisfied, and all thou fearest and hatest shall be far from Thee; where life shall be calm, and glad, and thrilling; wherein the hateful enemy shall not enter, nor any breath of temptation shall come near thee; where is supreme and settled security, and tranquil joy, and joyful happiness, and a happy eternity, an eternal blessedness, the blessed Trinity, and the unity of the Trinity; the Godhead in unity, the blissful vision of the Godhead: the joy of thy Lord! O joy upon joy, joy transcending all joys! when shall I enter into thee, and behold my Lord, whose dwelling is in thee! I shall go thither and see this great sight. And now what keepeth me back? Woe is me that my sojourning is prolonged! How long, O

Lord, shall it be said to me: Wait, wait, yet awhile? Come, O Lord, delay no longer! Come, Lord Jesus Christ, and visit us in peace; come and bring forth Thy captives from their dungeon, that they may praise Thee with a perfect heart! Come Thou desire of all nations, show Thy face, and we shall be saved. Come, my light, my Redeemer, bring my soul out of prison, that it may give thanks to Thy name.

Blessed are they who have passed over the great and wide sea to the eternal shore, and are now blessed in their desired rest. Blessed are they who have escaped from all evils, and are secure of their unfading glory in Thee, Thou kingdom of blessedness! How long shall I be tossed about on the waves of this my mortal life, crying unto Thee, O Lord God, while Thou hearest me not? Hear me, O Lord, from this great and wide ocean, and bring me to the everlasting haven.

O everlasting kingdom, kingdom of endless ages, whereon rests the untroubled light and the peace of God, which passeth all understanding, where the souls of the saints are at rest, and everlasting joy is upon their heads, and sorrow and sighing have fled away! Oh, how glorious is the kingdom in which all Thy saints reign with Thee, O Lord, clothed with light as with a garment, and having on their heads a crown of precious stones! For there is infinite unfading joy, gladness without sorrow, health without a pang, life without toil, light without darkness, life without death; there the vigor of age knows no decay, and beauty withers not, nor doth love grow cold, nor joy wane away, for there we look evermore upon the face of the Lord God of Hosts.

O Christ, our refuge and strength, Thou hope of human kind, whose light shineth from afar upon the dark clouds which hang around us; behold, Thy redeemed ones cry unto Thee, Thy banished ones whom Thou hast redeemed with Thine own most precious Blood. Hear us, O God our Saviour, Thou who art the hope of all the ends of the earth and of those that are afar off on the wide sea. We are tossed about on the wild and stormy waves in the dark night; and Thou, standing on the eternal shore beholdest our peril: save us for Thy name's sake. Guide us amongst the shoals and quicksands which beset all our course, and so bring us in safely to that haven where we desire to be. Amen.

The Crown or Chaplet of the Blessed Sacrament.

V. Deus in adjutorium. Gloria Patri.

The Chaplet consists of thirty-three aspirations in honor of the years of our Lord's life on earth, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added a Pater noster, and at the end of each decade a Gloria Patri.

FIRST DECADE.—*Acts of Faith, Hope, and Charity.*

I BELIEVE, O my Jesus, Thy divine word, that under this appearance of bread Thou Thyself art here present as Thou art in heaven. *Pater.*

II. I believe that Thou art the divine Son, eternally equal to the Father, that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin. *Pater.*

III. I believe that Thou art the same Jesus who wast born of Mary ever Virgin, adored an Infant by Thy angels, by Thy shepherds and the magi. *Pater.*

IV. I believe, O my Redeemer, here present in Sacrament, that Thou art the same Jesus of Nazareth who didst heal the sick, and didst raise the dead, who for us didst suffer and die upon the cross. *Pater.*

V. I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father, in heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. *Pater.*

VI. O most loving Jesus, who in this Sacrament hast left me a pledge of future glory, I hope through the merits of Thy death and passion, to behold Thee face to face in heaven. *Pater.*

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith Thou nourishest me, to rise glorious into life eternal. *Pater.*

VIII. I love Thee, O Jesus, who art perfect charity, who, in Thy essence, art true God and true man, in whom are contained the treasures of the divinity, and all the fulness of grace which descends to us upon this earth. *Pater.*

IX. I love Thee, dear Jesus, who for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from heaven, that loving Thee, I may grow into Thy likeness. *Pater.*

X. I love Thee, O divine Jesus, my Lord and Master, because Thou hast redeemed and freed me, poor slave of sin, with Thy all-precious blood. Oh, of Thy sweet mercy,

grant that I may enjoy the full fruit of Thy redemption. *Gloria Patri.*

SECOND DECADE.—*Acts of Adoration.*

I ADORE Thee, O living bread, descended from heaven for my spiritual food; give me grace worthily to receive Thee in life and in death. *Pater.*

II. I adore Thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love. *Pater.*

III. I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life, be hidden, through Thee, in God. *Pater.*

IV. I adore Thee, great God, who art the only way; make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation. *Pater.*

V. I adore Thee, O Jesus, true and spiritual life of all who love Thee; give me grace to die to myself, and to live to Thee alone, who didst die for the love of me. *Pater.*

VI. I adore Thee, my dear Redeemer, truth ineffable; enliven, I beseech Thee, O Jesus, and increase my faith, that it may be fruitful in good works. *Pater.*

VII. I adore Thee, O Jesus, divine light of the world, illuminate my mind, that, knowing, I may love Thee, and may come to enjoy Thee eternally in heaven. *Pater.*

VIII. I adore Thee, divine and loving Shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the hands of the infernal wolf. *Pater.*

IX. I adore Thee, divine Lamb, who for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins. *Pater.*

X. I adore Thee, O Jesus, King of glory, Judge of the living and the dead: make me on earth so to fear Thy justice, that in heaven I may eternally sing Thy mercy. *Gloria Patri.*

THIRD DECADE.—*Acts of Thanksgiving.*

I THANK Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this divine Sacrament, that therein Thou mightest remain with us unto the consummation of the world. *Pater.*

II. I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy. *Pater.*

III. I thank Thee, O Jesus most loving, that having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which, alas, has too often deserved to be visited with Thy anger. *Pater.*

IV. I thank Thee, my dear Saviour, that in this ineffable Sacrament Thou unitest me to Thee with so much love, that I therein live in Thee, and Thou in me. *Pater.*

V. I thank Thee, O my Jesus, that, giving Thyself to me in this blessed Sacrament, Thou hast so enriched it with the treasures of Thy love, that Thou hast not, Thou canst not, Thou knowest not what greater gift to give me. *Pater.*

VI. I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this blessed Sacrament offerest Thyself a continual sacrifice for my salvation, to Thy eternal Father. *Pater.*

VII. I thank Thee, divine Priest, for that every day Thou dost sacrifice Thyself upon our altars, in adoration and homage to the most Blessed Trinity, and dost supply for our poor and miserable adorations. *Pater.*

VIII. I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy the divine justice for us miserable sinners. *Pater.*

IX. I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me the fulness of celestial favors. Awaken in me such trust that their abundance may ever more and more descend upon my soul. *Pater.*

X. I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God for all His benefits, spiritual and temporal, which He has bestowed upon me, and which I yet hope to receive. *Gloria Patri.*

Three final Aspirations.

JESUS, invisible and divine Head of Thy spouse the Church, who, with Thy blood, hast purified her from all stain, have mercy upon her visible head [..], upon all bishops and pastors (especially [..] our own bishop), and shed upon them Thy holy Spirit, wherewith Thy apostles and disciples were filled, that they may maintain Thy holy faith pure and untouched, and may spread over the whole world the light of Thy Gospel and of Thy Catholic truth. *Pater.*

II. O Jesus, King of kings, Lord of governors, by whom monarchs do reign, and from whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of Thy divine wisdom, clemency

and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly kingdom. *Pater.*

III. O Jesus, all merciful, who didst not will the death of a sinner, but that he should be converted, and rise to a spiritual life; triumph, I beseech Thee, over the malice and hardness of all who obstinately offend Thee, so that, acquiring Thy grace in this world, they may become worthy of the glory of Thy heavenly paradise for all eternity. *Gloria Patri.*

O JESU! IT WERE SURELY SWEET.

O JESU! it were surely sweet
To sit and listen at Thy feet,
With those who in Thy life drew near
Thy words of wondrous grace to hear.

And it were sweet to walk with Thee
Along the shores of Galilee;
Or, safe embarked in Peter's boat,
O'er its blue waves with Thee to float.

Yet sweeter far it is to pray
Before Thine altar night and day,
And feel the love which bids Thee lie
Thus wrapt in holiest mystery.

Yes, Jesus! Thou art hidden thus
On this poor earth for love of us;
And yet upon Thine altar-throne,
Too oft we leave Thee all alone.

Ah, since it is Thy chief delight
To dwell with us both day and night,
Sweet Jesus, make it ours to be
Both night and day to stay with Thee.

LET US WITH HEARTS RENEWED.

LET us with hearts renewed,
Our grateful homage pay;
And welcome with triumphant songs
This ever-blessed day.

Upon this hallowed night
Christ with His brethren ate,
Obedient to the olden law,
The Pasch before Him set.

Which done—Himself entire,
The true Incarnate God,
Alike on each, alike on all,
His sacred hands bestowed.

He gave His Flesh; He gave
His precious Blood, and said,
"Receive, and drink ye all of this,
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His priests its ministers
Through all the bounds of time.

Farewell to types! Henceforth
We feed on Angel's food;
The guilty slave—oh, wonder!—eats
The body of his God!

Oh, blessed Three in One!
Visit our hearts, we pray;
And lead us on through Thine own paths
To Thy eternal Day.

THE WORD DESCENDING FROM ABOVE.

THE Word, descending from above,
Though with the Father still on high,
Went forth upon His work of love,
And soon to life's last eve drew nigh.

He shortly to a death accursed
By a disciple shall be given;
But, to His twelve disciples, first
He gives Himself, the Bread from heaven.

Himself in either kind He gave:
He gave His flesh, He gave His Blood:
Of flesh and blood all men are made;
And He of man would be the Food.

At birth, our brother He became;
At board Himself as food He gives;
To ransom us He died in shame;
As our reward in bliss He lives.

HAIL! THOU LIVING BREAD.

HAIL, Thou living Bread from heaven
Sacrament of awful might!
I adore Thee—I adore Thee—
Every moment, day and night.

Holiest Jesu! Heart of Jesu!
O'er me shed your gifts divine;
Holiest Jesu! my Redeemer!
All my heart and soul are Thine.

Hymns to the Blessed Sacrament, see pages 506 and 510.

OFFERINGS OF THE

Precious Blood of Jesus.

ETERNAL Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the propagation and exaltation of my dear mother the holy Church, for the safety and prosperity of her visible head, the holy Roman Pontiff, for the cardinals, bishops, and pastors of souls, and for all the ministers of the Sanctuary.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood!

2. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son, and my d vine Redeemer, for the peace and concord of Catholic kings and princes, for the humiliation of the enemies of the holy faith, and for the happiness of all Christian people.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

3. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the repentance of unbelievers, the extirpation of all heresies, and the conversion of sinners.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

4. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all my relations, friends, and enemies, for the poor, the sick, and those in tribulation, and for all those for whom Thou willest I should pray, or knowest that I ought to pray.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

5. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all those who shall this day pass to another life, that Thou mayest deliver them from the pains of hell, and admit them the more readily to the possession of Thy glory.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

6. Eternal Father, I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all those who are lovers of this treasure of His Blood, for all those who join with me in adoring and honoring it, and for all those who try to spread the devotion to it.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

7. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for all my wants, both spiritual and temporal, for the holy souls in purgatory, and particularly for those who in lifetime were most devoted to this p[illegible] of our re-

demption, and to the sorrows and pains of our dear mother, the most holy Mary.

V. Glory be to the Father. R. As it was, etc.

V. Blessed and praised for evermore be Jesus,

R. Who hath saved us with His precious Blood.

Blessed and exalted be the Blood of Jesus, now and always, and through all eternity.

Indulgences for the above offerings, 300 days each recital. Plenary once a month, with usual conditions, and applicable to the departed, for those who have made them daily.

☞ Often meditate or say prayers in honor of the passion of our Lord devoutly holding in your hand the crucifix, and kissing it.

Hymn to the Precious Blood, page 517.

DEVOTIONS TO THE

Sacred Heart of Jesus

IN THE MOST HOLY SACRAMENT.

LITANY OF THE SACRED HEART OF JESUS.

LORD, have mercy on us. *Lord, have mercy on us.*
Christ, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us. *Lord, have mercy on us.*
Christ, hear us. *Christ, graciously hear us.*

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the most Blessed Virgin,
Heart of Jesus, hypostatically united to the Eternal Word,
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, tabernacle of the most Holy Trinity,
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, most chaste,
Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,

} Have mercy on us,

Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, wearied with the bloody sweat,
Heart of Jesus, filled with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, made obedient even unto the death of the Cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the tempted,
Heart of Jesus, terror of the devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good,
Heart of Jesus, hope of the dying,
Heart of Jesus, joy of the blessed,
Heart of Jesus, delight of all the Saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*

V. O most Sacred Heart of Jesus, have mercy on us.

R. That we may worthily love Thee with our whole hearts.

Let us Pray

O GOD! who out of Thy immense love, hast given to the faithful and most sacred Heart of Thy Son, our Lord, as the object of Thy tender affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven; through the same Jesus Christ our Lord. Amen.

Through Thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to Thee ourselves and all our concerns, our parents, confessors, relations, friends, benefactors, superiors, and enemies; take under Thy protection this house, city, and kingdom; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confraternity of honoring and worshipping Thee. Bless these in particular, O

bountiful Jesus! and bless them according to the extent of Thy infinite goodness, mercy, and charity. Amen.

Pope Pius VI., to increase the piety of the faithful to the devotion of the Sacred Heart of Jesus, granted an Indulgence of seven years and seven quarantines, as often as they should with contrite hearts visit a picture of the Sacred Heart in any oratory, church, or chapel, and pray there for the intentions of the Pope.

And Pope Pius VII. granted to all who shall say devoutly one Pater Noster, one Ave Maria, one Credo, and the ejaculation—

"Oh, sacred Heart of Jesus! I implore,
That I may daily love Thee more and more."

1. Two Plenary Indulgences, one on the first Friday or first Sunday in every month. 2. On any day in the month, provided that on those days the usual conditions are complied with. 3. The Indulgence of seven years and seven quarantines on the four Sundays immediately preceding the feast of the Sacred Heart. 4. The Indulgence of sixty days for every good work done. 5. A Plenary Indulgence at the hour of death to all who have been accustomed to say these prayers during life, and who, being penitent, invoke the holy name of Jesus.

An Indulgence of 100 days, once a day, to those who shall make the following offering with contrite hearts:—

"My loving Jesus, I give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again."

PRAYER FOR THOSE IN THEIR AGONY.

MERCIFUL Jesus, Lover of Souls! I pray Thee by the agony of Thy most Sacred Heart, and by the woes of Thy immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and who are this day to die. Amen.

Heart of Jesus, once in agony, pity the dying.

An Indulgence of 100 days every time the above prayer is said with a contrite heart, and a Plenary Indulgence to those who shall say it at least three times a day, for a month together, at three distinct intervals; to be gained on that day when, after confession and communion, they shall visit a church or public oratory, and pray there for a time according to the intention of his Holiness.

Pope Pius VII. and Pope Leo XII. granted an Indulgence of 200 days to the faithful who shall, with contrite hearts, say the following "Act of Reparation" to Jesus in the most holy Eucharist.

ACT OF REPARATION.

JESUS, my God, my Saviour, with that lowly homage with which faith itself inspires me, I worship Thee very God and very man; with my whole heart I love Thee, inclosed in the most holy Sacrament of the Altar, in reparation

for all the acts of irreverence, profanation, and sacrilege which I may have ever been so unhappy as to have committed, as well as for all such like acts that ever have been done, or which may God avert, ever may be done in ages yet to come. I adore Thee, my God, not indeed, according to the measure of Thy merits, nor according to the greatness of my debt to Thee; but according to the little strength I have, and fain would I adore Thee with all the perfection of every reasonable creature. Meantime, I propose now and ever to adore Thee, not only for those Catholics who adore Thee not and love Thee not, but also in the stead of and for the conversion of all heretics, schismatics, impious atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Jesus, my God, mayest Thou be ever known, adored, loved, and praised every day, every moment, in the most holy and most heavenly Sacrament. Amen.

That the associates of the Sacred Heart may discharge the obligations required of them, they should daily repeat one our Father, one Hail Mary, and the Creed, with the following aspiration :—

"O Sacred Heart of Jesus! I implore
That I may daily love Thee more and more."

They should also spend one entire hour, at some period during the year, in the presence of the Blessed Sacrament, making Acts of Reparation, etc.

The Feast of the Sacred Heart of Jesus is kept on the Friday immediately following the Octave of Corpus Christi.

N.B.—All the devotions to the Blessed Sacrament, and also all those to the Sacred Heart are very suitable to be used as prayers before or after receiving Holy Communion.

THE LOVING HEART OF JESUS!

THE loving Heart of Jesus seek
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress.

Jesus, who gave Himself for you
Upon the Cross to die,
Opens to you His Sacred Heart—
Oh, to that Heart draw nigh.

Ye hear how kindly He invites;
Ye hear His words so blessed—
"All ye that labor, come to Me,
And I will give you rest."

What meeker than the Saviour's Heart?—
As on the Cross He lay,
It did His murderers forgive,
And for their pardon pray.

O Heart! thou joy of Saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To Thee I lift my prayer.

Wash Thou my wounds in that dear Blood
Which forth from Thee doth flow ;
New grace, new hope inspire ; a new
And better heart bestow.

DEVOTIONS TO THE

Immaculate Heart of Mary.

DEVOTION to the Heart of Mary is but the consequence of the devotion due to the Heart of Jesus. It is a consequence of that boundless love of Jesus for His most holy Mother, which leads Him to share with her all His riches and honors, so far as they can be communicated to a creature. The Church never dissociates the Mother from her divine Son in the festivals which she celebrates to His honor. If she celebrates the mysteries of the Saviour, from His Incarnation to His Ascension, she celebrates likewise all the mysteries of Mary, from her Conception to her Assumption. The Feast of the Sacred Heart of Mary is, therefore, but the natural consequence of that of the Sacred Heart of Jesus.

Let us love and honor these two Hearts, so intimely united ; let us go to the Father through the Heart of Jesus ; let us go to the Saviour through the Heart of Mary. Let us render to God the Father, through the Heart of Jesus, what we owe to His infinite Justice and goodness : and let us render to God the Son, through the Heart of Mary, what we owe to His mercy, and all His benefits to us. We shall obtain every thing from the Father and the Holy Ghost through the Heart of Jesus, and we shall obtain every thing from the Son through the Heart of Mary. It is customary with many pious persons to dedicate the first Saturday in the month to the particular honor of the Immaculate Heart of Mary, as the first Friday is devoted to the Sacred Heart of Jesus. To this end, they assist at Mass and make a spiritual communion, if they cannot communicate sacramentally, to thank God for all the graces He has bestowed upon Mary, and for the tender affection with which He has filled her heart towards us. In the evening they visit some church or altar dedicated to the Blessed Virgin ; or, if that be impossible they pay a visit to her image in their own oratory, or elsewhere.

Act of Reparation to the Immaculate Heart of Mary.

O HEART of Mary, I honor thee as the Heart most pleasing to our Lord, and most intimately united to Him. I love thee as the Heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages which thou hast received from me, and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee ; but seeing that, through thee, the divine mercy has so often had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence, I am animated by a most earnest desire to be more faithful and more devoted to thee. I pray thee to accept all the good that henceforth I am resolved to do, to present it to thy dear Son Jesus, so that, through thee, my most loving Saviour may pour down His benedictions more and more on me, and on all who are dear unto me. Amen.

Act of Consecration to the Immaculate Heart of Mary.

O HEART of Mary, I offer, I consecrate to thee my heart; thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honor and the homage which are due unto thee; I will bring all the thoughts and affections of my heart into conformity with thine; and I will make it my duty to imitate thy virtues, especially thy purity, and thy humility.

Vouchsafe, O Mary, to open to me thy heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need, to imitate thee, as thou hast imitated Jesus Christ; succor me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

May the divine Heart of Jesus, and the immaculate Heart of Mary, be always, and in all places, acknowledged, praised, blessed, loved, and faithfully honored and glorified. Amen.

See Prayer to the Sacred Heart of Mary, p. 463.

Pope Pius VII. granted to the faithful who should recite with devotion the preceding prayer:—1. An indulgence of 60 days, once a day. 2. A plenary indulgence on the Feasts of the Assumption, the Nativity, and the Sacred Heart of Mary,* to all who, having recited it for a year, shall perform the usual conditions of confession and communion, and visit a church, or at least an altar, dedicated to the Blessed Virgin, to pray for the intentions of the Pope. 3. A plenary indulgence at the hour of death to all who should have recited it frequently during their life. These indulgences are applicable to the souls in purgatory.

THE ASSOCIATION OF THE HOLY AND IMMACULATE HEART OF MARY.

The archconfraternity under this title was established at Paris, in the Church of *Notre Dame des Victoires*, December 16th, 1836, by the Abbé Desgenettes, a Dominican Tertiary. It was approved by the Pope, April 24th, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the Association is, to pray for the conversion of sinners and of persons in error; and God has been pleased to answer its prayers in a most remarkable manner.

ACT OF REPARATION [BY ST. GERTRUDE].

Most pleasing to the Blessed Virgin.

O SWEETEST Jesus, by that love wherewith Thou didst deign to take our flesh of the most pure Virgin and of

* This feast has no fixed day. It is solemnized in some churches with the approbation of the Ordinary, on the 8th of February; in others, on the 1st of June; and in some churches, on the Sunday within the octave of the Assumption

her to be born, that Thou mightest satisfy the desires of the poor and the wants of the needy, I beseech Thee, that Thou wouldst vouchsafe to make amends to Thy ever-Virgin Mother, with Thine own sweetest Heart, for all the manifold defects which through my own negligence and ingratitude have tainted and marred my service and honor of so gentle and loving a Mother, whose gracious succor has never failed me in any danger or necessity. Do, then, O most tender Jesus, present to her Thy sweetest Heart, overflowing with ineffable blessedness, in reparation of this my neglect. Let her see therein all the divine love whereby Thou didst from all eternity freely elect her to be Thy Mother; didst preserve her from all taint of original sin, and incomparably adorn her with all graces and all virtues. Let her see therein all the tenderness wherewith Thou didst cling to her when she cherished Thee, her child, in her bosom; all the constant unfailing love with which, during the whole time of Thy sojourn on earth, Thou, who art the Ruler of heaven and earth, didst obey her as a son his mother; and especially in the hour of Thy death, when, as though forgetting Thine own intolerable anguish, and touched to the heart by her desolation, Thou didst provide for her a guardian and a son. Let her see therein that love beyond thought with which Thou didst show her how precious she is in Thy sight, when on the day of her most joyous Assumption Thou didst exalt her high above all the choirs of angels, and crown her Lady and Queen of heaven and earth. And thus, O good Jesus, may she be still to me a loving and long-suffering Mother, and both in life and in death my compassionate advocate and patroness. Amen.

ACT OF OFFERING TO ST. JOSEPH.

O MOST glorious Patriarch St. Joseph, chaste Spouse of the Holy Mother of God, and reputed father of our Lord Jesus Christ, confiding in thy great holiness, and inflamed with the love which Jesus and Mary bore thee, I choose thee this day in their presence to be my especial protector, advocate, and patron; and I firmly purpose to keep this devotion to thee always burning within my heart; thou wast appointed by the eternal Father, to be the head of the Holy Family on earth; I desire to be one of its devoted servants and friends, and I beg of thee to admit me into the number; I desire to render to Jesus, dwelling with us on our altars, the loving adoration, which thou and His holy Virgin Mother paid to the Divine Child, at the hour of His birth, in the stable of Bethlehem; and I beseech thee,

O glorious Patriarch St. Joseph, to obtain for me, through thy great merits and by thy most powerful intercession, the grace to imitate in my life, thy most holy conversation with Jesus and Mary, so that I may like thee, enjoy the assistance of Jesus and of Mary at the awful and tremendous hour of my death, and in their arms breathe forth my soul to God, saying, Jesus, Mary, and Joseph, I offer you my heart and life. Amen.

Our Father. Hail Mary. Glory be to the Father.

Let us Pray.

O GOD, who by the holy family of the Incarnate Word, hast consecrated the whole earth, and hast, in Jesus, Mary, and Joseph, given to us the pattern of holy living, grant that we, who by this blessed three implore of Thee the grace of holy living, may, together with the angels, come to praise Thee in heaven, who livest in Thy blissful and undivided Trinity of persons, world without end. Amen.

Remote Preparation for Death.

DEATH in anticipation has many advantages.

1st. It is very agreeable to God, because by it we submit ourselves to Him, as His creatures, and offer ourselves, voluntary victims to His power and majesty.

2d. It is very useful to ourselves, because it teaches us to die by degrees, and habituates us to the acts of virtue which we would wish to make at death, by doing beforehand what we would desire to do then. Those who do not pursue this practice, are in danger of dying without proper sentiments of piety; because the pain of the body frequently so disturbs the mind, that it can scarcely think of any thing else. But, when we are well versed in the art of dying, how great soever the pains of the body may be, the soul will generally be able to produce those acts, which it had long been accustomed to make: and if it should be utterly incapable of any exertion, what comfort will then result from having done repeatedly, and in full consciousness, that which is, in its present condition, impossible!

They, who wish to enter sincerely, and in earnest, on these preparations for death, will do well to begin by going to confession. To aid them in doing this well, they may use the following considerations:

1st. Consider what preparation you would make, and what dispositions you would try to bring to the confession,

which you believed would be your last. You would certainly, if you believed you had but one more confession to make, examine very carefully if in your former confessions, nothing considerable had been passed over, of which you should now accuse yourself. You would surely try also to have a true regret and horror for your sins. In order to excite these sentiments in your heart, reflect on the Majesty of the God you have offended, and on His goodness lavished upon you, in every circumstance of your life.

If your Confessor permits, accuse yourself of some of the principal sins, of which you have been guilty during your past life.

2d. Consider that a last confession, in which you might purpose to do all this, may never be in your power: you may be either carried off by a sudden death, or a violent sickness may deprive you of reason, or leave you absolutely unfit for so serious a matter.

How then dare you omit doing now, what then it may be impossible to accomplish?

3d. Consider that even should it be in your power to make a good preparation for death in your last sickness (which you can never be sure of), still you ought not to neglect making it at present; because by putting your soul into the hands of God, by an anticipated death, you do what you can to purify it, and secure its better reception, in actual death.

Make now the best preparation for the holy Viaticum. Represent to yourself the prophet Elias, travelling to the mountain of God. Make his case your own. In his weariness of life you may, no doubt, imitate him, if you consider the sins and sorrows yours is fraught with, and the tyranny of your passions, which allows you so little rest.

The priest, who represents to you the Angel sent to the prophet, will bring you the Bread of strength, the Bread of life, your Lord and Saviour Himself, who will guide and support you in your way. Say, then, when the priest approaches with the sacred host: "Receive, O my soul, the Viaticum of the body of thy Lord Jesus Christ, to defend thee from the malice of thy enemy, and to conduct thee to eternal life." After holy Communion, read the prayers after receiving the holy Viaticum. Make your acts of resignation and confidence, as you would desire to make them at the hour of death.

It is an excellent practice to prepare yourself every month to die; doing, on the day appointed, what you would wish to do on the day of your death. Receive holy Communion, saying, before and after it, the prayers for the holy Viaticum —then make a spiritual reception of the Sacrament of Ex-

treme Unction, and say the prayers for agonizing and departing souls—after this, remain as if at the tribunal of judgment, and listen to the reproaches you may there expect—imagine even you hear your last sentence. You should then return to your daily duties, as if sent back by divine mercy from the very gates of hell, to do penance.

We do not know what we shall be able to do in our last moments; but if we make use of these preparations, and we should be suddenly called, we may say to God: What I have so often said to thee, my God! I wish now to repeat, but I am not able—hear my sighs, and the prayers of my whole life.

The sacrifice we make of ourselves at the hour of death, is the greatest and most meritorious of all, if it be well made. Now, the frequent thought of death, and frequent preparations for it, are sure means to enable us to make this sacrifice as we ought. This was verified in the case of the good old Solitary, who being perfectly calm and tranquil at the moment of death, said: "*This is a road I have often travelled—it is nothing new for me to die.*"

CONSIDERATIONS ON DEATH.

1st. God is our last end, and death is the door through which we go to Him.

2d. Death liberates us from a gloomy prison. *Draw me out of this prison*, says the Psalmist, *that I may bless Thy name.*

3d. Death is the end of that day, mentioned in the Gospel, on which the master of the vineyard called the laborers to receive their hire. Job called the day of death, the day of recompense, after the toils of life.

4th. Death is the time of harvest. *They that sow in tears shall reap in joy. Going, they went and wept, casting their seeds; but coming, they shall come with joy, bearing their sheaves:*—as the just carrying their good works up to heaven, after the toils, trials, and sorrows of their exile upon earth.

5th. Death is the end of a tedious and painful war. Job says: *I will wait through the days of this sorrowful combat, till my happy change shall take place . . . . . The life of man upon earth is a warfare.* Life is indeed a continual war with the world, Satan, and ourselves. O day of everlasting peace and rest! when will you dawn on my soul?

6th. Death is the laying down our tabernacle of clay. What, indeed, is our body but a tent, not given us for a dwelling, but a covering for the moment—a shelter during our journey to eternity. St. Thomas says we put off our body as a heavy load—heavy indeed to those who wish to run in the way of holiness.

7th. Death is the harbor in which the just are received, with the riches they have gained, after they quit the deep and perilous ocean of this life. Blessed are they who enter this harbor in safety! There storms and shipwreck are feared no more.

8th. Death is the end of a long exile from heaven, our true home and country. How indescribable is the happiness of a poor exile returning to his home, the dwelling of his family! Ah, how affectionate is the embrace of his father, and the welcome of his friends!

9th. Death is the passage from death to life. Our life in this world is truly a death. By dying, we find life and lose death. How immense is the gain procured by this loss!

10th. Death is the dawn of the bright day of eternity. The night past—the day dawning. Oh! the glorious day that knows no night!

11th. Death is the coming of the heavenly Spouse. How blessed His coming for those happy ones who are waiting for Him with a holy impatience!

12th. Death is the faithful Christian warrior's hour of victory. "*Be thou faithful unto death and I will give thee the CROWN of Life.*"

THE DAY OF DEATH!

DAY of death! in silence speeding
On the wings of darkness near!
How my inmost nature trembles,
Melting with excess of fear!
When, in sleepless thought reclined,
I depict thee to my mind.

Vainly strives imagination
That dread moment to portray;
When the soul, her course completed,
Soon to quit her home of clay,
Fiercely wrestles, might and main,
With her yielding fleshly chain.

When the rigid eyeballs darken;
When the torpid senses fail;
When the tongue its task refuses;
When the face, all wan and pale,
Members numb, and panting breath,
Tell of quick-approaching death.

While revived from deep oblivion,
Thoughts and words a mingled maze,
Long-forgotten deeds, unnumbered,
Crowd before the spirit's gaze;
Turn whichever way she will,
Ever there abiding still!

Oh, how then the guilty spirit
Shall her wasted years deplore!
Shall bewail salvation's season
Idly lost for evermore!
How supreme shall be her pain!
To have lived her life in vain!

Oh, how bitter then the sweetness
Of deluding flesh shall seem!
What a phantom, human greatness,
All dissolving like a dream!
What a mockery, pleasures brief,
Followed by eternal grief!

While the soul, her worth perceiving,
Which before she never weighed,
Spurns the filth in which so lately
She was lying, self-betrayed,
And, at any risk, would be
From her carnal bondage free.

King immortal! I beseech Thee
By Thy Cross of bitter woe;
Jesu Christ! at my departure
Thy sustaining grace bestow;
Oh, in me at that dread hour,
Crush the tyrant-tempter's power.

Scatter all his host infernal,
Lay me fast in Thee asleep;
Then to fields of life eternal
Bear me, Shepherd of the sheep
There to dwell in sight of Thee,
Safe for all ETERNITY!

THE WILL AND TESTAMENT OF THE SOUL.—BY ST. GERTRUDE.

[You will do well to repeat and renew this will and testament, four times a year during your whole life, also when you are ill you should read it, or have it read to you, and at the end of each clause, say :—"*This is verily and indeed, my will and desire.*"]

✠

In the name of the most holy, blessed, and adorable Trinity. Amen.

INASMUCH as I, a most miserable sinner, am most certain that I shall die, but most uncertain of the hour of my death, therefore now, while I have the full use of all my powers and faculties, I publish and declare before Thee, O most blessed Trinity, and in presence of all the court of heaven, this my *last will*, how I wish to live and to die. And lest it should be in any way changed, or made void, I draw up and write this my testament, beseeching Thee that it may remain in full force throughout eternity. Do Thou, therefore, O most holy Father, look now on me, Thy most unworthy servant, with the eyes of Thy compassion, even as Thou didst look upon Thine only-begotten Son, in the Garden of Olives, as He lay prostrate on the ground before Thee, disposing and bequeathing all His merits, for the benefit of His Church. And as Thou didst receive the prayer of Thy Son, as an odor of well-pleasing, so do Thou deign to ratify this my *last will*, and to render it seasonable and acceptable in Thy sight.

First: In the clearest form and most binding manner I bequeath and make over wholly to Thee, O most blessed Trinity, my body and my soul, and all the works which I have done with them, throughout the whole course of my life. And I give Thee highest and everlasting thanks, that Thou hast made me a reasonable creature, hast regenerated me in holy baptism, hast sanctified me with Thine other Sacraments, and hast bestowed on me, in body and in soul, innumerable good gifts. Wherefore I acknowledge that Thou alone hast rightful dominion over me, and that Thou alone, and none other besides Thee, art my supreme and sovereign Lord.

Secondly:—I ascribe to Thee alone, my Lord and my God, all the good, and all the graces and favors which I have ever received in body and in soul; and I acknowledge that of Thine unfathomable goodness, and through the intercession of Thy saints, Thou hast bestowed on me a thousandfold more good than I have ever deserved, and that Thou

hast provided for me, both in prosperity and adversity, with such exquisite discrimination of my need, that no power, or wisdom, or goodness, but Thine, could have so ordered my lot. Wherefore I will sing Thy praises, and offer Thee my thanksgivings, with all my powers throughout eternity.

Thirdly:—I firmly believe and profess the true faith which I received in my baptism, and all and every one of the articles thereof, in such manner and form as the one, holy, Catholic, Apostolic, Roman Church believes and professes them, and I am most ready rather to pour out my life and my blood than to deny one article of that true faith. And if, through the craft and subtlety of the enemy of my soul, there should be in me at my last hour, one thought, word, or action which does not fully accord with this sacred faith, I hereby declare such thought, word, or action, void and of no effect. And lest this should be the case, I commend my faith to Thy omnipotence, Thy wisdom, and Thy goodness, O my God; that in the hour of my death it may be found whole and intact.

Fourthly:—I detest and abhor all, and every one of the sins which I have committed from my youth to this hour, of whatever kind they may be, and however committed; and I most bitterly and vehemently grieve for them, O most compassionate God, simply and purely for love of Thee, and I most earnestly desire that this my sorrow and contrition were a thousandfold more bitter and more vehement. And in supply of all that is wanting in my sorrow, I offer Thee that contrition which Thy only-begotten Son felt for the sins of the whole world. And that I may, at least in some degree, satisfy Thee for the most grievous wrongs I have done Thee, I offer myself to Thee, protesting my readiness to suffer most willingly and gladly whatever Thou mayest be pleased to exact from me.

Fifthly:—And whereas all my satisfaction falls infinitely short of my debt to Thee, I betake myself to the most abundant treasury of the merits of Jesus Christ; and I offer Thee all the long passion He endured from the first moment of His conception, until He bowed His head upon the cross, and gave up the ghost. Moreover, I plunge and hide all my sins and negligences in His most Sacred Wounds, beseeching Thee that Thou wouldst vouchsafe to wash away all my stains in His most precious blood, and to inflame me with the fire of His love.

Sixthly:—I most humbly ask pardon of all and every one whom I have ever grieved or offended by word or deed, and I declare myself ready to make full amends, according to the measure of the most exact justice, for all the loss I have

occasioned them in their honor or in their substance. And I do from my heart pardon and forgive every injury, insult, or wrong, whereby any person has offended me, by word or deed, even as our Lord Jesus Christ, while hanging upon the cross, forgave His enemies and murderers, and prayed for them to His Father.

Seventhly:—I acknowledge and profess that I could not hope to attain heaven by my own merits; wherefore I put not my trust in them, but only in the merits and passion of Thy beloved Son, and in the patronage and intercession of Thy Saints. And in these I so firmly place my trust, that I cannot even conceive that I can perish everlastingly, yea, though I had offended Thee much more than I have done; for I know that Thy mercy is infinitely above my sins, and that the passion of Thine only Son is of immeasurably greater weight in the balance of Thy justice.

Eighthly:—I wholly commit and resign to Thy most holy will myself, and all that I am, or have, or can do, deliberately choosing and exploring of Thee, that Thy will may be most fully and entirely done in me, by me, and in all that concerns me. I do not desire to live one moment longer than it pleases Thee. Nor do I desire to depart hence by this or that kind of death or sickness, but purely and alone, by that which Thou shalt appoint for me.

Ninthly: I love Thee, O my God, and I desire to love Thee for ever; for by reason of Thy sovereign perfection and magnificence, Thou art most worthy of my love; oh, would that I could love Thee a thousandfold more than I do. Had I the capacity of the hearts of all men, and all angels, I would most gladly employ all in Thy love alone. But since I cannot love Thee as I ought, I beseech Thee that Thou wouldst help me with Thy perfect love.

Lastly:—I profess that I desire to die as a true Christian, in communion with the *One, Holy, Catholic, Apostolic, Roman Church*, of which Jesus Christ is the Head in heaven; and the Sovereign Pontiff, the Bishop of Rome, is the visible head on earth. I desire to partake of the most holy Sacraments of Penance, of Communion, and of Extreme Unction. I desire, moreover, to have my part and portion in all the masses, prayers, and suffrages which shall be offered for the faithful departed henceforward until the day of judgment. And I beseech Thee, O Christ Jesus, that Thou wouldst offer Thyself for me to Thy Father, a holocaust and a perpetual sacrifice for my innumerable sins. Moreover, I implore Thee to stand forth for the succor of my soul, in my last agony, but one of those sighs which burst forth from Thy Heart in Thine exceeding sorrow, amidst the horrors of Thine own

agony, and to sprinkle upon it for my salvation, one single drop of Thy most precious Blood. Amen.

Sealing of the Testament.

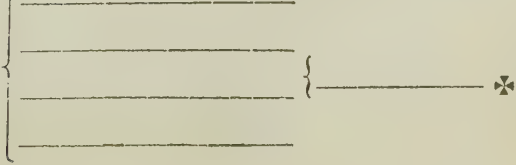
WHEREFORE, O most blessed Trinity, I now profess and declare before Thee and all the court of heaven, that all and every thing contained in this testament is my *most sincere will and intention*, in accordance with which I desire to live and to die. And I desire that this my testament be never in any wise evaded or made void, but that it may have its full force and effect before my death! at my death! and after my death! and in case the dire calamity should ever occur to me to revoke it, I now hereby declare that such revocation is to be held null and void.

I beseech Thee, then, O most tender Jesus, that Thou wouldst deign to register this my *last will*, publicly in the court of heaven, and to witness it with the signature of Thy most holy name, and to seal it with the impress of Thy five Sacred Wounds.

And I beseech thee, O most blessed Virgin Mary, O glorious Patriarch St. Joseph, O blessed John the Evangelist, thee O my sweet Angel-guardian, and the Saints [....], my beloved patrons, that ye would condescend to be the witnesses of this my *last will*, to subscribe your name thereto, and to lay it up amongst the records of the most holy and adorable Trinity, so that it may be forthcoming to be presented to Him at any time, and in any emergency. And I resolve to keep always a copy thereof, signed with my own hand, so that it may be known to God, and to men, whose I am in body, and in soul, and in what manner I desire to live and to die.

And this I, a most unworthy servant of God, now sign and seal with my own hand.

Witnesses. Name.



[The above might be solemnly signed after communion, on some special day, in presence of your confessor, whose signature might be inserted after "witness," to whose name might also be appended the name of your parents, sponsor, or other special spiritual friend. On the different great epochs of your life renew this testament by reading it to yourself, kneeling in presence of the Blessed Sacrament. This might, at the close of a mission or retreat, or on some great annual festival, be done aloud and with solemnity by the priest and faithful, before the Holy Sacrament exposed, to be concluded with Benediction—the solemnity commencing with an exhortation and renewal of Baptismal vows (p. 132). Also, the same should be renewed by soldiers before an engagement, by sailors before a voyage, which may be their last.]

See Instructions to parents respecting a Will, p. 305.

PART III.

Vespers.

ON THE PSALMS.

A SELECTION of thirty-two Psalms and six Sacred Canticles are introduced into this Book, partly as affording the means of following the *Vespers* and *Compline* on all Sundays and Festivals,* but chiefly to afford to the Faithful, prayers inspired by the Holy Ghost, adapted to every state of soul, to every circumstance of life, and to every religious commemoration The Psalms, besides their inspiration, their majesty and pathos, their sublime poetry, and their prophetic character, have a threefold claim to our veneration, —as the Prayer of David—the Prayer of Jesus Christ—and the Prayer of the Church. Even, humanly speaking, the prayer of David would be the prayer of every grade of life, of every spiritual necessity. The Shepherd's youngest Son, "small in stature, ruddy and beautiful to behold, and of a comely face," he becomes the champion, the hero, and the sovereign of the chosen people. The changing scenes of his life display the beauty and constancy of friendship, the pangs of ingratitude, the grandeur of piety, the simplicity of its manifestation, the loss of virtue, the agony of remorse, and the fervor of that contrition which, amidst the plaintive melodies of the psaltery, poured itself forth in those deep thrilling accents of sorrow, which, to the end of our wayward history, must form the sad language of penance. Therefore, in the prayer of David, every one who suffers, every one who rejoices, every one who is tempted, or falls, or repents, will be able to breathe forth his thoughts, his hopes, his praises, his desires, in strains of inspired poetry. But, as we learn from the New Testament, David is both a prophet and a type of Jesus Christ, and the "Prayer of David" is

* As there are some additional psalms needed in the churches of the Friar-Preachers, these likewise have been inserted.

For Dominican Vespers, see Index.

therefore also the "*Prayer of Jesus Christ.*" Our Lord quoted the Psalms and applied them to Himself, He used them as His own prayers, He sung them with His Apostles, and on the Cross, just before He gave up the Ghost, He cried with a voice those words of the Compline psalm, which in His Sacred Childhood He had heard chanted in the temple of Jerusalem, "In manus tuas commendo spiritum meum:" "Into Thy hands I commend my spirit."

It is not therefore to be wondered at, that the Psalms have, first in the Jewish temple, and then around the Christian altar, formed the prayer of the Chosen People, the "prayer of the Church," the "Divine Office," for now nearly three thousand years.

Every one in sacred orders, and every choir brother or sister, professed in a Religious Order, throughout the world, is bound to the daily recital of the "*Divine Office*," of which the Psalter forms the chief portion. When you assist at the Vesper or Compline office, remember that the Church is the mystic Body of Christ, and the Divine Office is its language: the Church is the Spouse of Christ, and the Divine Office is her prayer; you should therefore delight by your presence and devotion to unite your intentions with the intentions of Jesus Christ and His Church, and if you follow in the words of the Psalms, whilst you offer them for your own individual necessities, enter into the spiritual signification which they bear relatively to the festival being celebrated. Thus the first of the Vesper Psalms "Dixit Dominus," has a direct application to the person of our Lord, as we learn from His own words, Matt. xxii., and as further explained in Heb. v., as announcing His Divinity, His Exaltation, and His everlasting Priesthood. But by the communion of saints, with Jesus Christ their Head, the words which apply to Him, will always in their degree apply to the saints who partake, though to a limited degree, His sufferings, His sanctity, His glory, His power. Those psalms which, when used on a Sunday, or a festival of our Lord, are used in their highest sense as announcing the attributes of Jesus Christ, are, on the festival of a saint, used as announcing those attributes extended by Him to the person of one of His favored servants. Thus, if you read the psalms in this book, which the Church uses on feasts of our Blessed Lady, i. e. at Vespers of the Little Office (Ps. 109, 112, 121, 126, 147), and others similarly applied (Ps. 125, 127, 129, 131, 133), and read them, bearing in mind that the same language is applied to the Church, and to the Church's Mother, the Immaculate Virgin; remembering also that she was humble and exalted, that her exaltation fills all hearts

with joy, that the glory of the Son is the glory of the Mother, that she was the ark and the sanctuary of God, that she is the Zion of her people, and the House of God, etc.; you will see how, in the course of the day, with those ten psalms, joined with the Magnificat and the Benedictus, to weave a beautiful crown of praise to her who has received a crown of twelve stars from the hand of Jesus Christ her Son. And yet, the very same psalms which so graciously apply to Mary, apply also to those virgins who have followed the Virgin of virgins in their degree.

Again, how perfectly adapted to every festival, and every occasion of joy, are those numerous psalms of praise given in this book. What dread of sin do we not entertain from those psalms which announce in prophetic language the punishments and calamities of the unjust, expressed under the Hebrew form of invocation. What a sublime preparation for confession is contained in the 138th and 142d. What sentiments of contrition in the other Penitential Psalms; what a fervent thanksgiving after confession in the 31st, 115th, and 144th. What a beautiful addition to the Morning Prayer, is the Benedicite and the Psalms of Praise; or before Mass the 42d and 121st; or before Communion the 115th, or as a thanksgiving after Communion the 4th, the Benedicite, the Magnificat, and the Nunc Dimittis: or as a visit to the Blessed Sacrament the 83d and 131st; in affliction and temptation, the 69th, 90th, 125th; as an expression of Faith, Hope, and Charity, the 6th, 110th, 113th, 126th, and 145th; for desire of heaven, the 121st; to be used by parents, the 127th; to be used by the young, the 112th; for the Church, the 101st and 113th; for evening prayer, the Compline Psalms; for the departed, the 50th, 129th, and 145th; to be used by the poor, the 6th, 69th, and Magnificat; in honor of your Angel Guardian, the 90th and 137th; for the Saints, the various Psalms allotted for their Vespers; for any special grace received, the 116th; for moral virtues and graces, the 4th, 6th, 30th, 111th, 127th—*one book alone* not inspired can be compared to the Psalms, the immortal work of Thomas a Kempis, "*The Following of Christ.*" It alone, like the Psalms, can be read daily and never weary, can be used under all circumstances, and in all states of soul, and like the Psalter, ever throw out thoughts adapted for each.

"David was chosen from among the children of Israel. He played with lions as with sheep, and with the wild beasts as with the lambs of the flock in his youth. He killed the giant and took away reproach from his people. He called upon the Lord the Almighty, He gave strength in his right hand,—and he set up the might of his nation.....he was

praised in the blessings of the Lord, and there was offered to him a Crown of Glory.....In all his works he gave thanks to the Holy One, and to the Most High, with words of glory; with his whole heart he praised the Lord, and loved God that made him, and who gave him power against his enemies, and he set singers before the altar, and by their voices they made sweet melody. And to the festivals he added beauty, and set in order the solemn times, even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning. The Lord took away his sins, and exalted his power for ever; and He gave him a Covenant of the kingdom, and a throne of glory in Israel."—Ecclus. xlvii.

VESPERS FOR SUNDAYS AND FESTIVALS.

[Persons who cannot conveniently follow the Vespers should say their beads, joining their intention with the office of the Church.]

Pater Noster, Ave Maria, *in secret.*

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

Praise be to Thee, O Lord, King of everlasting glory.

Ant. The Lord said.

In Paschal Time the Psalms are all said under this one Antiphon: Alleluia.

Ps. 109. *Dixit Dominus.*

DIXIT Dominus Domino meo: * Sede a dextris meis:

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet

THE Lord said to my Lord: Sit thou at my right hand:

2. Until I make thine enemies: thy footstool.

3. The Lord shall send

Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Ant. Fidelia.

forth the rod of thy power from out of Sion: rule thou in the midst of thine enemies.

4. Thine shall be the dominion in the day of thy power, amid the brightness of the Saints: from the womb before the day-star have I begotten thee.

5. The Lord hath sworn, and will not repent: Thou art a priest for ever according to the order of Melchisedec.

6. The Lord upon thy right hand: hath overthrown kings in the day of his wrath.

7. He shall judge among the nations, he shall fulfil destructions: he shall smite in sunder the heads in the land of many.

8. He shall drink of the brook in the way: therefore shall he lift up his head.

Glory be to the Father.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Faithful.

Ps. 110. *Confitebor tibi.*

CONFITEBOR tibi, Domine, in toto corde meo: * in consilio justorum, et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miser-

I WILL praise thee, O Lord, with my whole heart: in the assembly of the just, and in the congregation.

2. Great are the works of the Lord: sought out are they unto all his pleasure.

3. His work is his praise and his honor: and his justice endureth for ever and ever.

4. The merciful and gracious Lord hath left a me-

tor Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium; * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

morial of his marvellous works: he hath given meat to them that fear him.

5. He shall ever be mindful of his covenant: he shall show forth unto his people the power of his works:

6. That he may give them the heritage of the Gentiles: the works of his hands are judgment and truth.

7. Faithful are all his commandments; they stand fast for ever and ever: they are done in truth and equity.

8. He hath sent redemption unto his people: he hath commanded his covenant for ever.

9. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. A good understanding have all they that do thereafter: his praise endureth for ever and ever.

Glory be to the Father.

Ant. Faithful are all his commandments: they stand fast for ever and ever.

Ant. In his commandments.

Ps. 111. *Beatus vir.*

BEATUS vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris

BLESSED is the man that feareth the Lord: in his commandments he shall have great delight.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and riches shall be in his house; and his justice endureth for ever and ever.

4. Unto the righteous there

lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur; dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Gloria Patri.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

hath risen up light in the darkness: he is merciful, compassionate, and just.

5. Acceptable is the man who is merciful, and lendeth; he will guide his words with judgment: he shall not be moved for ever.

6. The just man shall be in everlasting remembrance: he shall not be afraid for evil report.

7. His heart is prepared to hope in the Lord; his heart is fixed: he shall not be moved until he look down upon his enemies.

8. He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.

9. The sinner shall see it, and be wroth; he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Glory be to the Father.

Ant. In his commandments he hath great delight.

Ant. Blessed be the name.

Ps. 112. *Laudate, pueri.*

LAUDATE, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus

PRAISE the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord: from this time forth for evermore.

3. From the rising up of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is like unto the

noster, qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem:

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Gloria Patri.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and in earth?

6. Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill:

7. That he may set him with the princes: even with the princes of his people.

8. Who maketh the barren woman to dwell in her house: the joyful mother of children.

Glory be to the Father.

Ant. Blessed be the name of the Lord for ever.

Ant. We who live.

[☞ For the other four Laudate Psalms see pages 66 and 564.]

Ps. 113. *In exitu Israel.*

IN exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit et fugit: * Jordanis conversus es retrorsum.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia onversus est retrorsum?

Montes exultastis sicut arietes: * et colles, sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

WHEN Israel came out of Egypt: the house of Jacob from among a strange people.

2. Judah was made his sanctuary: and Israel his dominion.

3. The sea beheld, and fled: Jordan was turned back.

4. The mountains skipped like rams: and the little hills like the lambs of the flock.

5. What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast turned back?

6. Ye mountains, that ye skipped like rams: and ye little hills like the lambs of the flock?

7. At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes, Ubi est Deus eorum.

Deus autem noster in cœlo: * omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

8. Who turned the rock into a standing water: and the stony hill into a flowing stream.

9. Not unto us, O Lord, not unto us; but unto thy name give the glory.

10. For thy mercy and for thy truth's sake: lest the Gentiles should say, Where is their God?

11. But our God is in heaven: he hath done whatsoever he would.

12. The idols of the Gentiles are silver and gold: the work of the hands of men.

13. They have mouths, and they shall not speak: they have eyes, and they shall not see.

14. They have ears, and they shall not hear: they have noses, and they shall not smell.

15. They have hands and they shall not feel: they have feet, and they shall not walk: neither shall they speak through their throat.

16. Let those that make them become like unto them: and all such as put their trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and protector.

18. The house of Aaron hath hoped in the Lord: he is their helper and protector.

19. They that fear the Lord have hoped in the Lord: he is their helper and protector.

20. The Lord hath been mindful of us: and hath blessed us.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

Gloria Patri.

Ant. Nos qui vivimus, benedicimus Domino.

21. He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord: the least together with the greatest.

23. May the Lord add blessings upon you: upon you, and upon your children.

24. Blessed be ye of the Lord: who hath made heaven and earth.

25. The heaven of heavens is the Lord's: but the earth hath he given to the children of men.

26. The dead shall not praise thee, O Lord: neither all they that go down into hell.

27. But we who live, bless the Lord: from this time forth for evermore.

Glory be to the Father.

Ant. We who live, bless the Lord.

In Paschal time:—Ant. Alleluia, alleluia, alleluia.

Then follow the Little Chapter *and the* Hymn—

[The following Psalm is frequently sung instead of In Exitu Israel, and is the second Laudate Psalm; for the other four Laudate Psalms see page 66 and page 561.]

Ps. 116. *Laudate Dominum.*

LAUDATE Dominum omnes gentes: * laudate eum omnes populi:

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Gloria Patri.

Ant. (VI.) Laudate Dominum, omnes gentes.

Ant. (I.) Clamavi.

PRAISE the Lord, all ye nations: praise him all ye people.

2. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father.

Ant. Praise the Lord, all ye nations.

Ant. I called.

LUCIS CREATOR.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

O BLESSED Creator of the light!
Who dost the dawn from darkness bring;
And framing nature's depth and height,
Didst with the new-born light begin;

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Who gently blending eve with morn,
And morn with eve, didst call them day;
Thick flows the flood of darkness down;
Oh, hear us as we weep and pray!

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Keep Thou our souls from schemes of crime;
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.

Cœleste pulset ostium:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Teach us to knock at heaven's high door;
Teach us the prize of life to win:
Teach us all evil to abhor,
And purify ourselves within.

Præsta, Pater piissime
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Father of mercies! hear our cry
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.
Amen.

V. Dirigatur, Domine, oratio mea,
R. Sicut incensum in conspectu tuo.

V. Let my prayer, O Lord, be directed,
R. As incense in Thy sight.

THE MAGNIFICAT, OR CANTICLE OF THE BLESSED VIRGIN.

MAGNIFICAT: * anima mea Dominum.
Et exultavit spiritus meus: * in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

MY soul doth magnify: the Lord.
2. And my spirit hath rejoiced: in God my Saviour.
3. For he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
Et misericordia ejus a pro-

4. For he that is mighty hath done great things unto me: and holy is his name.
5. And his mercy is from

genie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham, et semini ejus in sæcula.

Gloria Patri.

generation to generation: unto them that fear him.

6. He hath showed strength with his arm: he hath scattered the proud in the imagination of their heart.

7. He hath put down the mighty from their seat: and hath exalted the humble.

8. He hath filled the hungry with good things: and the rich he hath sent empty away.

9. He hath upholden his servant Israel: being mindful of his mercy.

10. As he spake unto our fathers: to Abraham and his seed for ever.

Glory be to the Father.

Here follow the proper Collect, *and the* Commemorations, *if any.*

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

If Compline does not follow: after the Pater Noster, *which is said secretly, the following* V. *is sung.*

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

V. May the Lord grant us his peace.

R. And the life eternal. Amen.

[*Here follows the Antiphon of the Blessed Virgin proper for the season, if it is to be sung.* *See* p. 640 *to* 642.]

COMMON OF APOSTLES AND EVANGELISTS.

First Vespers.—*Psalms as on Sundays, except the last, which is Psalm* 116, p. 564.

Second Vespers.—*Psalm* 109, p. 558. *Psalm* 112, p. 561; *and then the three following:*

Ps. 115. *Credidi.*

CREDIDI, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino: * pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam: * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui, Jerusalem.

Gloria Patri.

I BELIEVED, and therefore did I speak: but I was humbled exceedingly.

2. I said in my excess: All men are liars.

3. What shall I render unto the Lord: for all he hath rendered unto me?

4. I will take the chalice of salvation: and call upon the name of the Lord.

5. I will pay my vows unto the Lord in the presence of all his people: precious in the sight of the Lord is the death of his saints.

6. O Lord, I am thy servant: I am thy servant, and the son of thy handmaid.

7. Thou hast broken my bonds in sunder: I will offer unto thee the sacrifice of praise, and will call upon the name of the Lord.

8. I will pay my vows unto the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father.

Ps. 125. *In convertendo.*

IN convertendo Dominus captivitatem Sion: * facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: * et lingua nostra exultatione.

Tunc dicent inter gentes: * Magnificavit Dominus facere cum eis.

Magnificavit Dominus fa-

WHEN the Lord turned again the captivity of Sion: we became like men that are comforted.

2. Then was our mouth filled with gladness: and our tongue with joy.

3. Then shall they say among the Gentiles: The Lord hath done great things for them.

4. The Lord hath done

cere nobiscum: * facti sumus lætantes.

Converte, Domine, captivitatem nostram: * sicut torrens in austro.

Qui seminant in lacrymis: * in exultatione metent.

Euntes ibant et flebant: * mittentes semina sua.

Venientes autem venient cum exultatione: * portantes manipulos suos.

Gloria Patri.

great things for us: we are become very joyful.

5. Turn again our captivity, O Lord: as a river in the south.

6. They that sow in tears: shall reap in joy.

7. Going on their way, they went and wept: scattering their seed.

8. But returning, they shall come with joyfulness: bringing their sheaves with them.

Glory be to the Father.

Ps. 138. *Domine, probasti.*

DOMINE, probasti me, et cognovisti me: * tu cognovisti sessionem meam, et resurrectionem meam.

Intellexisti cogitationes meas de longe: * semitam meam et funiculum meum investigasti.

Et omnes vias meas prævidisti: * quia non est sermo in lingua mea.

Ecce Domine, tu cognovisti omnia, novissima et antiqua: * tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

Quo ibo a spiritu tuo? * et quo a facie tua fugiam?

Si ascendero in cœlum, tu illic es: * si descendero in infernum, ades.

Si sumpsero pennas meas diluculo: * et habitavero in extremis maris:

O LORD, thou hast proved me and known me: thou hast known my sitting down and my rising up.

2. Thou hast understood my thoughts long before: my path and my line hast thou searched out.

3. And thou hast foreseen all my ways: for there is not a word in my tongue.

4. Behold, O Lord, thou hast known all things, new and old: thou hast formed me, and laid thine hand upon me.

5. Thy knowledge has become too wonderful for me: it is strong and high, and I cannot attain unto it.

6. Whither shall I go from thy spirit: and whither shall I flee from thy face?

7. If I go up into heaven, thou art there: if I go down into hell, thou art there also.

8. If I take to me the wings of the morning: and dwell in the uttermost parts of the sea:

Etenim illuc manus tua deducet mea: * et tenebit me dextera tua.

Et dixi, Forsitan tenebræ conculcabunt me: * et nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: * sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos: * suscepisti me de utero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es: * mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto: * et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: * dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt, amici tui, Deus: * nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: * exurrexi et adhuc sum tecum.

Si occideris, Deus, peccatores: * viri sanguinum declinate a me:

Quia dicitis in cogitatione: * Accipient in vanitate civitates tuas.

Nonne qui oderunt te, Do-

9. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. And I said, Peradventure the darkness shall cover me: and night shall be my light in my pleasures.

11. But darkness shal' not be dark to thee, and night shall be as light as the day: the darkness thereof and the light thereof are alike to thee.

12. For thou hast possessed my reins: thou hast holden me from my mother's womb.

13. I will praise thee, for thou art fearfully magnified: marvellous are thy works, and my soul knoweth them right well.

14. My bones are not hid from thee, which thou didst fashion in secret: and my substance in the lower parts of the earth.

15. Thine eyes did see my imperfect being, and in thy book shall all men be written: day by day shall they be formed, while yet there is no one.

16. But to me thy friends, O God, are made exceedingly honorable: their dominion is firmly established.

17. I will tell them, and they shall be more in number than the sand; I have risen up, and am still with thee.

18. Wilt thou not slay the wicked, O God: ye men of blood, depart from me.

19. For ye say in your thoughts: They shall take thy cities in vain.

20. Have I not hated them,

mine, oderam: * et super inimicos tuos tabescebam?

Perfecto odio oderam illos: * et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: * interroga me, et cognosce semitas meas.

Et vide si via iniquitatis in me est: * et deduc me in via æterna.

Gloria Patri.

O Lord, that hated thee: and pined away because of thine enemies?

21. I have hated them with a perfect hatred: and they became as enemies unto me.

22. Prove me, O God, and try my heart: examine me, and search out my paths.

23. And look well if there be in me the way of iniquity: and lead me in the way everlasting.

Glory be to the Father.

COMMON OF MARTYRS.

First Vespers: last Psalm, 116, p. 564. *Second Vespers: last Psalm*, 115, p. 567.

COMMON OF A CONFESSOR AND BISHOP.

First Vespers: last Psalm. 116, p. 564. *Second Vespers: last Psalm*, Memento, Domine, *as follows:*

Ps. 131. *Memento, Domine.*

MEMENTO, Domine, David: * et omnis mansuetudinis ejus.

Sicut juravit Domino: * votum vovit Deo Jacob:

Si introiero in tabernaculum domus meæ: * si ascendero in lectum strati mei:

Si dedero somnum oculis meis: * et palpebris meis dormitationem,

Et requiem temporibus meis: donec inveniam locum Domino: * tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata: * invenimus eam in campis silvæ.

Introibimus in tabernacu-

O LORD, remember David: and all his meekness.

2. How he sware unto the Lord: and vowed a vow unto the God of Jacob:

3. I will not enter into the tabernacle of mine house: I will not go up into my bed:

4. I will not give sleep to mine eyes: nor slumber to mine eyelids,

5. Nor rest unto the temples of my head: until I find a place for the Lord: a tabernacle for the God of Jacob.

6. Lo, we heard of it in Ephrata: we found it in the fields of the wood.

7. We will go into his taber-

lum ejus : * adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam : * tu et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam : * et sancti tui exultent.

Propter David servum tuum : * non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustabitur eam : * De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum : * et testimonia mea hæc, quæ docebo eos :

Et filii eorum usque in sæculum : * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion : * elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi : * hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam : * pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutarí : * et sancti ejus exultatione exultabunt.

Illuc producam cornu David : * paravi lucernam Christo meo.

Inimicos ejus induam confusione : * super ipsum autem efflorebit sanctificatio mea.

Gloria Patri.

nacle : we will worship in the place where his feet have stood.

8 Arise, O Lord, into thy resting-place : thou and the ark of thy holiness.

9 Let thy priests be clothed with justice : and let thy saints rejoice.

10 For thy servant David's sake : turn not away the face of thine Anointed.

11 The Lord hath sworn the truth unto David, and he will not make it void : Of the fruit of thy body I will set upon thy throne.

12 If thy children will keep my covenant : and these my testimonies which I shall teach them :

13 Their children also for evermore : shall sit upon thy throne.

14 For the Lord hath chosen Sion : he hath chosen her for his dwelling.

15 This is my rest for ever and ever : here will I dwell, for I have chosen her.

16 With blessing I will bless her widows : I will satisfy her poor with bread.

17 I will clothe her priests with salvation : and her saints shall rejoice with exceeding joy.

18 There will I bring forth a horn unto David : I have prepared a lamp for mine Anointed.

19 His enemies will I clothe with confusion . but upon himself shall my sanctification flourish.

Glory be to the Father.

COMMON OF BLESSED VIRGIN MARY.

[*The* Common of Virgins and Holy Women *and the Vespers for* New Year's Day, *are the same.*]

First Ps. 109, p. 558. *Second Ps.* 112, p. 561, *and then the three following Psalms:*

Ps. 121. *Lætatus sum.*

LÆTATUS sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

Gloria Patri.

I WAS glad at the things that were said unto me: We will go into the house of the Lord.

2 Our feet were wont to stand: in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city: that is at unity with itself.

4 For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

5 For there are set the seats of judgment: the seats over the house of David

6 Pray ye for the things that are for the peace of Jerusalem: and plenteousness be to them that love thee.

7 Let peace be in thy strength: and plenteousness in thy towers.

8 For my brethren and companions' sake: I spake peace concerning thee.

9 Because of the house of the Lord our God: I have sought good things for thee.

Glory be to the Father.

Ps. 126. *Nisi Dominus.*

NISI Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

UNLESS the Lord build the house: they labor in vain that build it.

2 Unless the Lord keep the city: he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere : * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum : * ecce hæreditas Domini filii, merces fructus ventris.

Sicut sagittæ in manu potentis : * ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis :* non confundetur, cum loquetur inimicis suis in porta.

Gloria Patri.

3 In vain ye rise before the light : rise not till ye have rested, O ye that eat the bread of sorrow.

4 When he hath given sleep to his beloved : lo, children are an heritage from the Lord, and the fruit of the womb a reward.

5 Like as arrows in the hand of the mighty one : so are the children of those who have been cast out.

6 Blessed is the man whose desire is satisfied with them : he shall not be confounded, when he speaketh with his enemies in the gate.

Glory be to the Father

Last Psalm. Ps. 147, p. 67.

Ps. 127. *Beati omnes.*

BEATI omnes qui timent Dominum :* qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis : * beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans : * in lateribus domus tuæ.

Filii tui sicut novellæ olivarum :* in circuitu mensæ tuæ.

Ecce sic benedicetur homo :* qui timet Dominum.

Benedicat tibi Dominus ex Sion :* et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum :* pacem super Israel.

Gloria Patri.

BLESSED are all they that fear the Lord : that walk in his ways.

2 For thou shalt eat of the labor of thine hands : blessed art thou, and it shall be well with thee.

3 Thy wife shalt be as a fruitful vine : on the walls of thy house.

4 Thy children as olive-plants : round about thy table.

5 Behold, thus shall the man be blessed : that feareth the Lord.

6 May the Lord bless thee out of Sion : and mayest thou see the good things of Jerusalem all the days of thy life.

7 And mayest thou see thy children's children : peace upon Israel.

Glory be to the Father.

CHRISTMAS DAY, DECEMBER 25.

First Vespers: last Psalm, 116, p. 564. *Second Vespers* (and through the Octave): *Fourth psalm*, 129, p. 54. *Last Psalm*, 131, p. 570.

THE EPIPHANY. JAN. 6.

Second Vespers: last Psalm, 116, p. 564. *Second Vespers:* as on Sundays, p. 558.

ASCENSION DAY.

Second Vespers: last Psalm, 116, p. 564.

CORPUS CHRISTI AND FEAST OF SACRED HEART.

Ps. 109, p. 558. *Ps.* 110, p. 559. *Ps.* 115, p. 567. *Ps.* 127, p. 573. *Ps.* 147, p. 68 .

SS. PETER AND PAUL. JUNE 29.

First Vespers: last Psalm, 116, p. 564. *Second Vespers:* as in Common of Apostles, p. 566.

FEAST OF PRECIOUS BLOOD—FIRST SUNDAY OF JULY.

Last Psalm, 147, p. 68.

FEAST OF ST. MICHAEL THE ARCHANGEL. SEPT. 29.

Last Psalm, 137, p. 63.

FEAST OF OUR MOST HOLY REDEEMER. OCT. 23.

First Psalm, 109, p. 558. *Ps.* 110, p. 559. *Ps.* 115, p. 567. *Ps.* 129, p. 54. *Ps.* 137, p. 63.

ALL SAINTS. NOV. 1.

First Vespers: last Psalm, 116, p. 564. *Second Vespers: last Psalm*, 115, p. 567.

COMMON OF THE DEDICATION OF A CHURCH.

Last Psalm, 147, p. 68.

☞ For Dominican Vespers, see Table of Contents.

Compline.

ON THE DIVINE OFFICE.

MATINS and Lauds; Prime; Terce; Sext; None; Vespers; and Compline, are different portions or "*hours*" of the divine or solemn authorized prayer of the Church. Members of Religious Orders, as well as priests, deacons, and sub-deacons, are bound to the daily recitation of the Divine Office. In the Mass the Church offers Sacrifice; in the Sacraments the Church ministerially conveys grace; in the Divine Office, the Church mediatorially offers prayer—the faithful by worthily *receiving* the Sacraments, are made partakers of grace; devoutly uniting their intention and reverent presence, they partake the blessings of the Sacrifice and the Divine Office.

All Religious Orders, whether engaged in the contemplative life or uniting the contemplative and the Apostolic life, who like friars and others, maintain the observance of daily choral celebration of the Divine Office, besides the blessing obtained for souls by that almost unceasing prayer, serve moreover to remind the worldly and thoughtless of the presence most sweet and awful of God! of that great God! in the very midst of whom we live and exist and even dare to sin. Who would sin if he remembered the presence of God? Who, but must be reminded of that presence, most powerfully and most touchingly, when returning day after day from the busy occupations and pursuits of life, the monastery or the convent bell tells him of those who work but for God and charity, and yet hour by hour offer up in the Divine Office the sweet savor of prayer. Would to God that we may each year see monasteries, friaries, and convents multiply throughout our country. Those peaceful abodes from which piety, learning, and charity, have radiated forth round the land; may we again see those venerable habits of religion, types of purity, of unworldliness, and of renunciation, mingling amidst the busy throng of our streets. How many a holy thought has been inspired by the mere casual sight of one of those spiritual fortresses which have protected so many generous resolutions, and fostered so many noble acts: silent witnesses of a life, higher and more unselfish than this daily life, inspiring to generous youth a nobler self-restraint: to poverty and affliction, the balm of sympathy and hope; to age, thoughts of peace and of eternity. No wonder that men of minds, willingly corrupt,

should at once hate, dread, and shrink from the very sight of those sacred memorials of Cristian perfection—where purity reproaches their lust; poverty their worldliness: a willing obedience, their pride and their restless ambition. All ye holy monks and hermits, all ye holy confessors and virgins, pray for us, that the practice of the evangelical counsels may flourish amidst us, and bear fruit a thousandfold.

The daily private recital of the Divine Office by the ecclesiastics of the Catholic Church is a source of blessing and grace incalculable, but the choral recital of this in the public chapels of "Religious" has an additional benefit—one great and kindling thought, though uttered by a retired and obscure person, may be transplanted and live, and bear fruit from generation to generation: one prayer of intercession may turn the balance of eternity for an immortal soul: the mere sight of the religious habit may enkindle in the heart of the virtuous Catholic youth the desire (even though his vocation be for his family and the world) to let at least his early years of dependance, obedience, and of holy virginity be so offered up as to obtain whilst that state lasts, some participation in the merits and graces of that voluntary poverty, entire obedience, and perfect chastity, which in the Religious is to be by vow and for life. One casual presence at the choral office, may suggest a desire to consecrate each day in union with that unceasing prayer of the Church, which, like an ever-advancing tide, keeps rolling, wave upon wave, toward the "great white throne" of God.

[See page 555. On the Psalms.]

COMPLINE.

The Lector begins.

V. Jube, domne, benedicere.

V. Father, give us your blessing.

THE BLESSING.

NOCTEM quietam, et finem perfectum concedat nobis dominus omnipotens.
R. Amen.

MAY the Lord Almighty grant us a quiet night, and a perfect end.
R. Amen.

SHORT LESSON. 1 *St. Pet. v.*

FRATRES, sobrii estote, et vigilate: quia adversarius

BRETHREN, be sober, and watch: because your ad-

vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Pater noster. (*Dicitur totum secreto.*)

versary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye strong in faith. But do thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Our Father. (*All in secret.*)

The Priest says the Confiteor.

CONFITEOR Deo omnipotenti, betæ Mariæ semper Virgini beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

The Choir answers.

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

R. Amen.

MAY Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

The Choir repeats the Confiteor.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Bap-

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John

tistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos, Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

The Priest says:

MISEREATUR vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

MAY Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then is said:

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia, *vel* Laus tibi, Domine, Rex æternæ gloriæ.

V. Convert us, O God, our Saviour.

R. And turn away Thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia, *or* praise be to Thee, O Lord, King of ever lasting glory.

Ant. Miserere, *Ant.* Have mercy,

In Paschal time. *Ant.* Alleluia.

Ps. 4. *Cum invocarem.*

CUM invocarem, exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt, Quis ostendit nobis bona?

Signatum est super nos lumen vultis tui, Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini, et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu Domine, singulariter in spe: * constituisti me.

Gloria Patri.

WHEN I called upon Him, the God of my justice heard me: when I was in distress, Thou didst enlarge me.

2 Have mercy upon me: and hear my prayer.

3 O ye sons of men, how long will ye be dull of heart: why do ye love vanity, and seek after lying?

4 Know ye also that the Lord hath exalted His holy one: the Lord will hear me, when I cry unto Him.

5 Be ye angry and sin not: the things which ye say in your hearts, be sorry for upon your beds.

6 Offer up the sacrifice of justice, and hope in the Lord: there are many that say, Who showeth us good things?

7 The light of Thy countenance, O Lord, is signed upon us: thou hast put gladness in my heart.

8 By the fruit of their corn and wine and oil: are they multiplied.

9 In peace in the self-same: I will sleep and take my rest.

10 For Thou only, O Lord, hast established me in hope.

Glory be to the Father.

Ps. 30. *In te, Domine, speravi.*

IN te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

Inclina ad me aurem tuam: * accelera, ut eruas me.

IN Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

2 Incline Thine ear unto me: make haste to deliver me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Éduces me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

Gloria Patri.

3 Be Thou my God, my protector, and a house of refuge: that Thou mayest save me.

4 For Thou art my strength and my refuge: and for Thy name's sake, Thou wilt lead me and nourish me.

5 Thou wilt bring me out of this snare, that they have laid for me: for Thou art my protector.

6 Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father.

Ps. 90. *Qui habitat.*

QUI habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino, Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

HE that dwelleth in the help of the Most High: shall abide under the protection of the God of heaven.

2 He shall say unto the Lord, Thou art my upholder, and my refuge: my God, in Him will I hope.

3 For He hath delivered me from the snare of the hunters: and from the sharp word.

4 He shall overshadow thee with His shoulders: and under His wings shalt thou trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid for the terror of the night.

6 For the arrow that flieth in the day, for the plague that walketh in the darkness: for the assault of the evil one in the noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabis : * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea : * altissimum posuisti refugium tuum.

Non accedet ad te malum :* et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis.

In manibus portabunt te : * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis : * et conculcabis leonem et draconem.

Quoniam in me speravit liberabo eum : * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum : * cum ipso sum in tribulatione ; eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum : * et ostendam illi salutare meum.

Gloria Patri.

8 But with thine eyes shalt thou behold : and shalt see the reward of the wicked.

9 For thou, O Lord, art my hope : thou hast set thy refuge very high.

10 There shall no evil approach unto thee : nor shall the scourge come nigh unto thy dwelling.

11 For he hath given his angels charge over thee : to keep thee in all thy ways.

12 In their hands shall they bear thee up : lest haply thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk : the lion and the dragon shalt thou tread under thy feet.

14 Because he hath hoped in me, I will deliver him : I will protect him because he hath known my name.

15 He shall cry unto me, and I will hear him : I am with him in trouble ; I will deliver him, and glorify him.

16 With length of days will I fill him : and I will show unto him my salvation.

Glory be to the Father.

Ps. 133. *Ecce nunc.*

ECCE nunc, benedicite Dominum : * omnes servi Domini.

Qui statis in domo Domini : * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta : * et benedicite Dominum.

Benedicat te Dominus ex Sion : qui fecit cœlum et terram.

BEHOLD now, bless ye the Lord : all ye servants of the Lord.

2 Who stand in the house of the Lord : in the courts of the house of our God.

3 Lift up your hands by night to the holy places : and bless the Lord.

4 May the Lord out of Sion bless thee : who hath made heaven and earth.

Gloria Patri.

Ant. Miserere mihi, Domine, et exaudi orationem meam.

Glory be to the Father.

Ant. Have mercy on me, O Lord, and graciously hear my prayer.

TE LUCIS.

TE lucis ante terminum,
Rerum Creator, poscimus;
Ut pro tua clementia,
Is præsul et custodia.

NOW with the fast-departing light,
Maker of all! we ask of Thee,
Of Thy great mercy through the night,
Our guardian and defence to be.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Far off let idle visions fly;
No phantom of the night molest;
Curb Thou our raging enemy,
That we in chaste repose may rest.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Father of mercies, hear our cry;
Hear us, O sole-begotten Son;
Who with the Holy Ghost most high,
Reignest while endless ages run.

LITTLE CHAPTER.—JEREM. XIV.

TU autem in nobis es Domine, et nomen sanctum tuum invocatum est super nos, ne derelinquas nos, Domine Deus noster.

R. Deo gratias.

THOU, O Lord, art among us, and thy holy name is invoked upon us, forsake us not, O Lord, our God.

R. Thanks be to God.

SHORT RESPONSORY.

IN manus tuas, Domine, commendo spiritum meum.

Chor. In manus tuas, Domine, commendo spiritum meum.

V. Redemisti nos, Domine, Deus veritatis.

Chor. Commendo spiritum meum.

V. Gloria Patri, et Filio, et Spiritui Sancto.

Chor. In manus tuas, Domine, commendo spiritum meum.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

INTO Thy hands, O Lord, I commend my spirit.

Choir. Into Thy hands, O Lord, I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth.

Choir. I commend my spirit.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

Choir. Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the pupil of Thine eye.

R. Protect us under the shadow of Thy wings.

In Paschal time the Responsory is said thus:

IN manus tuas, Domine, commendo spiritum meum, Alleluia, alleluia.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

V. Redemisti nos, Domine, Deus veritatis.

Chor. Alleluia, alleluia.

V. Gloria Patri.

Chor. In manus tuas, Domine, commendo spiritum meum. Alleluia, alleluia.

V. Custodi nos, Domine, ut pupillam oculi. Alleluia.

R. Sub umbra alarum tuarum protege nos. Alleluia.

INTO Thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

Choir. Into Thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

V. Thou hast redeemed us, O Lord, the God of truth.

Choir. Alleluia, alleluia.

V. Glory be to the Father.

Choir. Into Thy hands, O Lord, I commend my spirit. Alleluia, alleluia.

V. Keep us, O Lord, as the pupil of Thine eye. Alleluia.

R. Protect us under the shadow of Thy wings. Alleluia.

THE NUNC DIMITTIS, OR CANTICLE OF SIMEON.

Ant. Salva nos.

NUNC dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei * salutare tuum.

Quod parasti * ante faciem omnium populorum.

Lumen ad revelationem gentium, * et gloriam plebis tuæ Israel.

Gloria Patri.

Ant. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali*, Alleluia.

Ant. Save us.

NOW dost thou dismiss thy servant, O Lord, in peace; according to thy word.

2 For mine eyes have seen: thy salvation.

3 Which thou hast prepared: before the face of all people.

4 A light to enlighten the Gentiles: and the glory of thy people Israel.

Glory be to the Father.

Ant. Save us, O Lord, when we are awake, and keep us while we sleep; that we may watch with Christ, and rest in Peace. (*In Paschal time*, Alleluia.)

[*The following Prayers are omitted on Doubles, and within Octaves:*]

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater Noster. (*Secreto.*)

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father. (*In secret.*)

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Credo in Deum. (*Secreto.*)

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine, Deus, patrum nostrorum.
R. Et laudabilis et gloriosus in sæcula.
V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.
V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.
V. Benedicat et custodiat nos omnipotens et misericors Dominus.
R. Amen.
V. Dignare, Domine, nocte ista.
R. Sine peccato nos custodire.
V. Miserere nostri Domine.

R. Miserere nostri.
V. Fiat misericordia tua Domine, super nos.
R. Quemadmodum speravimus in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. And lead us not into temptation.
R. But deliver us from evil.

I believe in God. (*In secret.*)

V. The resurrection of the body.
R. And life everlasting. Amen.

V. Blessed art Thou, O Lord, the God of our fathers.
R. And worthy to be praised and glorious for ever.
V. Let us bless the Father and the Son with the Holy Ghost.
R. Let us praise and exalt Him above all for ever.
V. Blessed art Thou, O Lord, in the firmament of heaven.
R. And worthy to be praised, and glorious, and exalted above all for ever.
V. May the Almighty and merciful Lord bless and preserve us.
R. Amen.
V. Vouchsafe, O Lord, this night.
R. To keep us without sin.

V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let Thy mercy, O Lord, be upon us.
R. As we have hoped in Thee.
V. O Lord hear my prayer.

R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

VISTA, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

Let us Pray.

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy; let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be always upon us. Through our Lord.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

THE BLESSING.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, ✠ et Spiritus Sanctus.
R. Amen.

May the Almighty and merciful Lord, Father, Son, ✠ and Holy Ghost, bless and preserve us.
R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, except in Paschal time, when it is to be said standing.

I.

From Vespers of Saturday before First Sunday in Advent to the Purification inclusive.

ALMA REDEMPTORIS.

ALMA Redemptoris Mater, quæ pervia cœli,
Porta manes, et Stella, maris succurre cadenti,
Surgere qui curat, populo: tuo 'quæ genuisti,
Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

MOTHER of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky!
Mother of Him whom thee from nothing made,
Sinking we strive, and call to thee for aid;
Oh by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

V. The angel of the Lord announced unto Mary.
R. And she conceived of the Holy Ghost.

Oremus.

GRATIAM tuam quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ✠ ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us Pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by his passion and cross, ✠ be brought to the glory of his resurrection. Through the same Christ our Lord.

R. Amen.

From Christmas-day to the Purification.

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

V. After child-birth thou didst remain a pure virgin.

R. Intercede for us, O Mother of God.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater noster (*secreto*).

Let us Pray.

O GOD, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have deserved to receive the author of life, our Lord Jesus Christ, Thy Son. Who liveth.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father (*secretly*).

II.

From Compline on the Feast of the Purification to Maunday Thursday exclusively.

AVE REGINA.

AVE, Regina cœlorum!
Ave domina angelorum!
Salve, radix, salve porta,
Ex qua mundo Lux est orta.

HAIL, O Queen of Heaven enthroned!
Hail, by angels mistress owned
Root of Jesse, Gate of morn,
Whence the world's true light was born.

Gaude, Virgo gloriosa,
Super omnes speciosa,
Vale, O valde decora!
Et pro nobis Christum exora

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see.
Fairest thou where all are fair!
Plead with Christ our sins to spare

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Let us Pray.

GRANT, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

III.

From Compline on Holy Saturday till Trinity Eve.

REGINA CŒLI.

REGINA Cœli, lætare! alleluia.
Quia quem meruisti portare; alleluia.
Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

QUEEN of Heaven rejoice; alleluia.
Because he whom thou hast deserved to bear; alleluia.
Has risen as he said; alleluia.
Pray God for us; alleluia.

V. Gaude et lætare, Virgo, Maria: alleluia.

R. Quia surrexit Dominus vere: alleluia.

V. Rejoice and be glad, O Virgin Mary: alleluia.

R. Because the Lord hath truly risen: alleluia.

Oremus.

DEUS, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

Let us Pray.

O GOD, who, through the resurrection of Thy Son Jesus Christ our Lord, hast deigned to make the world rejoice, grant, we beseech Thee, that through his Virgin Mother Mary, we may receive the joys of perpetual life. Through the same Christ our Lord.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

IV.

From First Vespers of Trinity Sunday to advent.

SALVE REGINA.

SALVE, Regina, mater misericordiæ;
Vita, dulcedo, et spes nostra, salve,

Ad te clamamus, exules filii Evæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, Advocata nostra,
Illos tuos misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

HAIL, holy Queen, Mother of mercy;
Our life, our sweetness and our hope,

To thee do we cry, poor banished children of Eve;

To thee do we send up our sighs mourning and weeping in this vale of tears.

Turn, then, most gracious advocate, Thy merciful eyes towards us.
And after this our exile show unto us
The blessed fruit of thy womb, Jesus.

O clement, O pious, O sweet Virgin Mary.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus, Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

Let us Pray.

OMNIPOTENS, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto co-operante, præparasti; da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

ALMIGHTY, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from present evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

The Compline, in the Dominican rite, is virtually the same as in the Roman, excepting the Confiteor (p. 196), and that the "Salve" is always said at the end, and with the prayer "Concede," (p. 466), after which it is usual to sing "O Lumen" (p. 466).

Latin and English Hymns,

FOR PARTICULAR OCCASIONS.

AVE MARIS STELLA.

AVE maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

HAIL thou star of ocean
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
Grant us peace below.

Break the captive's fetters
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a mother;
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle!
Chaste and gentle make us.

Still as on we journey,
Help our weak endeavor,
Till with thee and Jesus
We rejoice for ever.

Through the highest heaven,
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

O SANCTISSIMA.

O SANCTISSIMA, O purissima,
Dulcis Virgo Maria!
Mater amata intemerata
Ora, ora, pro nobis!

Tota pulchra es, O Maria!
Et macula non est in te,
Mater, amata, intemerata
Ora, ora pro nobis!

Sicut lilium inter spinas
Sic Maria inter filias,
Mater amata, intemerata
Ora, ora pro nobis!

O MOST holy, O most pure
Sweet Virgin Mary,
Mother beloved, inviolate
Pray, pray for us!

All beautiful thou art, O Mary,
And stain is not in thee,
Mother beloved, inviolate,
Pray, pray for us!

As the lily amongst thorns,
So Mary amongst the daughters of men.
Mother beloved, inviolate,
Pray, pray for us.

HYMN FOR ADVENT.

CREATOR alme siderum,
Æterna lux credentium,
Jesu Redemptor omnium,
Intende votis supplicum.

Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiares, ad crucem
E Virginis Sacrario
Intacta prodis victima.

Cujus potestas gloriæ,
Nomenque cum primum sonat;
Et cœlites et inferi
Tremente curvantur genu.

Te deprecamur ultimæ
Magnum diei judicem:
Armis supernæ gratiæ
Defende nos ab hostibus.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

CREATOR of the starry frame!
Eternal Light of all who live,
Jesu, Redeemer of mankind!
An ear to Thy poor suppliants give.

When man was sunk in sin and death,
Lost in the depth of Satan's snare,
Love brought Thee down to cure our ills,
By taking of those ills a share.

Thou, for the sake of guilty men,
Causing Thine own pure blood to flow,
Didst issue from Thy Virgin shrine,
And to the Cross a victim go.

So great the glory of Thy might,
If we but chance Thy name to sound
At once all heaven and hell unite
In bending low with awe profound.

Great Judge of all! in that last day,
When friends shall fail and foes combine,
Be present then with us, we pray,
To guard us with Thy arm divine.

To God the Father, and the Son,
All praise and power and glory be;
With Thee, O holy Comforter!
Henceforth through all eternity.
Amen.

ADESTE FIDELES.

From Christmas-day to Octave of the Epiphany inclusively.

ADESTE Fideles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem angelorum;
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine
Gestant puellæ viscera;
Deum verum,
Genitum non factum:
Venite adoremus, etc.

Cante nunc io chorus angelorum
Cantet nunc aula cœlestium,
Gloria in excelsis Deo;
Venite adoremus, etc.

Ergo qui natus
Die hodierna,

YE faithful, come rejoice and sing,
To Bethlehem your praises bring;
Behold the new-born angels' King;
Come, let us adore,
Come, let us adore,
Come, let us adore the Lord

True God of God, and light of light,
Born in womb of Virgin bright:
Begot, not made the God of might:
Come, let us adore, etc.

Angelic choirs, with joy now sing,
The heavenly courts with echoes ring,
Glory on high to God our King:
Come, let us adore, etc.

Jesus, whose life this day began,
The Father's co-eternal Son,

Jesu tibi sit gloria ;
Patris æterni,
Verbum caro factum ;
Venite adoremus, etc.

Glory to Him be ever sung :
Come, let us adore,
Come, let us adore,
Come, let us adore the Lord.

HYMN FOR LENT.

NOW with the slow revolving year,
Again the Fast we greet ;
Which in its mystic circle moves
Of forty days complete.

That Fast, by Law and Prophets taught,
By Jesus Christ restored ;
Jesus, of seasons and of times
The Maker and the Lord.

Henceforth more sparing let us be
Of food, of words, of sleep ;
Henceforth beneath a stricter guard
The roving senses keep.

And let us shun whatever things
Distract the careless heart ;
And let us shut the soul against
The tyrant Tempter's art.

And weep before the Judge, and strive
His vengeance to appease ;

Saying to Him with contrite voice,
Upon our bended knees :

"Much have we sinned, O Lord ! and still
We sin each day we live ;
Yet pour thy pity from on high,
And of thy grace forgive.

Remember that we still are thine,
Though of a fallen frame ;
And take not from us in thy wrath
The glory of thy name.

Undo past evil ; grant us, Lord,
More grace to do aright ;
So may we now and ever find
Acceptance in thy sight."

Blest Trinity in Unity !
Vouchsafe us, in thy love,
To gather from these fasts below
Immortal fruit above.
Amen.

PASSION AND PALM SUNDAY.

VEXILLA Regis prodeunt ;
Fulget crucis mysterium
Qua vita mortem pertulit,
Et morte vitam protulit.

FORTH comes the Standard of the King :
All hail, thou Mystery adored !
Hail, Cross, on which the life Himself
Died, and by death our life restored.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water poured a stream,
To wash us from defilement clear.

Impleta sunt, quæ concinit
David fideli carmine,
Dicendo nationibus :
Regnavit a ligno Deus

O sacred Wood ! in thee fulfilled
Was holy David's truthful lay !
Which told the world that from a Tree
The Lord should all the nations sway.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Most royally empurpled o'er,
How beautiful thy stem doth shine,
How glorious was its lot to touch
Those limbs so holy and divine !

Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

Thrice blessed, upon whose arms outstretched
The Saviour of the world reclined
Balance sublime ! upon whose beam
Was weighed the ransom of mankind.

O Crux ave, spes unica,
Hoc Passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Hail, Cross! thou only hope of man,
Hail on this holy Passion-day!
To saints increase the grace they have:
From sinners purge their guilt away.

Te, fons salutis Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde premium.

Salvation's spring blessed Trinity,
Be praise to Thee through earth and skies.
Though through the Cross the victory
Dost give; oh, also give the prize!

Amen. Amen.

FOR WHIT-SUNDAY.

[*Proper before any undertaking.*]

VENI, Creator Spritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu Creasti pectora.

COME, O Creator, Spirit blessed!
And in our souls take up Thy rest,
Come, with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Qui diceris Paracitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Great Paraclete! to Thee we cry,
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above!

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Thou in Thy sevenfold gifts art known;
The finger of God's hand we own,
The promise of the Father thou!
Who dost the tongue with power endow.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us Thy true peace, instead;
So shall we not, with thee for guide,
Turn from the path of life aside.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Oh, may Thy grace on us bestow,
The Father and the Son to know,
And Thee through endless times confessed,
Of both th' eternal Spirit blessed.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum secula

All glory while the ages run
Be to the Father, and the Son
Who rose from death; the same to Thee,

Amen. O Holy Ghost eternally. Amen.

LAUDA SION.

For Processions of the Blessed Sacrament, Corpus Christi, etc.

LAUDA, Sion, Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis.
Quantum potes, tantum aude;
Quia major omni laude,
Nec laudare sufficis.

SING forth, O Sion, sweetly sing,
The praises of thy shepherd-King.
In hymns and canticies divine,
Dare all thou canst; thou hast no song
Worthy His praises to prolong.
So far surpassing powers like thine.

Laudis thema specialis,
Panis vivus et vitalis,
Hodie proponitur,
Quem in sacræ mensa cœnæ,
Turbæ fratrum duodenæ,
Datum non ambigitur.

To-day no theme of common praise,
Forms the sweet-burden of thy lays,
The living, life-dispensing Food,
That Food which at the sacred board.
Unto the brethren twelve, our Lord
His parting legacy bestowed.

Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

Then be the anthem clear and strong,
Thy fullest note, thy sweetest song,
The music of the raptured breast.
For me shines forth the day sublime,
That brings remembrance of the time,
When Jesus first this table blessed.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Within our NEW KING'S banquet hall,
They met to keep the festival
That closed the ancient paschal rite,
The Old is by the New replaced:
The Substance hath the Shadow chased;
And rising day dispels the night.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem vinum in salutis
Consecramus hostiam.

Christ willed what He Himself had done,
Should be renewed, while time should run,
In memory of his parting hour,
Thus, tutored in His school divine,
We consecrate the bread and wine,
Into the Host of saving power.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

This faith to Christian men is given -
Bread is made FLESH by words from heaven;
Into His BLOOD the wine is turned
What though it baffle nature's powers?
The sense?—the sight?—This faith of ours
Proves more than nature e'er discerned.

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus:
Manet tamen Christus totus,
Sub utraque specie.

Concealed beneath the twofold sign,
Fit symbols of the gifts divine,
There lie the mysteries adored,
The living Body is our food;
Our drink the ever precious Blood
In each one undivided Lord.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille:
Quantum isti, tantum ille,
Nec sumptus consumitur.

Nor He that eateth it divides
The sacred Food which whole abides,
Unbroken still, nor knows decay,
Be one or be a thousand fed,
They eat alike that living Bread,
Which, still received, ne'er wastes away.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ vel interitus.
Mors est malis, vita bonis:
Vide paris sumptionis,
Quam sit dispar exitus!

The good, the guilty, share therein
With sure increase of grace or sin,
The spirit's certain life or death;
Death to the guilty; to the good
Immortal life. See how one food
Man's joy or woe accomplisheth!

Fracto demum sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura:
Signi tantum fit fractura
Qua nec status, nec statura
Signati minuitur.

We break the Sacrament; but bold
And firm thy faith shall keep its hold;
Deem not the whole doth more enfold
Than in the fractured part resides.
Deem not the Christ doth broken lie,
'Tis but the sign that meets the eye,
The great unseen Reality,
In all its fulness still abides.

Ecce panis angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur,
Agnus Paschæ deputatur,
Datur Manna patribus.

Behold the Bread of angels, sent
For pilgrims in their banishment!
The Bread for God's true children meant,
That may not unto dogs be given;
Oft in the olden types foreshowed,
In Isaac on the altar bowed,
And in the ancient paschal food,
And in the manna rained from heaven.

Bone pastor, panis vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere
Tu nos bona fac videre
In terra viventium.
Tu qui cuncta scis, et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales,
Fac sanctorum civium,
Amen. Alleluia.

Come, then, good Shepherd, Bread Divine,
Still show to us Thy Mercy-sign;
O, feed us still; still keep us Thine:
So may we see Thy glories shine,
In fields of immortality:
O Thou, the Wisest, Mightiest, Best,
Our present Food, our future Rest,
Come, make us each Thy chosen guest.
Co-heirs of Thine, and comrades blest,
Of saints whose dwelling is with Thee. Amen.

ALL SAINTS.

O CHRIST, Thy guilty people spare!
Lo, kneeling at Thy gracious throne,
Thy Virgin Mother pours her prayer,
Imploring pardon for her own.

Ye Angels, happy evermore!
Who in your circles nine ascend,
As ye have guarded us before,
So still from harm our steps defend.

Ye Prophets and Apostles high!
Behold our penitential tears;
And plead for us when death is nigh,
And our all-searching Judge appears.

Ye Martyrs all! a purple band,
And Confessors, a white-robed train;
Oh, call us to our native land,
From this our exile, back again.

And ye, O choirs of Virgins chaste!
Receive us to your seats on high;
With Hermits whom the desert waste
Sent up of old into the sky.

Drive from the flock, O Spirits blest!
The false and faithless race away;
That all within one fold may rest,
Secure beneath one Shepherd's sway.

To God the Father glory be,
And to his sole-begotten Son;
The same, O Holy Ghost, to Thee
While everlasting ages run

EXPOSITION AND BENEDICTION OF THE

Most Holy Sacrament.

The solemn rite of "Benediction" derives its importance from the doctrine of our Divine Redeemer concerning His real presence in the Blessed Sacrament (St. John vi., St. Matt. xxvi., St. Mark xiv., St. Luke xxii., 1 Cor. x. and xi.). By the institution, therefore, of this rite of Benediction, the Church wishes to make some reparation for the insults offered to our divine Guest, in the adorable sacrament: hence, every Christian should be present at it with a lively faith, a profound humility, an ardent love of God, and of every neighbor, and a spirit of conformity in all things to the divine will. During the ceremony, and especially whilst the Sacred Host is raised, by the priest, over the heads of the people, of which notice is always given by the ringing of the bell, the most profound silence, and prostration of mind and body, should be observed; so that even the ignorant or misinformed may feel that the Majesty of the Godhead fills the place, and be led, perhaps to exclaim, with Jacob of old, "Truly the Lord is here, and I knew it not!"

When the priest opens the tabernacle, and incenses the Blessed Sacrament, is sung the Hymn—

O SALUTARIS.

O SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

O SAVING Victim, opening wide
The gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.

To Thy great name be endless praise,
Immortal Godhead, one in three
Oh, grant us endless length of days,
In our true native land with thee.
Amen.

After which follows the Litany of the Blessed Virgin, or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the Most Holy Sacrament. Here also are recited the corresponding Versicles and Prayers, as also any prayer enjoined by the bishop. [See page 334.] After which the Hymn "Tantum Ergo" is sung. [See page 605.]

LITANY OF THE BLESSED VIRGIN MARY.

THIS Litany is frequently called the Litany of Loretto, because it was first composed in that city, and sung in the processions. In saying this Litany we implore the mercy of God through the intercession of the Blessed Virgin, the Mother of our Lord and Saviour Jesus Christ. We begin first by invoking the adorable Trinity, and each of the three divine persons for mercy; to show that all mercy and every good thing comes from God, who is the fountain and origin of all good. Then we address ourselves to the Blessed Virgin, begging the help of her prayers to obtain that mercy for us, of which we acknowledge ourselves to be unworthy. After this we have recourse to Jesus Christ, the Lamb of God, that takes away the sins of the world, to show that all our hopes of obtaining that mercy, through the intercession of His blessed Mother, are wholly founded on the merits of His passion and death, by which He takes away the sins of the world. Lastly, the whole ends by a short anthem addressed to the Blessed Virgin, and a prayer to God, begging that through the cross of Christ we may be brought to a glorious resurrection.

The titles which we give to the Blessed Virgin refer to the great mystery of the Incarnation and Redemption, and are grounded on that relationship which exists between her and her divine son; so that all the honor which we here pay to the Mother, is founded on the dignity and sacred character of the Son. These titles are:

1. Those which relate to her most exalted dignity of Mother of our Lord and Saviour Jesus Christ, who is true God, and the Creator of all things. Hence she is called *Holy Mother of God*, *Mother of our Creator*, *Mother of our Redeemer*. She is called *Mother of divine grace*, because she is the parent of Him who is the source and author of all grace. The other titles of *most pure*, *most chaste*, *etc.*, are designed to express the immaculate purity of the Mother on whom the Holy Ghost descended, whom the power of the Most High overshadowed, and who ever remained a Virgin.

2. Those titles which are given to her in quality of a Virgin and several of her amiable virtues are mentioned. She is called *most prudent*, *most venerable*, *most faithful*, *most renowned*, according to that prophecy of her own, *Behold from henceforth all generations shall call me blessed.* Luke i. 48.

3. Several mystical or figurative titles are given to her, expressing her high prerogatives. Thus she is called *Mirror of Justice*, as being the bright pattern of exalted virtue; *Seat of Wisdom*, as being replenished with this heavenly virtue, because she is the Mother of Him who is

wisdom itself; *Cause of our joy*, as being the instrument of that great blessing which is the source of all our Christian consolations; *Spiritual Vessel*, as being filled with the spirit of holiness; *Vessel of Honor*, as being exalted to the dignity of being the Mother of Christ; *Vessel of Singular Devotion*, as being constantly united to God, and engaged in acts of sanctity; *Mystical Rose*, as being distinguished by the beauty and odor of her virtues, just as the rose is the emblem of what is peculiarly beautiful and pleasing, according to that expression of the divine wisdom, *I was exalted like the rose plant in Jericho*, Eccl. xxiv. 18; *Tower of David*, as being by her virtues, etc, the powerful descendant of the race of David; *Tower of Ivory*, as being remarkable for the purity of innocence; ivory, by its whiteness, being the emblem of delicacy, whence that saying in the Canticles, *Thy neck is as a Tower of ivory*, vii. 4: *House of Gold*, as being, by the mystery of the Incarnation, the habitation of our blessed Redeemer; *Ark of the Covenant*, as being the parent of Him who is the mediator of the new covenant; *Gate of Heaven*, as being, again, the Mother of Him who has opened to us the gate of eternal happiness; *Morning Star*, as being the harbinger of that bright day which has brought immortality to light; *Health of the Weak, Refuge of Sinners, etc.* These are the expressions of her charity in our regard, and of the interest which she exerts in our behalf before the throne of her eternal Son.

4. Many titles are given to her which express the sublime dignity to which, as being the Mother of the world's Redeemer, she is exalted above all the Angels and Saints of God in the Kingdom of her Son. Hence she is called, *Queen of Angels, Queen of Virgins, Queen of all Saints.*

Thus all the exalted titles which we give to the Blessed Virgin are wholly founded on the great Mystery of the Redemption. We therefore employ them in order to express our admiration and our gratitude to God for this inestimable benefit; to extol the virtues of her who was selected by divine wisdom to be the instrument in this great work; and to solicit through her powerful intercession at the throne of her Divine Son, those blessings and graces which he purchased for us by his death.

Sixtus V., June 11, 1587, granted to all Christians an Indulgence of two hundred days each time, for piously reciting the Litany of the Blessed Virgin Mary, which Indulgence was confirmed by *Benedict XIII., Jan.* 20, 1728.

LITANY OF THE BLESSED VIRGIN MARY.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix,

Ant. We fly to Thy patronage, O holy Mother of God,

trix, nostras deprecationes ne despicias in necessitatibus nostris: sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

KYRIE eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.
Kyrie eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de cœlis Deus, *Miserere nobis.*
Fili Redemptor mundi Deus, *Miserere nobis.*
Spiritus Sancte Deus, *Miserere nobis.*
Sancta Trinitas, unus Deus, *Miserere nobis.*

LORD have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Sancta Maria	Holy Mary,	Pray for us.
Sancta Dei Genitrix,	Holy Mother of God,	
Sancta Virgo Virginum,	Holy Virgin of virgins,	
Mater Christi,	Mother of Christ,	
Mater divinæ gratiæ,	Mother of divine grace,	
Mater purissima,	Mother most pure,	
Mater castissima,	Mother most chaste,	
Mater inviolata,	Mother inviolate,	
Mater intemerata,	Mother undefiled,	
Mater amabilis,	Mother most amiable,	
Mater admirabilis,	Mother most admirable,	
Mater Creatoris,	Mother of our Creator,	
Mater Salvatoris,	Mother of our Saviour,	
Virgo prudentissima,	Virgin most prudent,	
Virgo veneranda,	Virgin most venerable,	
Virgo prædicanda,	Virgin most renowned,	
Virgo potens,	Virgin most powerful,	
Virgo clemens,	Virgin most merciful,	
Virgo fidelis,	Virgin most faithful,	
Speculum justitiæ,	Mirror of justice,	
Sedes sapientiæ,	Seat of Wisdom,	
Causa nostræ lætitiæ,	Cause of our joy,	
Vas spirituale,	Spiritual Vessel,	
Vas honorabile,	Vessel of honor,	
Vas insigne devotionis,	Vessel of singular devotion,	

Ora pro nobis.

Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium.	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina Sacratissimi Rosarii,	Queen of the most holy Rosary,

Ora pro nobis. Pray for us.

Agnus Dei, qui tollis peccata mundi,
Parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi,
Exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi,
Miserere nobis.
Christe audi nos.
Christe exaudi nos.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us.
Christ graciously hear us.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Oremus.

CONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Let us Pray.

GRANT to us Thy servants we beseech Thee, O Lord God, to enjoy perpetual health of mind and body: and by the glorious intercession of blessed Mary ever virgin, to be delivered from present sorrow, and to rejoice with eternal joy.

From the third Sunday after Epiphany to the Purification or Candlemas Day, say the following instead of the above.

V. Post partum virgo inviolata permansisti.

R. Dei genitrix intercede pro nobis.

V. After childbirth thou didst remain a pure virgin.

R. Mother of God intercede for us.

Oremus.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us Pray.

O GOD, who by the fruitful virginity of blessed Mary, hast granted to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may be sensible of her interceding for us, through whom we have been made worthy to receive the author of life, our Lord Jesus Christ, Thy Son.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

☞ For "Tantum Ergo," turn to page 605.

TE DEUM.

Sung at Benedictions on occasions of Thanksgiving.

TE Deum laudamus: * te Dominum confitemur.

Te æternum Patrem * omnis terra veneratur.

Tibi omnes angeli, * tibi cœli, et universæ potestates:

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein:

Tibi cherubim et seraphim * incessabili voce proclamant:

Sanctus, sanctus, sanctus, * Dominus Deus Sabaoth.

Pleni sunt cœli et terra, * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus.

Te Prophetarum * laudabilis numerus.

Te Martyrum candidatus * laudat exercitus.

Te per orbem terrarum * sancta confitetur Ecclesia.

Patrem * immensæ majestatis.

Venerandum tuum verum* et unicum Filium.

Sanctum quoque * Paraclitum Spiritum.

Tu Rex gloriæ, * Christe.

Tu Patris * sempiternus es Filius.

Tu ad liberandum suscepturus hominem, * non horruisti Virginis uterum.

Tu devicto mortis aculeo, * aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes, * in gloria Patris.

Judex crederis * esse venturus.

† Te ergo quæsumus, tuis famulis subveni, * quos pretioso sanguine redemisti.

Æterna fac cum Sanctis tuis, * in gloria numerari.

To thee cherubim and seraphim: continually do cry:

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise thee.

The admirable company of the Prophets: praise thee.

The white-robed army of Martyrs: praise thee.

The Holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver men: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

† We pray thee, therefore, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

† During this verse it is usual to kneel.

Salvum fac populum tuum, Domine, * et benedic hæreditati tuæ.

Et rege eos, et extolle illos,* usque in æternum.

Per singulos dies * benedicimus te.

Et laudamus nomen tuum in sæculum: * et in sæculum sæculi.

Dignare, Domine, die isto,* sine peccato nos custodire.

Miserere nostri, Domine, * miserere nostri.

Fiat misericordia tua, Domine, super nos: * quemadmodum speravimus in te.

In te, Domine, speravi; * non confundar in æternum.

O Lord, save thy people: and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be showed upon us: as we have hoped in thee.

O Lord, in thee have I hoped: let me not be confounded for ever.

On occasions of Thanksgiving the following are added:

V. Benedictus es, Domine, Deus Patrum nostrorum,

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine, Deus, in firmamento cœli,

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Blessed art thou, O Lord, the God of our fathers,

R. And worthy to be praised, and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

V. Blessed art thou, O Lord, in the firmament of heaven,

R. And worthy to be praised, glorious and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all his benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

R. Amen.

Let us Pray.

O GOD, whose mercies are without number, and the treasure of whose goodness is infinite: we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency: that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit: grant us, by the same Spirit, to relish what is right, and evermore to rejoice in his consolation.

O God, who sufferest none that hope in Thee to be afflicted over much, but dost afford a gracious ear unto their prayers: we render Thee thanks for that Thou hast heard our supplications and vows; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Christ our Lord.

R. Amen.

Ps. 83. *Quam dilecta.*

May be sung occasionally at Benediction.

QUAM dilecta tabernacula tua, Domine virtutum! * concupiscit et deficit anima mea in atria Domini.

Cor meum et caro mea* exultaverunt in Deum vivum.

Etenim passer invenit sibi

HOW lovely art Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

2 My heart and my flesh: have rejoiced in the living God.

3 For the sparrow hath

domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: * Rex meus, et Deus meus.

Beati qui habitant in domo tua, Domine: * in sæcula sæculorum laudabunt te.

Beatus vir cujus est auxilium abs te: * ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: * videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam: * auribus percipe, Deus Jacob.

Protector noster aspice, Deus: * et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis * super millia.

Elegi abjectus esse in domo Dei mei, * magis quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus: * gratiam et gloriam dabit Dominus.

Non privabit bonis eos qui ambulant in innocentia: * Domine virtutum, beatus homo qui sperat in te.

Gloria Patri.

found her a house: and the turtle a nest for herself, where she may lay her young.

4 Even Thy altars, O Lord of hosts: my King and my God.

5 Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

6 Blessed is the man whose help is from Thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath fixed.

7 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

9 Behold, O God, our protector: and look upon the face of Thine Anointed.

10 For one day in Thy courts: is better than a thousand.

11 I have chosen rather to be an abject in the house of my God: than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father.

PANGE LINGUA.

The *Pange Lingua* and *Tantum Ergo* form but one hymn; here they are divided into two, as the latter part *only* is sung at Benediction. The *whole*, however, forms a very devout and beautiful prayer to Jesus in the Blessed Sacrament, which may be used by those who cannot join in the singing.

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

SING, my tongue, the Saviour's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,
From a noble womb to spring.

Nobis datus, nobis natus
Ex intacta Virgine;
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus,
Miro clausit ordine.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that Last Supper,
Seated with His chosen band,
He the paschal Victim eating,
First fulfils the law's command;
Then, as food to all His brethren,
Gives Himself with His own hand.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh the bread of nature
By His word to flesh He turns;
Wine into His blood He changes:—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

TANTUM ERGO.

TANTUM ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

DOWN in adoration falling,
Lo! the sacred host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing
Might and endless majesty.

Then are sung the following Versicle and Prayer.

V. Panem de cœlo præstitisti eis. [Alleluia.]

R. Omne delectamentum in se habentem. [Alleluia.]

V. Thou didst give them bread from heaven. [Alleluia.]

R. Containing in itself all sweetness. [Alleluia.]

Alleluia *is said in Paschal time, and during the Octave of* Corpus Christi.

Oremus.

DEUS, qui nobis sub Sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, etc. Amen.

Let us Pray.

O GOD, who, under a wonderful Sacrament, hast left us a memorial of Thy passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest, etc. Amen.

When the Priest gives the Benediction with the blessed Sacrament, bow down and profoundly adore your Saviour with fervent sentiments of adoration and of charity, imploring His mercy and blessing, you may finish by saying:—O my Lord and my God! teach me to love and to serve Thee! to praise and to adore Thee! in time and in eternity.

ADORO TE DEVOTE.

Rhyme of St. Thomas Aquinas.

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed;
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

God only on the Cross lay hid from view;
But here lies hid at once the Manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

Thy wounds, as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

O Thou Memorial of our Lord's own dying!
O Living Bread, to mortals life supplying!
Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me in Thy blood:
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

Jesu! whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.
Jesu, eternal Shepherd! hear our cry;
Increase the faith of all whose souls on Thee rely.

ADOREMUS.

After Benediction.

Adoremus in æternum Let us adore for ever the Sanctissimum Sacramentum. most Holy Sacrament.

It is also usual to sing the Psalm *Laudate*, p. 564.

A FEW WORDS OF INSTRUCTION TO CHILDREN, ON

First Communion.

[Instruction to Parents, see p. 109.]

MY dear child, the great day of your first Communion draws near. That day awaits you, laden with the treasures of Heaven. It is not a Parent, or a Priest, it is not a Sovereign, or a Pope, who comes to visit you, but the Lord your God—it is the gentle Jesus, who shed His Blood for you, who loves you, who was wont to take up children into His arms, to embrace them and to bless them; and He loves you so much that He longs to come into your poor feeble heart: you are a child, but He loves children: you are perhaps poor, but He loves the poor: you have many imperfections, but He, is full of tenderness and compassion: your heart is but an humble palace for Him, but He was born in a stable, and He lived in a cottage. But your heart, such as it is, you must prepare for Him, and He will, if you ask Him, help you to prepare it. You must cleanse it from all wilful sin, from all love of sin, even of little sins. You must pray, and strive to have no spots and stains of little wilful venial sins in that Palace you prepare for Him. Each time you wish to be clear of these little faults, and to do them no more, and you say the "Pater," or "My Jesus, mercy," or piously bless yourself with Holy Water, He cleanses away some or other of these faults, just whatever ones you are sorry for, and think you will try and not do again. Ah, my child, alas! though your father and mother do not guess it, you perhaps know, you have done some mortal sins—you remember—you were with a companion—you were alone—it was in the dark—but *you are never alone*, and the light of God's eye ever follows you! Alas! that sad mortal sin, how soon it was done, how soon forgotten—forgotten—by you—but not by God, God never forgets. Woe, a thousand woes to you if the grace of God be not in your heart when Jesus Christ comes into it—and if there be one mortal sin which you remember, and are not very, very sorry for, and most anxious never to do again, and unless it be confessed by you in an honest, open, good confession—without all this be done, there is no pardon, no grace of God; and if you come up to the Altar to receive the Great, awful Sacrament, Jesus Christ Himself,—your angel guardian will shudder—and Jesus Christ, trembling, yet indignant, will be driven by you into a soul which the Devil is holding,—it will be a sacrilegious communion—and your *First*:—alas, poor child, may you be saved from so terrific a sin, from so terrific a Judgment—Go to your Confessor, ask him to help you, tell him all, do not fear.

"I was wandering and weary,
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me:
And I thought I heard Him say,
As He came along His way,
O silly souls! come near me,
My sheep should never fear me;
I am the Shepherd true!"

Alas for the poor souls in Hell, because they were not really sorry for their sins, made a bad confession, made a sacrilegious communion, and never again got out of the Devil's power.

Heaven and Eternity is before you; a First Communion made with devout preparation, with a pure heart and a recollected mind, will bring down such a blessing on you, that you will wonder at it, and rejoice at it through Eternity. But remember, it is a day can never come again.

Then, now be in earnest—pray better than ever—hear the Holy Mass every morning—always at Mass make a spiritual communion—every day return again to the Church to visit the Blessed Sacrament—offer up your Rosary, and visit the image of Mary, your mother—and even above everything, drop all bad companions, wish and try to be good—go to confession every week—read good books—listen, and try and remember what the Priest and your parents and teachers tell you. But one thing more, pray!—all depends upon your prayer being heard to the full; now if you want it to rise to the very throne of God, it must fly there on two beautiful wings,—do you wish to know what they are?—it is better not to know a good thing, than to know it and not to do it; then, for the sake of the love of the gentle Jesus and your own immortal soul, listen, and then take and use these two beautiful wings for your prayers—the two wings are *Penance* and *Love of your Neighbor*. *Do Penance*, that is, offer up little troubles and sacrifices to Jesus suffering—your effort to rise early in the morning—your walk to Mass—your leaving play to visit the Blessed Sacrament—your giving some of your pocket money for some good object—your going without some little indulgences. The boys and girls who do not save their souls are those who will not do penance, for Jesus Christ says, "*all* must do penance, or perish." Have true *love to your neighbor*—love him in your heart, and try to do to every one "what you would wish another to do to you"—take trouble to do something kind for him, to make him happier, to make him better. Brotherly charity has filled convents and monasteries and the world with "Religious" and with Priests, who longed to become the very heroes of charity. If you cannot sacrifice your whole life to brotherly charity, at least do what you can. No person is ever loved by Jesus Christ, unless he loves and serves his neighbor very much; no prayer need expect its fulfilment, unless it is poured forth from a heart that bears ill will to no one, and longs to serve every one for the sake of Jesus Christ. Say, then—

"O sweetest Jesus, I am preparing to receive Thee in Thy most Holy Sacrament. I am sorry for all my sins, I will confess them. I will try never to do them again, pardon me, O gentle Jesus.

"Thou, O Jesus, hast been blessing and loving me all my life; I would wish to love Thee in return: sometimes, my Jesus, I think I love Thee, but it is so coldly, and I forget Thee again so soon, and ever wound Thee by my sins. O gentlest Heart of Jesus, help me, teach me to love Thee.

"My Jesus, what shall I do, to show Thee that I truly love Thee? I will love and serve, and help others for Thy sake. My Jesus! teach me how, and remind me when I forget.

"My Jesus, Thou hast suffered for me; how shall I show Thee that I love and bless Thee for all Thou hast borne? I will do penance, and join my little pains with Thine.

"My Jesus, purity my heart. My Jesus, let me never betray Thee.

"The Great day draws near! The Blessed day draws near! Then, and for ever, may Jesus Christ be praised. Amen."

Creed of St. Athanasius.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreates, nor three incomprehensibles; but one uncreate, and one incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord:

So we are forbidden by the Catholic religion, to say there are three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal together, and co-equal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of His Father, begotten before the world; and He is man of the substance of His Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to His Godhead; and less than the Father according to His manhood.

Who, although He be both God and man, yet He is not two but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God:

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; He sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

☞ For the Apostles' Creed, see p. 307; Nicene Creed, p. 202; Creed of Pius IV. p. 615.

Short Way to Truth.

What is your most important business in this life?—It is to save your soul. This is the "one thing necessary." [Luke x. 42.] "What shall it profit a man, if he gain the whole world and suffer the loss of his own soul," says our Blessed Saviour. [Mark viii. 36.]

What must you do to save your soul?—You must follow the religion taught by Christ. He is "the way, the truth, and the life. [John xiv. 6.] "Go ye into the whole world," he said to His Apostles, "and preach the Gospel to every creature. He that believeth and is baptized, *shall be saved:* but he that believeth not, *shall be condemned.* [Mark xvi. 15, 16.]

How many religions did Christ teach?—Most certainly only ONE, for this plain reason, that He cannot contradict himself. "There shall be *one* fold and *one* shepherd," he says. [John x. 16.] And St. Paul tells you that there is "one Lord" and "one Faith." [Ephes. iv. 5.]

What, therefore, is to be thought of the many religions in this country?—As our Saviour taught but one religion, it must follow that all these religions are false, *except* ONE, wherever that is. Hence, St. Paul says, in his epistle to the Galatians [i. 8], "Though we, or an Angel from heaven, preach a Gospel to you, *besides that which we have preached,* let him be anathema."

Is it not very uncharitable to say that all religions are false except one?—It is not more uncharitable than to point out the right road to you when you are on a journey, and to tell you that all other roads will lead you astray.

But are you not safe in following the religion in which you were born?—From what you have been reading, it is as clear as noonday, that you are not safe in following the religion in which you were born, unless it be the one true religion, which Christ taught.

What then are you to do?—You must strive to find out

whether the religion you were born in be the one true religion or not: and if it be not, you must leave it, and embrace the true religion.

But how are you to find out the true religion?—You must truly and heartily repent of all the sins you have committed; you must have *no other wish* than to learn the will of God and to do it; you must be resolved that neither persecutions nor losses, nor worldly interest, nor anything else whatsoever, shall prevent you from doing the will of God, when you know what that will is; and you must often pray that He will teach you His holy will, saying, "*Lord, what wilt thou have me to do?*" [Acts ix. 6.] If you will follow this advice, you may be sure that God will hear your prayer, and lead you into the right way, for He promises to give His Holy Spirit to those who ask it. [Luke xi. 13; Matt. vii. 7, 8.]

You should also look about you, and inquire which is the one true religion. You will soon find, in the New Testament, that Christ established a Church upon earth; that He built it upon a ROCK, and declared that the gates of hell shall NOT prevail against it [Matt. xvi. 18]; you will find that He gave His Church *authority* to teach His religion, and *commanded* all to hear and obey it. [Matt. xviii. 17; Luke x. 16; Acts ix. 6, 7; x. 5, 6]: that this Church *cannot teach error*, being "the pillar and ground of the truth." [1 Tim. iii. 15]; and that by following what it teaches, you will be freed from all doubt and perplexity about the way to heaven, and will no longer be tossed about by every wind of doctrine. [Ephes. iv. 11-15.] You will find, in short, that you will be as sure of learning the religion of Christ from this Church, as if you heard Him speaking to you Himself. "He that heareth you, heareth me," (Luke x. 16), and St. Paul says, "For Christ, therefore, we are ambassadors: God as it were exhorting by us." (2 Cor. v. 20), and (St. John xiv. 16). "I will ask the Father, and He shall give you another paraclete, *that He may abide with you for ever*," and again, "but when he, the Spirit of Truth, is come, he will teach you all truth" (John xvi. 13).

Such is the Church which Christ our Lord established upon the earth, with a living, speaking, and unerring authority to teach you the way to heaven; and this, therefore, is the Church which you must endeavor to find.

A little more examination will discover to you, that this Church is no other than that which you often truly say was the first, and will be the last, and which all Christians say they believe, when they repeat the Apostles' creed: "*I believe the Holy Catholic Church.*" Yes, this is the Church

which Christ built on a rock, which has stood for eighteen hundred years, and has triumphed over all the persecutions raised against it; this is the Church which all other churches have separated from, whilst it has always remained the same as our Saviour established it.

You have heard many things said against the Catholic Church: There has been an ugly mask thrown over it to hide the truth of its doctrines. But if you will examine with sincerity, you will find that it teaches neither *idolatry* nor *superstition*, nor any of the *wicked doctrines* laid to its charge; that it does not wish to keep you in ignorance; that it does not stifle free inquiry, but wishes only for a full and fair inquiry into all that it teaches. Its truth, to be loved, needs only to be seen. (See Apoc. xxii. 17; Ps. xxxiv. 11; Matt. x. 17, to end of chap. xix. 29, v. 10-12, vi. 25, to end of chap.) DEATH! JUDGMENT! HEAVEN! HELL! ETERNITY!

PRAYER FOR GUIDANCE INTO TRUTH.

This Prayer was written by the Rev. Mr. Thayer of Boston, a minister of the Congregational Church, when he was in doubt and uncertainty, and in the use of which he was assisted in obtaining that grace, which ultimately led him to the gift of faith, and the reception into the one fold of the one Shepherd.

GOD of all goodness, Almighty and eternal, Father of mercies, and Saviour of mankind; I implore Thee, by Thy sovereign goodness, to enlighten my mind and to touch my heart, that by means of true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, one only path to salvation, and that every other path opposed thereto can lead but to perdition. This path, O my God, I anxiously seek after, that I may follow it, and be saved. Therefore, I protest before Thy divine Majesty, and I swear by all Thy divine attributes, that I will follow the religion which Thou shalt reveal to me as the true one, and will abandon, at whatever cost, that wherein I shall have discovered errors and falsehood. I confess that I do not deserve this favor for the greatness of my sins, for which I am truly penitent, seeing they offend a God! who is so good, so holy, and so worthy of love; but what I deserve not, I hope to obtain from Thine infinite mercy; and I beseech Thee to grant it unto me through the merits of that precious blood, which was shed for us sinners by Thine only Son, Jesus Christ our Lord, who liveth and reigneth, God, world without end. Amen.

The form of Reconciling a Convert,

AND OF ABSOLVING HIM FROM EXCOMMUNICATION.

The priest, sitting, addresses the convert kneeling before the altar.

Then kneeling, he says, alternately the Veni Creator, p. 592.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovàbis faciem terræ.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

O GOD, who hast taught the hearts of the faithful by the light of Thy Holy Spirit, grant us by the same Spirit, to relish what is right, and ever to rejoice in his consolation. Through Christ our Lord. Amen.

Then, sitting down, his head covered, he says, alternately, the Miserere, p. 51.

Then rising and uncovering his head, he says:

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (*secreto.*)
Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Lord have mercy.
Christ have mercy.
Lord have mercy.
Our Father (*secretly*).
And lead us not into temptation.
R. But deliver us from evil.

V. Salvum fac servum tuum (*vel* ancillam tuam.)
R. Deus meus, sperantem in te.
V. Nihil proficiat inimicus in eo (*vel* in ea.)
R. Et filius iniquitatis non apponat nocere ei.
V. Esto ei, Domine, turris fortitudinis.
R. A facie inimici.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. O Lord, save Thy servant [*or* Thine handmaid.]
R. Who hoped in Thee, O my God.
V. Let not the enemy prevail against *him.*
R. Nor the son of iniquity approach to hurt *him.*
V. Be unto *him,* O Lord, a tower of strength
R. From the face of the enemy.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

O LORD, whose property is always to have mercy and to spare, receive our supplication, that this Thy servant, whom the sentence of excommunication doth bind, the compassion of Thy goodness may mercifully absolve. Through Christ our Lord. Amen.

The convert pronounces his profession of faith in this form: *

I, [....], with a firm faith, believe and profess all and every one of those things which are contained in that creed which the holy Roman Church maketh use of. To wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible: and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God; Light of light; true God of the true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures: he ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead, of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and lifegiver, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified; who spake by the prophets. And in one holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace the apostolical and ecclesiastical Traditions, and all other observances and constitutions of the same Church.

I also admit the holy Scriptures, according to that sense which our holy mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and porperly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: and that they confer grace: and that of these, Baptism, Confir-

* This is commonly called the Creed of Pope Pius IV.

mation, and Order, cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

I most firmly assert that the Images of Christ, of the Mother of God ever Virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematise all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematised.

I, [.....], do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved: * and I promise most constantly to retain and con-

* *Out of the Catholic Church none can be saved.* This proposition, which highly displeases all sectarians and infidels, is not only clearly established by

fess the same entire and inviolate, by God's assistance, to the end of my life.

After the Confiteor, [p. 56] *the priest gives the Absolution.*

MAY our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee, from the chain of excommunication, which thou hast incurred for (such and such an action or cause), and restore thee to the communion and unity of the faithful, and to the holy sacraments of the Church, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then is said the Te Deum, p. 600, *after which*,

V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis et gloriosus in sæcula.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised and glorious for ever.

V. The Lord be with you.

R. And with Thy spirit.

ALMIGHTY and everlasting God, who hast given to Thy servants, in the confession of a true faith, to acknowledge the glory of the eternal trinity, and in the power of majesty to adore the unity; grant, we beseech Thee, that,

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the authority of Scripture, and by the perpetual and constant belief of the Catholic Church, but it is also evident from reason itself, so that one must needs be blind, who does not perceive its truth. This, however, applies only to those persons who culpably and wilfully adhere to heresy, or schism, or infidelity, but by no means to those who have been imbued with errors and prejudices from their earliest years, and to whom not even a doubt occurs that they are involved in heresy or schism, or who, if any doubt arises in their minds, earnestly and sincerely seek after the truth; such persons we leave to the judgment of God, to whom it belongs to penetrate and search the thoughts and dispositions of hearts. For it is incompatible with the divine goodness and clemency that any one should suffer eternal torments, who is not guilty of a wilful transgression. To assert the contrary, would be against the express doctrine of the Church.

"Let us hear St. Augustine: 'We must not,' says he, 'class among heretics those persons who, without wilful obstinacy, maintain a false and perverse doctrine, especially if it is not the offspring of their bold presumption, but a legacy from their deceived and mistaken parents, and who search after the truth with earnest care, being disposed to renounce their error as soon as they are apprised of it.'—*Epist.* 43, *Edit. Benedict. alias* 162. A long list of other Fathers might be cited, who are of the same opinion ..... It follows from what has been said, that every one is bound, to the best of his power, to consider the doubts which sometimes occur to him, and to investigate the truth, and when he has found it, to embrace it without delay; unless he wish to live under an habitual and most grievous guilt, and, by deferring his conversion, expose himself to a manifest danger of eternal damnation."—*Prælectiones Theol. P. Perrone, S. J.* (*Locanii*, 18'8), vol. i., pp. 290, 331, 332 et 359,—cum approbationibus Rom. theol. ad, calcem voluminis.

by steadfastness in this faith, we may ever be defended from all adversities. Through Christ our Lord. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.
Benedictio Dei omnipotentis, Patris ✠, et Filii, et Spiritus Sancti, descendat super vos, et maneat semper.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
The blessing of God Almighty, of the Father, ✠ and of the Son, and of the Holy Ghost, descend upon you, and abide for ever.
R. Amen.

Prayer which may be used after being received into the one fold of Christ, the Holy Catholic Church.

O MY good God! how happy am I here in Thy sacred presence! How hast Thou favored Thy unworthy creature! O that my earnest desire to do Thy adorable will in all things, may prove that I am not altogether ungrateful for the favor Thou hast, notwithstanding my unworthiness, conferred on me! But, my God, whilst I am enjoying and thanking Thee for the blessing of the true faith, my heart yearns for the conversion of all poor souls, who know Thee not. For their conversion I offer up all that our Jesus has done for their salvation; and I present this my offering in their behalf, through the hands of His blessed Mother, whose heart was wrung with anguish at the foot of the cross. Amen.

Prayer of resignation to the Holy Will of God.

O MY God! I do not know what will happen to me to-day, nor during my life; all that I know is, nothing can befall me, which Thou hast not foreseen and ordained from all eternity; and therefore I am resigned to all. O my heavenly Father! I adore Thy eternal designs; I submit to them with all my heart. I offer to Thee the entire sacrifice of my own will; and I unite this sacrifice to that of Thy dear Son, my Saviour; and I beseech Thee, through His infinite merits, to grant me, in all my trials and afflictions, that unalterable patience and perfect submission, which are due to all Thou dost will, or permit. Amen.

Instructions and Devotions for the Sick.

INSTRUCTIONS FOR THE SICK.

BEFORE your sickness gets to too great a height send for your confessor, and if he advise it, make a general confession. Offer your sickness to God, in union with the passion of Jesus, and the sorrows of Mary, in penance for your sins. Be anxious to receive the Holy Viaticum and Extreme Unction as soon as the priest thinks you are so ill, as to enable you lawfully to receive the great benefits, corporal and spiritual, of being anointed.

Arrange all your temporal affairs, pay your debts, provide pious legacies for the good of your soul and for the spiritual and temporal relief of the poor, leaving all your affairs justly and clearly arranged. [See Instructions for a Will, p. 305.] Without anxiety and without impatience, follow with docility the medical advice of a prudent doctor.

Avoid seeing many people, and abstain from all reading and conversation which is dissipating, exciting, or unprofitable.

Use the Holy Rosary and frequent aspirations, have within your sight holy images, or pictures of Jesus, Mary, and some patron Saint. Get some one to read to you occasionally from the "prayer book," "Following of Christ," or other holy book.

When you learn that you are not likely to recover, offer your life as a willing sacrifice to God—Jesus died for you, do you die for Jesus.

Be at peace with all the world.

If tempted, be not disheartened. Jesus Christ was tempted and sinned not; fly to Him, call upon His sweet name, bless yourself with His cross, trust in His mercy and in the tenderness of His Mother.

Do not disturb your mind with anxious thoughts about the relations you leave behind; trust them to the care of that Mother in whose care Jesus left St. John.

INSTRUCTIONS FOR THOSE WHO ATTEND THE SICK.

WITH willingness, tenderness, and patience, perform this duty of charity. In the suffering that is before you, behold a symbol of the passion of Jesus.

"*Come ye blessed of my Father possess the kingdom prepared for you from the foundation of the world, for I was sick and you visited me.*"

In a humble, quiet, and unobtrusive way, do every thing in your power to assist the sick person to carry out the foregoing instructions.

When you read to the sick, let it be neither loud, nor quick, nor long at a time.

Do not assume a kind of tone of superiority or of rebuke. Do not allow many visitors; utterly exclude any whose presence might suggest to the sick person worldly, exciting, or improper thoughts. Do not allow talking in an adjacent room, which would be partly overheard, particularly if the conversation be about the sick person.

Often sprinkle the bed and room with holy water. Keep praying in your heart for the sick person; he will perhaps soon die. Over the bed, Jesus Christ will judge him; he can die but once; then his eternity is fixed. Remember as he is now so some time will you be also.

N.B.—It is most important that the dying should frequently make Acts of Faith, Hope, and Charity, and Contrition. (P. 307.)

Also, to obtain Indulgences, ex. gr., by often saying devoutly the holy name of Jesus; the offerings to Jesus, Mary, and Joseph, by wearing the scapular; by having in pious use indulgenced beads.

PRAYER IN THE BEGINNING OF SICKNESS.

LORD Jesus Christ, behold I receive this sickness, with which Thou art pleased to visit me, from Thy Fatherly

hand; 'tis Thy will it should be thus with me, and therefore I accept it: Thy will be done on earth as it is in heaven. May it be to the honor of Thy holy name, and good of my soul. For this end I here offer myself, with an entire submission, to all Thy appointments, to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I am Thy creature, O Lord, who have most ungratefully offended against Thee; and since my sins have a long time called aloud to heaven for justice, why shall I now complain if I feel Thy hand upon me? No, my God, Thou art just in all Thy ways; I have truly deserved Thy punishments; and therefore I have no reason to complain of Thee, but only of my own wickedness.

But correct me not, O Lord, I beseech Thee, in thine anger, but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes; deal not with me, therefore, according to my sins, neither punish me according to my iniquities; but according to the multitude of Thy most tender mercies have compassion on me. Let Thy mercy come mixed with Thy justice, and let Thy grace be my support in my sickness. Confirm my soul with strength from above, that I may bear with patience all the uneasiness, pains, disquiets, and difficulties of my illness; that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all assaults of the enemy, that in this sickness I may no ways offend Thee. And if this is to be my last, I beg of Thee so to direct me by Thy grace, that I may no ways neglect or be deprived of those means which Thou hast in Thy mercy ordained for the good of my soul, to prepare it for its passage into eternity; that being perfectly cleansed from all my iniquities, I may believe in Thee, love Thee, put my whole trust in Thee, and through the merits of Thy death and passion be admitted into the company of the blessed, where I may praise Thee for ever. Amen.

(This, or such like prayers, ought to be said, at least in heart, not only in the beginning, but every day throughout the whole time of sickness.—See p. 479; p. 485; p. 546; p. 623.)

EXERCISES PROPER IN LONG SICKNESS.

(To be read at times, leisurely and distinctly, by any friend, whom the sick person may accompany, not in words, but in heart.)

FAITH.

I BELIEVE in God the Father, who has made me to His own image and likeness.

And in Jesus Christ my Saviour, who has redeemed me by His precious blood.

And in the Holy Ghost, who has sanctified me in my baptism.

I believe the Holy Catholic Church, and whatever she teaches, as received from Christ and His Apostles. Of this Church I profess myself a member, and in her Holy Faith I desire to die.

In profession of this faith I declare.—*I believe in God the Father Almighty, Creator of heaven* [page 307].

All which I understand in the sense our holy mother, the Church, has always understood it.

Thus, O God, I believe; increase, I beseech Thee, and confirm my faith.

With this I desire to appear before Thy tribunal, where I firmly hope I shall see the good things Thou hast prepared in the land of the living.

HOPE.

THOU hast prepared, O Lord, everlasting happiness for those that love Thee. But how can I expect a part in this reward who am a most grievous sinner, and from my childhood have ever done evil in Thy sight? Ah, my God, while I look on myself, I am terrified with my sins, and see there nothing but reasons of despair; and from this sense of my own unworthiness, I here declare I have nothing of my own to trust to; no, my God, nothing of my own, all my hope is in Thee, thou God of mercy and compassion.

I confess, therefore, my sins are many and grievous; but still I trust in Thy mercy, that through the merits and passion of my Redeemer, Jesus Christ, I shall obtain pardon of my offences, and partake of the glory of the blessed. Thou hast said it, O Lord, that Thou wilt cast off none that place their hope in Thee; behold I hope in Thee, let me not be confounded for ever. Though I were guilty of many more sins, yet still would I trust in Thee, for Thy mercy in infinitely above all my iniquity!

Look, therefore, on me with the eyes of compassion, and reject not the petition of one prostrate at Thy feet. I am dust and ashes, but behold I offer to Thee the passion and blood of Thy only Son; in that I have an infinite treasure of mercy stored up for me: He laid down His life for sinners, and became a propitiation for my offences; it is this I now present to Thee: it is in this, and Thy promises, I ground all my hope; and since I have this to depend on, I will never despair, but ever preserve a firm and lively trust

in Thee. Our Lord is my light and my salvation, whom shall I fear? Our Lord is my protector, and nothing shall hurt me. Our Lord is merciful and full of compassion; as a tender father has compassion on his children, so will our Lord show mercy to all who fear Him; for He knows what we are, and of what we are made. He is sweet and tender to all, and His mercies are above all His works. He gives strength to the weak, raises up those that fall, comforts the afflicted, and pardons sinners. O God, all these good effects I hope Thou wilt work in my soul, and so watch over me with Thy Fatherly love, that nothing necessary for my salvation be wanting to me.

CHARITY.

I LOVE Thee, my Lord God, and it is my hearty desire to increase still more and more in Thy love, that I may love Thee as Thou hast commanded, with all my heart, with ar my soul, and with all my strength. Thou art to me all in all; and out of Thee! there is nothing able to help me, or worthy of my love. O infinite Goodness, when shall I perfectly love Thee? When wilt Thou wholly possess my heart? When shall I be entirely Thine? O let that happy hour come when Thou wilt take full possession of my heart, that I may give myself wholly to Thee. Lord Jesus Christ, Thou hast bestowed infinite blessings on me, throughout the whole course of my life; add this one blessing more, I beseech Thee, to all the former, that I may here perfectly renounce all the unlawful, vain, and unprofitable affections of this world, and begin now to fix my heart on Thee, with a pure and perfect love, which may abide for all eternity.

PATIENCE.

I WILL speak to our Lord, who am but dust and ashes, and as the shadow that passes away. Remember, Lord, what I am, and what my being is; remember Thou hast made me as clay, and into earth I shall return again. Show not therefore Thy power against me, for what strength have I to bear it? And how shall I, being so weak as I am, hold out with patience? Why, then, has my Lord stretched forth His hand against me, let this disorder seize on my spirits, and cast me on the bed of sickness? But why do I now lift up my head against Heaven, and appear uneasy under the decrees of the Almighty? No, I will rather choose to say, 'Tis our Lord has given health, 'tis our Lord has taken it away; as it has seemed good to our Lord, so it is done; blessed be the name of our Lord. Thus I say, my God, thus

I think: Thou art just, O Lord; Thy judgment is right; I have deserved far greater punishment than this: were I to be my own judge, and the punisher of my own wickedness, I could take off nothing of the evil I now suffer. I acknowledge in what I feel, the hand of a tender Father, chastising a rebellious child: it is not the arm of a severe judge, punishing me in the justice of His wrath; but, however, this one thing, O merciful Father, I ask of Thee, that Thou wilt rememberwhat I am; that I am frail and weak; that of myself I can do nothing, and how much I stand in need of Thy grace, to support and comfort me. Grant me, therefore, I beseech Thee, strength to suffer; give me *patience*, for this is necessary for me; grant this my request, and then behold my heart is ready, O Lord, my heart is ready to accept whatever Thou art pleased to lay on me, and even to be comforted under Thy scourge. Let it be the effect of Thy mercy, that in patience I may possess my soul. For this end I will often look on the face of Thy Christ, that by considering Him, who suffered so much for me, I may be encouraged to suffer. He became obedient to death, even the death of the cross: but as for me, I have not yet resisted to blood, I have yet suffered but little: but how much shall I then suffer, when the time shall come, that the pangs of death seize upon me!

RESIGNATION.

LORD Jesus Christ, Thou art my refuge, in Thee I believe and put my trust; Thou hast been my protector from my youth; and now I have none to trust to, none to depend on, but only Thee, my God! Behold, then, the straits I am now in; I have life and death before me, but what to fear, or what to hope, I know not; I know not what is expedient or best for me; Thou knowest, O Jesus: do with me, therefore, what Thou pleasest; dispose of me as Thou knowest best; for I am Thine, with all my heart, and into Thy hands I surrender all that I have or am. Do then with me what Thou wilt, in time, and in eternity.

MOTIVES AND ACTS PROPER TO SUGGEST TO THE SICK AND DYING.

1.—*Motives and Acts of Contrition.*

ENTER not into judgment with Thy servant, O Lord.—Ps. exlii. O Jesus, my Judge, spare me before Thou comest to judge me!

A contrite and humble heart, O God, Thou wilt not despise. My God, would that I had never offended Thee!

Father! I am not worthy to be called Thy son. I have abandoned Thee; I have despised Thy grace; I have lost Thee wilfully. With my whole heart I repent. O my God, for the love of Jesus Christ and His precious blood, spare me!

Never again, O Lord, so long as I live, will I offend Thee; whether my life be short or long, I am determined to love Thee hereafter.

O Lord, it is just that Thou shouldst punish me, but only in this life, I beseech Thee, not in the other.

O Mary! obtain for me a true sorrow for my sins, and the pardon of them, and then the grace of perseverance.

2.—*Motives and Acts of Love to God.*

O MY God, Thou art infinitely good, and I love Thee above all things. I love Thee more than myself. I love Thee with my whole heart. My God, I am not worthy to say I love Thee, because I have so much offended Thee: but, for the love of Jesus, make me worthy.

O would that the whole world might love Thee.

O sweet Jesus, I desire to suffer and die for Thee, who hast deigned to suffer and die for me.

O Lord, chastise me as Thou wilt, only let me not cease to love Thee! O my God, save me; my salvation is to love Thee.

I wish to suffer according to Thy will: I wish to die that I may do Thy will.

Bind me to Thee, O my Jesus, and never permit me to be separated from Thee.

O Mary! draw me entirely to God!

O my Mother, I love thee dearly, and I wish to come to heaven, that I may love thee there for ever and ever.

3.—*Motives and Acts of Conformity to the Will of God.*

O LORD, my God! do with me what Thou wilt. Thy will be always done. Thy will is my will. Let me suffer what Thou wilt! Let me die when Thou wilt.

Into Thy hands I commend my soul and body, my life and death.

I will bless the Lord at all times. Comfort me, or afflict me, Lord, still I love Thee; always will I love Thee.

O my God, I unite my death with the death of Jesus, and so offer it to Thee.

O will of God, thou art my love. O good pleasure of my God, as a holocaust I offer myself up entirely to Thee.

4.—*Acts of Desire for Heaven.*

THE present life is a prison of pains, in which we cannot see God. For this reason David says well: "Bring my soul out of prison, that I may praise Thy name" (Ps. cxli.) And St. Augustine exclaims: "Now, Lord, let me die, that I may see thee!" St. Jerome calls death his sister, saying: "Open to me, O my sister!" And he spoke well, for is it not death that opens for us the gates of Paradise? Hear also how sweetly the Apostle persuades us to turn our desires upwards to heaven: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. ii. 9).

When shall I come and appear before the face of God? (Ps. xli.) When will the time come, O my God, that I shall behold Thy infinite beauty, and see Thee face to face?

In heaven, I shall love Thee always: Thou wilt love me always: yes, there we shall love each other for all eternity. O my God, my love, my all!

O my Jesus, when shall I kiss those sacred wounds, which bled for me?

O Mary! when shall I see myself at the feet of that Mother, who has loved me and assisted me so much?

Here recite the "Salve Regina" (page 588).

THE HOLY VIATICUM.

THE Viaticum is the Holy Eucharist received with the intention of preparing the sick for death. This blessed Sacrament is indeed the bread of life, which the pious Christian frequently receives, it is to be hoped with great profit during health; but when the soul is about to pass from this to an immortal life, there arises a new and peculiar obligation of receiving it again. This obligation is founded on the abundant graces which this holy sacrament above all the rest is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul on its journey to heaven, it is the pledge of immortal glory. *He that eats this bread shall live for ever* (St. John vi.) And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will therefore use his best endeavors to make a worthy preparation for this blessed Sacrament.

☞ See exercises in preparation for death, Bona Mors, p. 423.—Preparation for death, p. 486.—Death in anticipation, p. 546.—Meditations on death, p. 313.

Sacrament of Extreme Unction.

OUR Lord and Saviour Jesus Christ, in His tender solicitude for those whom He has redeemed by His precious blood, has been pleased to institute another Sacrament, to help us at that most important hour on which eternity depends, the hour of death. This Sacrament is called Extreme Unction, or the last anointing.

Of this blessed Sacrament, St. James the Apostle thus speaks: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him* (James v. 14, 15). These words show the great and salutary graces bestowed by this sacrament.

The priest, in administering this sacrament, anoints the five principal senses of the body—the eyes, the ears, the nostrils, the lips, the hands, and the feet, because these may have been employed during life in offending God. At each anointing he pronounces these words—May the Lord by this holy anointing, and by His own most tender mercy, pardon thee whatever sin thou hast committed by thy sight, hearing, etc.

The sick person should endeavor to prepare himself to receive this sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

PRAYER BEFORE EXTREME UNCTION.

THOU hast mercifully provided remedies, O Lord, for all our necessities: grant me Thy grace so to make use of them, that my soul may receive all those good effects, which Thou hast appointed in their institution. Now I desire to be anointed, as Thou hast commanded by Thine Apostle; grant, I beseech Thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit, with which Christ suffered on the cross, for Thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death, to eternal happiness: and if my health be expedient for Thy glory, let this be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in Thy goodness, that Thou wilt not forsake me in this time of my distress, but that Thou wilt stand by me with Thy grace, and defend me from all evil, and now prepare my soul for a happy passage from this vale of tears to the eternal shores of life everlasting.

* My eyes have seen vanities, but now let them be shut to

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* While the Priest is administering the Sacrament to the sick person, one of the assistants *may*, before each anointing, read the short prayer, corresponding to the organ of sense that is next to be anointed, so that it may be repeated by the sick person.

the world, and open to Thee alone, my Jesus; and pardon me all the sins which I have committed by my sense of seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses: let me now give ear to Thy word, to Thy commandments, and Thy calls, and pardon me, O Jesus, all the sins I have committed by my sense of hearing.

I have taken delight in the perfumes of this world, which are nothing but corruptions; now let my heart and prayers ascend like incense in Thy sight, and pardon me all the sins which I have committed by my sense of smelling.

My tongue hath in many ways offended both in speaking and tasting, now let its whole business be to cry for mercy: pardon me, dear Jesus, all the sins which I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbor: now let them be lifted up to heaven in testimony of a penitent heart: and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin: now let me walk in the way of Thy commandments: and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing and the power of Thy grace, O God, forgive me all my sins, and convert my heart wholly to Thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into Thine eternal rest. Amen.

PRAYER AFTER EXTREME UNCTION.

O MY God, it is by Thee that I have been created, redeemed, and sanctified: it is Thou who hast preserved me from many dangers, both of soul and body: it is Thou who hast nourished me with the adorable sacrament of Thy Body and Blood, and granted me the grace to receive the rites of Thy Church, preferably to so many others, who are carried off by a sudden death, without being favored with such succors and graces as Thou hast bestowed upon me, a most ungrateful sinner. For these and all other blessings, I return Thee immemorable thanks. O that I had the hearts and tongues of all men and angels, how willingly would I employ them all in praising, loving, and glorifying Thee. To Thee I resign my heart. Into Thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in Thy mercy, into those loving arms which were extended on the cross for my redemption, and admit me into the embraces of Thine infinite charity. I

desire not to be freed from my pains, since Thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever Thou wilt, as long as Thou pleasest. Should it be Thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept them, and to suffer in whatever manner and measure, may be most conformable to Thy divine will.

This one grace I most humbly beg of Thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of Thy glory, there to see and enjoy Thee in the company of the blessed, for a never-ending eternity. Amen.

THE LAST BLESSING AND PLENARY INDULGENCE.

AS the hour of death approaches, that awful hour on which so much depends, the pious Christian should fervently prepare to receive the Last Blessing and Plenary Indulgence granted to those who are near their end. For our Lord Jesus Christ promised to St. Peter, Matt. xvi., *the keys of the kingdom of heaven*, assuring him that *whatsoever he should bind on earth should be bound in heaven, and whatsoever he shall loose on earth should also be loosed in heaven.* By this power of binding and loosing, derived from St. Peter to his successors, and by them communicated to the pastors of souls, the latter are authorized to grant a Plenary Indulgence, together with a solemn Blessing to all such as are in or near their last agony. But then the dying Christian should remember well that, in order to receive the benefit of this Plenary Indulgence and Blessing, it is requisite that he concur on his part, by renouncing and detesting all his sins, both known and unknown, mortal and venial; by accepting with patience and resignation whatever he may have yet to suffer, and offering up his pains and death, in union with the sufferings and death of his Redeemer in satisfaction for his sins.

Before the Priest confers this solemn Blessing, the following prayer may be repeated.

O MY God, I once more renounce and detest all my sins. Have mercy on me, O God, according to Thy great mercy. I cast myself into the arms of Thy holy love, and I resign myself to Thy blessed will. Receive me, I beseech Thee, into the number of Thy servants, that I may praise Thee for ever. Father, into Thy hands I commend my spirit. Lord Jesus, receive my soul. Jesus, Mary, Joseph, may I die in peace in your blessed company. My Jesus, mercy! my Jesus, mercy! my Jesus, mercy!

THE RECOMMENDATION OF A SOUL THAT IS JUST DEPARTING.

LORD have mercy on him [or her]. *Christ have mercy on him.*
Lord have mercy on him.
Holy Mary, *Pray for him* [*or her*].

All ye holy Angels and Archangels,
Holy Abel,
All ye choirs of the Just,
Holy Abraham,
Saint John Baptist,
Saint Joseph,
All ye holy Patriarchs and Prophets,
Saint Peter,
Saint Paul,
Saint Andrew,
Saint John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
Saint Stephen,
Saint Lawrence,
All ye holy Martyrs,
Saint Sylvester,
Saint Gregory,
Saint Augustin,
All ye holy Bishops and Confessors,
Saint Benedict,
Saint Dominic,
Saint Francis.
All ye holy Monks and Hermits,
Saint Mary Magdalen,
Saint Lucy,
All ye holy Virgins and Widows,
} Pray for him [or her].

All ye men and women, Saints of God, *intercede for him* [*or her*].
Be merciful unto him, *Spare him, O Lord.*
Be merciful unto him,
Be merciful unto him,
From Thy wrath,
From the dangers of eternal death,
From an evil death,
From the pains of hell,
From all evil,
From the power of the devil,
By Thy Nativity,
By Thy Cross and Passion,
By Thy Death and Burial,
By Thy glorious Resurrection,
By Thy wonderful Ascension,
By the grace of the Holy Ghost, the Comforter,
In the Day of Judgment,
} Deliver him [or her], O Lord.

We sinners, *Beseech Thee, hear us.*

That Thou spare him, *We beseech Thee, hear us.*
Lord, have mercy on him, *Christ, have mercy on him.*
Lord, have mercy on him.

GO forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and of all the saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most clement, O God, who according to the multitude of Thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; mercifully regard this Thy servant [....] and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever hath been corrupted in him through human frailty, or violated through the deceit of the enemy; and associate him as a member of redemption to the unity of the body of the Church. Have compassion, Lord, on his sighs; have compassion on his tears; and admit him who hath no hope but in Thy mercy, to the sacrament of Thy reconciliation. Through Christ our Lord. Amen.

I recommend thee, dear brother, to the Almighty God, and commit thee to His care, whose creature thou art; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the dust of the earth. When, therefore, thy soul shall depart from the body, may the resplendent multitude of the angels meet thee: may the court of the apostles receive thee; may the triumphant army of the martyrs clad in their white robes come out to meet thee; may the glorious company of the illustrious confessors encompass thee; may the choir of joyful virgins receive thee; and mayest thou meet with a blessed repose in the bosom of the patriarchs; may Jesus Christ appear to thee with a mild and cheerful countenance, and order thee a place amongst those who are to stand before Him for ever. Mayest thou never know the horror of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way; may he trem-

ble at thine approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face; as smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let sinners perish at the presence of God; and let the just feast and rejoice before God. May then all the legions of hell be confounded and put to shame: and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of the living God, place thee in the ever-verdant lawns of His paradise: and may He the true shepherd, acknowledge thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand, in the lot of His elect. Mayest thou see thy Redeemer face to face, and standing always in His presence, behold with happy eyes the most clear truth. Mayest thou be placed among the companies of the blessed, and enjoy the sweetest of the contemplations of thy God for ever. Amen.

Receive, O Lord, Thy servant into the place of salvation, which he hopeth to obtain through Thy mercy. R. Amen.

Deliver, O Lord, the soul of Thy servant from all dangers of hell, and from all pain and tribulation. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Noah from the flood. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Abraham from the midst of the Chaldeans. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Job from all his afflictions. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by his father. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Lot from Sodom, and the flames of fire. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, king of Egypt. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Daniel from the lions' den. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Susanna from her false accusers. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst David from the hands of Saul and Goliah. R. Amen.

Deliver, O Lord, the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. R. Amen.

And, as Thou deliveredst that blessed Virgin and Martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. R. Amen.

We commend to Thee, O Lord, the soul of Thy servant [.....], and we beseech Thee, O Lord Jesus Christ, the Saviour of the world, that Thou wouldst not refuse to admit into the bosom of Thy Patriarchs, a soul for which in Thy mercy Thou wast pleased to come down on earth. Own him for Thy creature, not made by strange gods, but by Thee, the only living and true God: for there is no other god besides Thee, and none that can equal Thy works. Let his soul rejoice in Thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence: for although he hath sinned, yet he hath not renounced the Father, Son, and Holy Ghost; but hath believed, and had a zeal for God, and faithfully worshipped Him who made all things.

Remember not, O Lord, we beseech Thee, the sins of his youth, and his ignorance, but according to Thy great mercy, be mindful of him in Thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, Thy servant, into Thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter, the Apostle to whom God gave the keys of the kingdom of heaven, receive him. May St. Paul, the Apostle who was a vessel of election, assist him. May St. John, the chosen Apostle of God, to whom was revealed the secrets of heaven, intercede for him. May all the holy Apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him, that being delivered from the bonds of the flesh, he may be admitted into the glory of the kingdom of heaven, by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

O Lord Jesus Christ, who by the mouth of Thy holy prophet hast said, I have loved thee with an everlasting love, therefore have I drawn thee to myself, taking pity on thee: by that divine love which brought Thee down from heaven

to suffer all the torments of Thy passion for our redemption, we humbly beseech Thee to represent and offer to Thy Eternal Father that same love, in behalf of the soul of this Thy servant [.....], and deliver him from all the sufferings and pains which he fears he has deserved for his sins: and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into Thy heavenly paradise, and make him rejoice with Thy saints; that he may live with Thee in the bond of eternal love, and may be inseparably united to Thy saints and to Thee, who, with the Father and the Holy Ghost, livest and reignest God world without end. Amen.

The Soul being departed, the following Responsory is to be said.

COME to his assistance, all ye saints of God: meet him, all ye angels of God: receive his soul and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

V. Eternal rest give to him, O Lord; and let perpetual light shine upon him.

R. May the angels of God present him now before his Lord.

V. Lord, have mercy on him.

R. Christ, have mercy on him.

V. Lord, have mercy on him.

Our Father who art in heaven, hallowed be Thy name, etc.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

V. Eternal rest give to him, O Lord.

R. And let perpetual light shine upon him.

V. From the gates of hell.

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

Let us Pray.

TO thee, O Lord, we recommend the soul of Thy servant [.....], that being dead to this world he may live to Thee; and whatever sins he hath committed in this life through human frailty, do Thou, in Thy most merciful goodness, pardon. Through Jesus Christ, our Lord. Amen.

[Then add the following Prayer for those who are present.]

GRANT, O God, that while we lament the departure of this thy servant, we may always remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call we may with the bridegroom enter into eternal glory. Through Jesus Christ our Lord. Amen.

Sacrament of Confirmation.

PREPARATION FOR CONFIRMATION.

PRAYER TO BEG THE DESCENT OF THE HOLY GHOST, WITH HIS SEVENFOLD GIFTS.

[Recommended to be often used in order to increase the gifts of the Holy Ghost within the soul.]

O HEAVENLY Spirit! mercifully deign to [descend on me with] *or* [replenish within me] all thy gifts and graces. Grant me, I conjure thee, the gift of *Wisdom*, that I may despise in future the vain pleasures of the world, and take delight in the service of God. Grant me the gift of *Understanding*, that I may comprehend the truths which my holy religion teaches—the gift of *Counsel*, that I may discover and avoid the snares of the devil and the world—the gift of *Fortitude*, that I may steadily execute my good resolutions, and imitate the glorious example of many of my age and sex, who preferred torments and death rather than to offend God. Bestow on me the gift of *Knowledge*, that I may discern and faithfully execute the will of God in all circumstances—the gift of *Piety*, that my heart may be penetrated with tender love for God, and for all that regards His most holy service—the gift of *Fear*, that my soul may be filled with a salutary apprehension of the divine judgments, and dread nothing so much as to fall unprepared into the hands of the living God. O eternal Light! O infinite Charity! O increated Wisdom, who replenishes the hearts of the faithful, and kindlest in them the fire of thy love! O holy Spirit! who didst inspire the prophets, who presidest over the Church, who convertest sinners, and sanctifiest millions that listen to thy inspirations, despise not my ignorance and weakness; in a moment thou couldst enlighten the darkest understanding, and soften the hardest heart. Oh! come then into my heart; come, heavenly Spirit; and do not delay.

O sacred Virgin! Spouse of the Holy Ghost, whose pure soul was the chosen tabernacle of that heavenly Spirit, and who above all creatures wert plentifully enriched with His choicest gifts and graces, intercede for me, and by thy powerful prayers prepare me for the happiness I so sincerely desire.

Glorious Apostles! who received the plenitude of the Divine Spirit, obtain for me by your prayers a share in the perfect dispositions which prepared you to receive that consolatory Spirit. Amen.

☞ Hymns to the Holy Ghost, p. 27, p. 592.

SACRAMENT OF CONFIRMATION.

When the Apostles had heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not, as yet, come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. Acts viii., 14, 15, 16, and 17.

CONFIRMATION is a sacrament, by which the faithful who have already been made children of God, by their baptism receive the Holy Ghost by the prayer and the imposition of the hands of the bishops, the successors of the Apostles, in order to their being made strong and perfect Christians, and valiant soldiers of Jesus Christ. It is called Confirmation from its effect, which is to confirm or strengthen those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it, and to arm them in general against all their spiritual enemies.

2. This Sacrament was originally designed and instituted by our Lord for all Christians, and consequently is a divine ordinance with which all are obliged to comply, and is so necessary, that the neglect of receiving it would be a great sin; more especially in such circumstances where persons are exposed to persecutions on account of their religion, or to other temptations against faith.

3. The principal effects of this Sacrament are a fortifying grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and consecration of the soul by the Holy Ghost; the mark of which dedication and consecration is left in the soul as a character which can never be effaced.

4. Hence this Sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time: for which reason, also, the faithful are bound to take extreme care to come to this Sacrament duly disposed; lest if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation, and run the risk of being deprived forever of its grace.

5. Now, the dispositions which the Christian must bring with him to receive worthily the Sacrament of Confirmation, are, first, a purity of conscience, at least from all mortal sin; for which reason he ought to go to confession before he is confirmed, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin; secondly, a sincere desire of giving himself up to the Holy Ghost, to follow the influence of His divine grace, to be His temple forever; and, by His assistance, to answer all the obligations of a soldier of Christ.

6. Hence a Christian ought to prepare himself for this Sacrament by fervent prayer, as we find the Apostles preparing themselves for the receiving of the Holy Ghost. *They were persevering with one mind in prayer*, says St. Luke, speaking of the ten days that passed between the Ascension of our Lord and Pentecost; *and they were always in the temple praising and blessing God.* How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

7. The obligations which accompany the character of Confirmation, and which a Christian takes upon himself when he receives this Sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colors, the cross of Christ, the mark of which he receives on his forehead; to fight His battles against His enemies, the world, the flesh, and the devil; to be faithful unto death, and rather to die than desert from the service, or to change sides, and go over to the enemy by wilful sin; in fine, to practise that gift of fortitude received in Confirmation, to live up to the glorious character of a soldier of Christ, and to maintain that interior purity and sanctity which become the temple of the Holy Ghost, by a life of prayer and a life of love. Where the character of our confirmation, when we shall bring it with us before the judgment-seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity; but if, in-

stead of living up to it, we should be found to have been deserters and rebels, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the Sacrament of Confirmation is as follows: First, the Bishop turning towards those that are to be confirmed, with his hands joined before his breast, says:

May the Holy Ghost come down upon you; and the power of the Most High keep you from all sin. Amen.

Then, making the sign of the cross, he says:

V. Our help is in the name of the Lord.
R. Who made heaven and earth.
V. O Lord, hear my prayer;
R. And let my cry come to thee.
V. The Lord be with you.
R. And with thy spirit.

Then extending his hands towards those who are to be confirmed, which the ancients call the Imposition of Hands, he addresses this solemn prayer to the Eternal Father, begging of Him, through Jesus Christ His Son, that He would send down His Holy Spirit, with all His gifts, into their souls.

Let us pray.

O ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and who hast given them the remission of their sins, send forth upon them the sevenfold Holy Spirit, the Paraclete from heaven. Amen.

The spirit of wisdom and understanding. Amen.
The spirit of counsel and fortitude. Amen.
The spirit of knowledge and of piety. Amen.

Replenish them with the spirit of thy fear, and sign them with the sign of the cross ✠ of Christ, in thy mercy, unto life everlasting, through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God, world without end. Amen.

Then the Bishop takes the name of each person that is to be confirmed, which may either be the same they had in baptism, or the name of any saint whom they choose for their patron, and makes the sign of the cross on the forehead of each with the holy Chrism, or consecrated oil, saying:

Name* [.....✠..... .....]

I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. ✠ Amen.

Then he gives the person confirmed a little blow on the cheek, saying, *Pax tecum, Peace be with thee:* to signify that henceforth he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord; and to comfort himself that the true *peace* of God which *surpasseth all understanding* [Phil. iv. 7], will ever be with him in all his conflicts and sufferings for so good a cause.

* Here write the name you take in Confirmation, in full.

The Chrism, with which the Sacrament of Confirmation is administered in the Catholic Church, is a compound of oil of olives and balm or balsam, solemnly consecrated by the Bishop on Maundy Thursday; kept with great veneration in the Church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to Him. Thus we consecrate with this holy unction bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses; it would be no less a crime than sacrilege to violate or profane any such thing that has been thus sanctified. Hence Christians are to understand that by this unction of the holy chrism, which they receive in their confirmation, they are also solemnly dedicated and consecrated to God, to be His temples forever; that this outward unction is the visible sign of an inward unction and sanctification of their souls by the Holy Ghost; that the mysterious compound of the oil and balm denotes the properties, graces, and effects of this Holy Spirit in their souls by the strengthening and softening of the oil and the sweet odor of the balm; and that from this time forward they must consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of sacrilege to profane either of them by mortal sin.

After all have been confirmed, the Bishop washes his hands; and, in the mean time, the following anthem is said or sung:

Confirm, O God, that which thou hast wrought in us from thy holy temple, which is in Jerusalem.
Glory be to the Father.

Then, after repeating again the anthem, Confirm, O God, &c., the Bishop, standing turned towards the altar, prays as follows:

V. Show us, O Lord, thy mercy.
R. And grant us thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come to thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O GOD, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, he should be given to the rest of the faithful; mercifully look down upon what we thy poor servants have done; and grant that the hearts of these thy faithful, whose foreheads we have anointed with thy sacred chrism, and signed with the sign of the holy cross, may by the same Holy Ghost coming down into them, and by His vouchsafing to dwell in them, be made the temple of His glory. Who, with the Father and the same Holy Ghost, livest and reignest God, world without end. Amen.

Then the Bishop gives his benediction to all present in these words:

Behold, thus shall every man be blessed who feareth the Lord. May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with him for all eternity. Amen.

After Confirmation pray long and earnestly to the Holy Ghost within your soul, and recite some prayers by way of thanksgiving, and during the week say daily the following—

PRAYER AFTER CONFIRMATION.

[Recommended to be often used in order to increase the gifts of the Holy Ghost within the soul.]

O MY good and merciful Creator, Thou hast so far overlooked my misery and unworthiness, as to make my soul the tabernacle of Thy Holy Spirit! I am now honored with the presence and enriched with the gifts and graces of the Holy Ghost! I am now in possession of that sacred gift I so ardently desired. O my God! accept the praises of Thy angels and saints in thanksgiving for Thy unbounded mercies in my regard. May the blessed Mother of Thy Divine Son, and the glorious choir of Apostles, thank Thee for me. May the Cross* of Jesus Christ, with which my forehead has been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to Thy service.

O heavenly Spirit! third Person of the adorable Trinity! whom I have received, and most fervently adore, deign to take eternal possession of my soul, create and maintain therein the purity and sanctity which becomes Thy temple. O Spirit of *Wisdom!* preside over all my thoughts, words, and actions, from this hour to the moment of my death. Spirit of *Understanding!* enlighten and teach me. Spirit of *Counsel!* direct my inexperience. Spirit of *Fortitude!* strengthen my weakness. Spirit of *Knowledge!* instruct my ignorance. Spirit of *Piety!* make me fervent in good works. Spirit of *Fear!* restrain me from all evil. Spirit of *Peace!* give me thy peace: I neither desire nor ask the peace which the world gives—the false peace found in pleasure and self-gratification—but the solid, lasting peace, which I know from my own experience is only found in the service of God. Teach me in future to place all my glory, all my happiness and peace in serving my good God, who has so tenderly loved me—in combating for Jesus my Saviour, who has chosen me for His soldier, and in listening to and obeying Thy voice. O Divine Spirit! who hast deigned to make my soul Thy habitation. Heavenly Spirit! dwelling within me, let Thy sacred presence change my heart, and influence the whole tenor of my future life. Let all my works be fruits of *Charity;* infuse into my heart the *joy* of a good conscience, and teach me to delight in the service of God, and to despise the false joys of the world. Give me grace to preserve *peace* with God, my neighbor, and myself;—give me *patience* to bear with all the ills of this life;—make me *persevere* in the service of God, and enable me to act on all occasions with *Goodness*, *Benignity*, *Mildness*, and *Fidelity*. Let the heavenly virtues of *Modesty*, *Continency*, and *Chastity*, adorn the temple Thou hast chosen for Thy abode. O Spirit of Purity! by Thy all-powerful grace preserve my soul from the misfortune of sin, which for all

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* This sacred sign may be regarded as a compendium of all the mysteries of our faith, as a homage rendered to the three persons of the adorable Trinity, as an act of gratitude for all that the Godhead—the Father, the Son, and the Holy Spirit—have condescended to do in favor of man. See "Sign of the Cross, emblem of the Catholic faith," p. 95.

eternity will be distinguished by the double title and sacred character of a Christian by Baptism, and a soldier of Jesus Christ by the Sacrament of Confirmation. Amen.

Hymn, "Soldier of Christ," page 324.

Sacrament of Matrimony.

THE holy state of Matrimony was in the beginning of the world instituted by the Almighty, and, under the law of nature, had a particular blessing annexed to it. *God created man to his own image: male and female he created them. And God blessed them, saying, Increase and multiply, and fill the earth.* Gen. i. 27, 28. Under the Mosaic Law, the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian Law, our Divine Redeemer sanctified this state still more, and from a natural and civil contract, raised it to the dignity of a Sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His Spouse the Church. *This is a great sacrament, but I speak in Christ and in the Church.* Ephes. v. 32.

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It ennobles and purifies that natural affection, which, when founded on virtue and sanctioned by religion, can alone constitute the happiness of a married life. It helps to correct the inconstancy of the human heart; to soften down the asperities of temper, and to enable each party to bear with each other's defects with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, and helps them to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

Therefore, they who intend to enter into this state ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought, by fervent and devout prayer, to implore the divine assistance to guide them in their choice of a proper person; for on the prudent choice they make will very much depend their happiness both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure in-

tention of promoting the honor and glory of God, and the sanctification of their own souls; and not merely from any earthly motive, or sensual gratifications.

3. They ought, moreover, to select a person of their own religion, for the Catholic Church has always, by every means in her power, discouraged mixed marriages; and experience shows that a want of union in religion between the husband and wife, is frequently attended with the worst consequences, both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent an intimacy of a dangerous tendency between their children and relations, within the prohibited degrees of kindred. *First, second, and third cousins are within the prohibited degrees.* Marriage cannot be contracted between those thus related without a dispensation.

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage, should be careful never to take or allow any unbecoming familiarities, for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable, some time previous to their marriage, to inform their director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

8. They must, by worthily approaching the Sacrament of Penance, obtain the pardon of their sins; for should they receive matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

9. The Church in the General Council of Trent, *Sess.* 24, c. i., ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

10. At the time of marriage, they ought with the greatest decorum and reverence to approach the altar, where, in the presence of God and His Church, they are about to enter into a solemn contract and engagement not to be broken but by death, and receive the benediction of God's minister with humble and sincere devotion.

11. When the married couple leave the church, they ought to carry with them feelings of respect for the holy Sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage like holy Tobias, in the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum as if Jesus Christ were a guest among

them, as He was at the marriage feast at Cana. They should be particularly careful not to profane the day of their marriage by dissipation or intemperance, by any sinful diversions or unseemly jokes or remarks, which are sinful at all times, but more particularly on so important and sacred an occasion.

12. They ought frequently to reflect on their duties and obligations as inculcated in the word of God.

"Husbands, love your wives as Christ also loved the Church, and delivered Himself up for it. So also ought men to love their wives as their own bodies."—Ephes. v. 25, 28. "Dwelling with them according to knowledge, giving honor to the female as the weaker vessel, and as to the co-heirs of the grace of life."—1 Peter, iii. 7.

"Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the head of the Church. Therefore, as the Church is subject to Christ, so also let the wives be subject to their husbands in all things."—Ephes. v. 22-24.

During the time of child-bearing, let the knowledge of the danger and importance of the time cause you to be more than ever devout and regular in your prayers. By a good confession secure the grace and blessing of God; daily recite some prayer, directing the intention especially to your state. During the time of child-bearing the husband should be more than ever careful to avoid the slightest injury to the health or peace of mind of his wife, and he should pray specially for her.

IMPEDIMENTS OF MARRIAGE.

THE holy Church has, from the earliest ages, annexed certain conditions to the matrimonial contract, which are called impediments. These are of two kinds. 1. The Annulling Impediments, or those which make it impossible, without special dispensation, to contract any real marriage at all; and, 2. The Prohibitory Impediments, which do not take away the power to contract a valid marriage, but only make it unlawful and sinful to do so without special dispensation.

I. THE ANNULLING IMPEDIMENTS.

The principal impediments of this kind are—

1. *Consanguinity* is that impediment which exists between blood-relations to the fourth degree inclusively. In other words, marriage is forbidden between third cousins, or *any nearer degree* of kindred. And this impediment exists when the relationship arises from an illegitimate birth.

2. *Affinity* is relationship by marriage. It is forbidden to marry the third cousin, or any nearer blood-relation, of one's former husband or wife. The same is true of a person and the blood-relations of any one with whom he has had unlawful connection; but in this case the impediment extends only to the second degree [first cousin]. Spiritual affinity is a species of relationship contracted by means of the sacraments of baptism and confirmation. For this reason parents cannot marry with the sponsors of their child, or with any person who baptized it; nor can sponsors marry with their God-children.

3. *Public honesty* is an impediment which forbids one to marry

with a parent, child, brother, or sister of the person to whom one has been validly engaged by a promise of marriage. Also, if one has contracted an invalid marriage, or a valid marriage, which, however, was never consummated, it is forbidden, in such case, to marry with the blood-relations of the other party, as far as the fourth degree: that is to say, with a third cousin, or any nearer relative.

4. *Crime* is sometimes an impediment. Persons who are guilty of homicide and adultery, with an engagement to marry, are rendered incapable of contracting marriage together.

5. *Difference of religion* is an impediment which makes a marriage null and void between a baptized person, and one who was never baptized.

6. *Vows.*—All persons who have made solemn vows of chastity, by entering into a religious order, are incapable of contracting marriage; and so are all orders of the clergy, beginning with subdeacons and upwards.

7. *Clandestine marriages*, that is, those which are contracted without the presence of the parish priest and two witnesses, are made null and void by the Council of Trent. In Ireland, therefore, and in every other country where this decree of the Council has been published, these marriages between two Catholics are not only unlawful, but invalid. They are not marriages at all, unless celebrated by the parish priest of one or other of the parties, and at least two witnesses. The presence of any other priest, however good and virtuous, unless he have the consent and authority of the parish priest, is not sufficient.

But in England, in Scotland, and in the United States of America, where this decree of the Council of Trent has not been published, and in every case where one of the parties is a Protestant, these clandestine marriages, although sinful, are valid.

It is a most wicked and detestable thing, that Catholics should ever so far forget all dictates of faith and piety as to be coupled like heathens before a civil magistrate, and even sometimes before a heretic preacher, in contempt of the Church of God and of the sanctity of this sacrament. In *case of necessity*, as when those who desire to marry live where it is *impossible* to procure a priest, they may lawfully apply to a magistrate for that purpose, and it is better to do so, in order that their marriage may be more public, and be recorded; but it is never lawful to have recourse to an heretical minister. Such a marriage is indeed binding, but it binds like a curse.

8. *The bond of a previous marriage* is an impediment which death alone can remove. The Catholic Church holds that, by the institution and ordinance of Almighty God, marriage is indissoluble. No power on earth, no prince, no judge, no legislature, can break the bond which unites husband and wife. For certain just causes, especially for adultery, they may live separately, but they are still married, and cannot marry again. If, after such a separation, or after a divorce granted by the law of the land, either party should marry another person, it would be no true marriage before God, but an adultery. Jesus Christ has said it: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." It is therefore permitted in such a case to separate, but the marriage bond is

not broken, the parties remain still husband and wife; for our Lord goes on to say: "He that shall marry her that is put away, committeth adultery." St. Matt. xix. 9. If the first bond were really dissolved by such a separation, it might be forbidden, indeed, to the guilty party to contract a new one, but our Lord would never call the second marriage an adultery. Therefore, the words "except it be for fornication," have reference to the lawfulness of putting away the guilty woman at all, but give no permission to the innocent party to marry again. "What God hath joined together, let no man put asunder," says our Lord in the same chapter, condemning beforehand the iniquity of those divorces which are obtained in Protestant legislatures or courts of law.

Let it be remembered, then, that no divorce, no guilt, no desertion, however wanton and unfeeling, no years of absence, can ever break the marriage bond. Nothing but a *certain knowledge* of the death of one party, can make it lawful for the other to marry. Although it might cause some public scandal, although the honor of whole families may be at stake, although children would be exposed to shame and destitution by a separation, the guilty parties to these false second marriages must separate under pain of hell-fire.

II. THE PROHIBITORY IMPEDIMENTS.

A prohibitory impediment is one which renders a marriage unlawful till a dispensation is procured, but leaves it valid and binding. If persons marry notwithstanding such an impediment, they commit a grievous sin, but cannot afterwards separate. There are three impediments of this kind—viz., 1, a simple vow to preserve chastity, to enter into the priesthood, or into a religious order; 2, a previous promise of marriage; 3, and a prohibition of the Church.

By the laws of the Church it is forbidden:

1. To solemnize marriage during the time of Advent or Lent; in other words, to marry with any outward pomp or festivity, from the first Sunday of Advent until Epiphany, and from the beginning of Lent to Low Sunday.

2. Mixed marriages are forbidden—viz., the union of a Catholic with heretics and persons excommunicated by the Church. This prohibition is founded on reasons of the highest importance. In the first place, there is always something repugnant and unnatural in these unions. "Bear not the yoke with unbelievers," says the Apostle Paul to the Corinthians. "What fellowship hath light with darkness? or what part hath the faithful with the unbeliever?" Such marriages are, moreover, unfavorable to domestic peace. "How," asks St. Ambrose, "can there be a sincere union of the affections when persons are divided on religion?"—*Lib. II. de Abra.* But the worst feature in this sort of marriage is, that they are dangerous to the faith of the Catholic party and of the children. Either domestic attachment, or fear, or ridicule, soon weakens the faith and dampens the fervor of the Catholic husband or wife, whilst the children easily follow in practice the example of that parent whose religion affords the greatest liberty of indulgence.

When some grave reason exists, and the danger of perversion

is removed, a dispensation may be obtained, which will make such a marriage lawful. No valid dispensation can be given, however, unless upon the following conditions: 1st, It must be mutually agreed upon that the Catholic husband or wife shall enjoy a perfect liberty in the exercise of the Catholic religion; and 2dly, That all the children shall be educated in the Catholic faith. 3dly, Besides this, the Catholic party must promise to seek the conversion of the other, by prayer, good example, and other prudent means. When a dispensation has been obtained upon these conditions, the marriage may take place without sin; but still it must not be supposed that such unnatural unions are approved of by the Church. She only permits them reluctantly and mournfully. She forbids them to be celebrated with religious rites, or to receive through the priest the blessing of the Church. He is simply present to bind the contract.

PREPARATION FOR MARRIAGE.

1. *Publication of the bans.*—In order to place a check upon clandestine marriages, to discover any impediments which might exist, to prevent deceptions and surprises, to afford parents and others interested an opportunity to interpose, and in order to procure the prayers of the faithful, that God may give light, grace, and prosperity to the contracting parties, the Council of Trent has decreed "that the promise of marriage be published on three Sundays, or festival days, in succession, at the public offices of the Church, by the parish priest of the parties."—*Sess.* xxiv. This is a very important law, and imposes very serious obligations. Bishops can, and often for very wise and solid reasons do, dispense in this law. This dispensation in these countries is usually called a *License*, and unless the bans have been published by the parish priest on three successive Sundays, it is a mortal sin to marry without this license. There can be no doubt that if any one knows of an impediment in the way of the proposed marriage, he is bound to reveal it. A great amount of sin and misery may thus be prevented.

2. An innocent life is the best preparation for marriage; gay flowers and beautiful garments are poor substitutes. A heart defiled is a sad recommendation for the nuptial blessing, and a fraud on the marriage contract. Between the parties themselves the most perfect modesty and prudent reserve should be maintained. Parents who love their children truly, and in the fear of God, will never allow them to associate freely together, out of their own presence, and least of all when they are already promised to each other. All secret interviews, lonely walks, and every familiarity contrary to Christian decorum, ought to be prohibited. How many young persons, by the neglect of such precautions, are before marriage stained with sin, and disgraced in each other's eyes!

3. Never let it be forgotten that marriage is a sacrament, and must be received in a state of grace. For this reason, to avoid committing a sacrilege, and also to deserve more fully the blessing of God upon their union, the parties affianced ought to purify their hearts by a good confession, and on the very morning of their marriage receive the Holy Communion. Dear young Catholics, do not imitate the blind children of this world, who pass the

few days previous to this solemn step in making ready for an extravagant display of finery, whilst a guilty conscience and unholy imaginations prepare them for the celebration of a sacrilege. Admire rather the holy example of young Tobias and his bride. They gave three entire days to prayer, that they might obtain the blessing of heaven on their marriage. "For we are the children of the saints," said they, "and we must not be joined together like the heathens that know not God." Matrimony in our days is a more holy thing than then, and Christians have now better means to prepare for it by confession and the Eucharist. Do not forget then to sanctify the morning of your marriage by receiving devoutly the Holy Communion.

☞ For a Family Register, see the end of the book.

Meditations for every Day of the Month.*

Would to God that *every* person, young and old, would meditate for at least one quarter of an hour every day on one of the following points, or on any other truths affecting their eternity. How many more souls would then be saved! How much more fervent would be the good!

Faith.—1*st Day.*

ALL that Faith teaches is founded on the authority of God's Word. It is from Christ Himself that the Church has learned whatever she proposes to the faithful as the object of their belief. One cannot go astray when Truth itself is the guide; and there is nothing more reasonable than to submit reason to faith. Of what use is faith to a Christian if it be not the rule of his conduct? Not to live conformable to our belief, is to believe just as the damned do. [Thank God for your being in the Church by frequent acts, increase a habit of lively Faith, and say the Creed slowly, as a solemn profession of your faith.]

O Lord! increase our faith. *Luke*, xvii. 5.

What doth it avail to believe like a Catholic, and to live like a heathen? *St. Peter Damian.*

The End of Man.—2*d Day.*

God alone is our last end. He could not create us except for Himself. Our hearts tell us that we are made for Him; we cannot disown it without belying ourselves. Do I behave myself as a creature which belongs only to God? Are all my thoughts—are all my actions directed to Him? Ah! how little is it I do that may be said to be truly done for God! What am I doing in this world, if I forget that only affair for which I came into it? [Make here a resolution of seeking God alone, and of depriving of nothing Him who has a right to all.]

Thou art my Lord and my God. *John*, xx. 28.

He requires you entirely who hath made you entirely. *St. Austin.*

* N. B.—One of these Daily Meditations might be slowly read at family night prayers, and then the same at morning prayers; also, just before Daily Mass. See mode of Meditation, page 309.

CONTEMPT FOR THE WORLD.—*3d Day.*

From the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of everything that can flatter self-love, is the enemy of Jesus Christ. The maxims, the commandments, the interests of each are opposite. They cannot both be obeyed: we must break off with the one or with the other. The world has nothing worthy of an immortal soul. Its treasures, its amusements, its honors may occupy and disturb the heart of man, but they cannot satisfy it. [Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.]

The fashion of this world passeth away. 1 *Cor.* vii. 31.

Woe to those who adhere to what is transitory, because, with those things, they themselves must pass away. *St. Austin.*

DEATH.—*4th Day.*

A Christian has great reason to be afraid of death when he does not live as a Christian. What a dreadful account must he give after a worldly and sensual life! What bitter regret to have lost the opportunities of saving himself! O dreadful moment! which concludes the pleasures of time to begin the pains of eternity. Let us then do at present what at the hour of death we would be glad to have done; there is no time to lose, every moment may be the last of our life. Our death is not the less certain because it has been put off. [Think seriously on what you chiefly apprehend, were you to die this moment, and change it at once. Accustom yourself to perform every action as if it were the last time you were to perform such, and as if you were to die instantly after it. Above all things, observe this practice in the use of the Sacraments and of the Holy Mass.]

There is but one step between me and death. 1 *Kings*, xx. 3.

There is no to-morrow for a Christian. *Tertullian.*

THE LAST JUDGMENT.—*5th Day.*

I must one day appear before the tribunal of Jesus Christ, to be there judged upon the good or the evil I shall have done. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? Oh, what a terrible day is the day of God's wrath! where the inmost recesses of the heart shall be openly exposed to the gaze of all—where every fault shall be strictly examined! The just themselves will be found imperfect. What then must become of unhappy sinners! [Imagine yourself, now, before the tribunal of Christ. What are you ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall at the day of judgment be exposed, if you do not here efface them by an earnest repentance and sincere confession.]

Who can stand before the face of His indignation? *Nahum*, i. 6.

Woe even to the praiseworthy life, if without mercy, O God! Thou shalt examine it. *St. Austin.*

HELL.—*6th Day.*

How great would be our horror if the shrieks of the damned, if their groans and blasphemies could reach us! They curse the

bitter remembrance of their sins, they curse the partners of their crimes, they hate with a terrific hatred the first destroyer of their innocence; alas! the worm of conscience reminds them of so many graces neglected, of such sweet mercies despised, of such gentle invitations refused, of such boundless happiness lost; alas, forever lost! The sentence of their condemnation is irrevocable. Their eternity is decided. [Go in spirit into hell. Inquire of the damned what it is that has made them fall into that dreadful place of punishment. Question them upon their present state, and learn of them to fear God and dread your own danger; with you it is not *yet* too late—your eternity! is not yet decided.]

Which of you can dwell with devouring fire? *Isaias*, xxxiii. 14.

The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell. *St. Austin.*

Eternity of the Pains of Hell.—*7th Day.*

Hell is the eternal abode chosen by those who prefer the fleeting pleasures of earth to the never-ending joys of heaven, who strive to serve the world, and the flesh, and the devil in the place of serving the Church, and the Gospel, and God. Wilfully, knowingly, therefore, they choose to take their lot with *him* they serve. The just do penance, obey Jesus Christ, and enter the eternal city of God. The worldly indulge themselves, serve the devil, and enter the eternal mansions of hell. Hell is the cruel kingdom of Satan! Hell is the dismal and eternal tomb of souls! wilfully bereft of God's grace, dead in mortal sin. [Make an act of faith upon the eternal duration of the pains of hell. We must believe on God's Word what we are not able to conceive. It is a terrible misfortune for a person not to be persuaded of this eternity but by his own sad experience.]

Those who do not obey the Gospel shall suffer eternal punishments. 2 *Thess.* i. 8, 9.

Momentary is that which delights, eternal is that which tortures. *St. Chrysostom.*

Heaven.—*8th Day.*

Heaven! thou glorious state, no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil, assemblage of all that is good, masterpiece of God's omnipotence, the price of the blood of Jesus, and more than man can desire! To see God clearly, and as He is in His glory, to love God without measure, to possess God without ever fearing to lose Him, to be happy in the felicity of God Himself, in company of the angels and of the blessed! Sweetness of eternal charity! Joy in sights of beauty, and in songs of praise! Joy in the memory, in the understanding, and in the heart!—presence of those whom by labors of love we helped to save!—company of all we love—presence of Jesus and of Mary—and forever—and forever! What matter a few short years of privation, of trial, of suffering, if in the end we enter this beautiful heaven? [Excite within yourself a great desire of heaven, and behold the earth with proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.]

I shall be satisfied when thy glory shall appear. *Ps.* xvi. 15.

If the labor terrifies, the reward invites. *St. Bernard.*

THE PRESENCE OF GOD.—*9th Day.*

God, at this moment, beholds me as if I were the only person in the world. At this moment I am living, and moving, and breathing in the very midst of God. His eye ever gazes on me, through me. I could not fly from Him if I would. [Put yourself frequently in the presence of God, and see whether there is any thing in your conduct or life offensive in His eyes. Such thoughts will protect you from sin.]

All things are naked and open to his eyes. *Heb.* iv. 13.

If you are determined to commit sin, seek first a place where God will not see you, and then do what you please. *St. Austin.*

OUR SALVATION.—*10th Day.*

The business of our salvation is, properly speaking, our only business: as compared with it, everything else should be counted as nothing. What blindness! what folly! to think only of living, and not think of living well. Man is unworthy of life the moment he ceases to labor for his salvation. What doth it avail a man to gain the whole world, and to suffer the loss of his own soul? [Make now a resolution to save your own soul, cost what it will.]

One thing is necessary. *St. Luke*, x. 42.

Where there is the loss of salvation, *there*, surely there can be no gain. *St. Eucherius.*

HORROR FOR SIN.—*11th Day.*

One mortal sin banishes God's grace from the soul. Unhappy is the soul which loses its God by sin! but far more unhappy the soul who considers this loss as nothing. God, who is all love, detests sin with infinite hatred. Should any thing, therefore, be so shocking in our eyes as this hellish monster! We trample on the Precious Blood of Jesus Christ when we commit it. [Detest, at this moment, all your sins, and resolve rather to die than ever again wilfully to offend God with a single mortal sin.]

What fruit had you in those things of which you are now ashamed? *Rom.* vi. 21.

Woe to that daring soul which hoped that, having retired from Thee, she might still find something better. *St. Austin.*

REPENTANCE.—*12th Day.*

"Repent and believe the Gospel," saith our Lord. He joins these two things, to teach us that the rigors of penance and the profession of Christianity are inseparable. During His mortal life, He was ever occupied in expiating our sins to appease the justice of His Father. Surely we should follow His example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we are? If sinners do not punish themselves in time, Divine Justice will punish them in eternity. Is it not better to do penance for a few days, than to burn for eternity? [Implore God's mercy, and beg of Him grace to live for the future in the constant practice of penance.]

Except you do penance, you shall all likewise perish. *Luke*, xiii. 5.

To penitents I say, to what purpose is it that you be humbled, if, with this, you be not changed? *St. Austin.*

Delay of Conversion.—13*th Day.*

I defer too long giving myself up to God. It would seem that I intended to escape from His hands. Is it then a misfortune to belong to Him? To-morrow! to-morrow! Why not to-day? Why not at this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard? No, certainly not. Time, that weakens everything else, adds new strength to evil habits. By putting off the remedy, the complaint becomes incurable. If we have any thing to fear, it is the abuse of God's graces. He that has promised pardon to those that repent, has not promised another day to those who continue in their vices. [Reflect now upon the long time you have been deferring your conversion to God, and tremble at the sight of your danger.]

I said—Now have I begun. *Psalm* lxxvi. 2.

"We cannot be too cautious where eternity is at stake."

What is of no use to eternity is of no use to us. *St. Louis.*

Human Respect.—14*th Day.*

The world speaks—let it speak on. Should the talk of fools hinder you from being wise? But what will they say? They will say that you fear God more than you fear men. The Son of God will deny before His Father the Christian that before men shall have denied Him. Is there any thing in Jesus or in His Church that you should be ashamed of? And yet you blush at being a good Catholic. But, let people say what they will, the man that is most to be esteemed is the man who serves God most faithfully, and who openly professes to serve Him. [Ask yourself seriously whether this phantom of the world does not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes.]

I am not ashamed of the Gospel. *Romans*, i. 16.

Why should you fear or be ashamed when armed with the sign of the Cross? *St. Austin.*

Diffidence in Ourselves.—15*th Day.*

We have nothing to fear so much as ourselves. Our own weakness is more alarming than all the powers of hell united. A thought, a word, a single look, is enough to overcome us. Angels have rebelled—Adam hath fallen Solomon has bowed to idols—Peter has denied his Master. When cedars have yielded, how shall frail reeds stand? Our heart is our most dangerous enemy. Let us then never be so foolish as to trust to ourselves. Many whom torments could not shake, have wretchedly perished in a slight temptation;—victorious over tyrants, but conquered by concupiscence. We should all, therefore, cry out with St. Philip Neri, "Watch me, O Lord, this day, for, abandoned to myself, I shall surely betray Thee." [Beware of the occasions of sin; the most dangerous are often those of which you are least afraid.]

Let him that thinketh himself to stand, take heed lest he fall. 1 *Cor.* x. 12.

Though you be in a place of safety, do not on that account think yourself secure. *St. Bernard.*

THE USE OF DIVINE GRACE.—16*th Day.*

Whatever grace we have, was dearly purchased. Our Saviour gave His Blood for it. Therefore, to reject a pious thought, to resist a holy inspiration, is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends He proposed to Himself in dying for us. We are accountable to God, not only for the graces we have received, but also for those which He intended to confer on us, if we ourselves had not put an obstacle to them. [Thank the Almighty now for all His gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond with docility to all His suggestions for the future.]

Unto whomsoever much is given, much shall be required. *Luke*, xii. 48.

Grace is followed by judgment. *St. Basil.*

THE EMPLOYMENT OF TIME.—17*th Day.*

The loss of time is one of the greatest disorders in the world. This life is so short—all its moments so precious; yet we live as if it were never to end, or as if we had nothing to fear. Alas! if a damned soul had but one single moment of the time we are squandering, what use would he make of it? Every instant of our life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves we never miss, but the means of salvation appear indifferent to us. The day which is best employed is not always the one which has most forwarded our affairs, but that which has added most to our merits, and which God hath been best pleased with. Let us always so regulate our time that God and our salvation may be our constant object. [Renew the resolution you have taken to serve God faithfully, and be intimately persuaded that the time which is not employed for God, is so much time lost forever.]

God hath given to no man time for sinning. *Eccles.* xv. 21.

You have leisure to be a philosopher. You have not leisure to be a Christian. *St. Paulin.*

THE USE OF THE SACRAMENTS.—18*th Day.*

The Sacraments are the channels of divine grace. Through them the merits of Christ abundantly flow. We must take care to approach them worthily, for otherwise His merits will not be able to reach us, nor will our salvation, of course, be possible. The abuse of the Sacraments is a monstrous evil. They were instituted as a means of life, but are thus perverted to eternal death. There is no medium—they must be our food or our poison. How dreadful, then, to think that after so many confessions we are so little improved, that after repeated communions the same sinful course should still be followed! [Examine yourself carefully upon the use you have made of the Sacraments, and receive them for the future as if death were immediately to follow.]

Let a man prove himself. 1 *Cor.* xi. 28.

There are bad Christians, who are called by the name of faithful, and are not such, by whom the Sacraments of Christ are dishonored and profaned. *St. Austin.*

Holy Mass.—19*th Day.*

A Sacrifice is an exterior or visible offering made by a lawful minister to God alone, in testimony of His supreme dominion. Our absolute dependence upon God, and the homage we owe Him, render sacrifice essential to religion. Hence, from the beginning of the world, it has been always offered. Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty, and a variety of sacrifices were prescribed in the written law of Moses. All these, however, were only figures of the sacrifice of Christ upon the Cross. By the oblation of Himself He paid off all our debts. He closed up the abyss of separation, cancelled the handwriting of sin that lay against us, and the sanctified He perfected forever.

Why then is the same sacrifice daily renewed in the Mass? Why is He still immolated upon our altars? Why is His Body mystically drained of His Blood, by the separate consecration of the two species? Because His love for us would have it so. He would leave us a standing memorial of His death. He would daily apply to our souls the infinite merits of it; just as He prays for us still, though His prayer on the Cross was already heard for us. He would, as priest forever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice. He was willing that His faithful on earth, united not only in spirit but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love and the most perfect act of adoration. [Make a resolution to hear Mass every day, if possible, and to hear it with the devotion which so august a sacrifice requires.]

In every place there is sacrifice, and there is offered to my name a clean offering. *Malach.* i. 11.

He will then be our Victim, indeed, when we sacrifice ourselves to Him. *St. Gregory.*

Alms.—20*th Day.*

We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration and to become our nourishment. He abides in the poor to excite our compassion and to be fed by us in our turn. Happy the man who gives alms to Jesus Christ, but wretched is he who refuses to assist Him. Shall we feed our dog, and let Christ famish with hunger! What we present to God is always attended with advantage; His rewards are laid up, even for the cup of cold water given in His name. Play, luxury, and debauch have ruined innumerable families, but alms have impoverished no one. We may approach the awful tribunal of the judgment with confidence, provided the poor be our advocates. [Consider seriously how you behave to the poor; whether you treat them as members of Christ, and do them all the good in your power.]

He that hath mercy on the poor lendeth to the Lord, and he will repay him.—*Proverbs*, xix. 17.

Give unto all, lest he whom you refuse be Jesus Himself. *St Austin.*

EXAMPLE.—21*st Day.*

Bad example has damned more souls than all the saints together were ever able to save. Were the gates of hell to be laid open, scarcely could any one be found that would not say it is such or such a one that has damned me. What a reproach! We are commanded to love our enemies; why then should we destroy souls who have never done us an injury? Oh, spare that companion! pity his immortal soul, and injure it no more, and heal if you can the harm, the woe you have caused him. We contribute not less to our neighbor's salvation by an edifying life, than to his damnation by a scandalous one. O fathers and mothers who do not live as Christians ought to do, it were far better for your children that they had never been born! You have given them life only to put them to death—to that dreadful death which is eternal! [Be very careful to do nothing that may scandalize your neighbor, and humbly beg pardon of God for the sins you have occasioned.]

Woe to that man by whom the scandal cometh. *St. Matt.* xviii. 7.

The scandalous sinner must answer for the crimes which his bad example hath caused to be committed. *Salvain.*

MORTIFICATION.—22*d Day.*

We are not Christians to be rich and to live at our ease. It was not necessary to institute Christianity for that purpose. The world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be loved, faith must be renounced. What does the Gospel say? Blessed are ye that weep—woe to you that are rich! for you have your consolation. *Luke*, vi. 21, 24. Such is the language of the Holy Ghost. The saints have arrived at heaven only by the path of sufferings. We must necessarily suffer in this world or suffer in the next. [Adore Christ crucified, and beg of Him the grace to participate now in His suffering life, that you may one day participate in His life of glory.]

Whosoever doth not carry his cross, and come after me, cannot be my disciple. *Luke*, xiv. 27.

What a shame to be the delicate member of a head crowned with thorns. *St. Bernard.*

CONFORMITY TO THE WILL OF GOD.—23*d Day.*

The greatest happiness of a reasonable creature is to will that which its Creator willeth; it is in this precisely that real sanctity consists. The saints are saints only because their will is in conformity with the will of God. Whatever virtue we may have, if we have not that, we are not truly virtuous. All things but sin fall out by God's appointment. What the world calls misfortune, affliction, dishonor, is an advantage, a grace, and a favor from heaven, when considered in the order of Providence. [Renounce henceforth your own will. Beg of God that His will may be accomplished in you, and acquiesce in whatever is ordained by an infinite Wisdom.]

Yea, Father! for so it hath seemed good in thy sight. *Matt.* xi. 26.

He is pleasing to God, to whom God is pleasing. *St. Austin.*

Confidence in God.—*24th Day.*

God is the great Father of mankind; our Lord Jesus Christ has taught us to call Him so. Not even a hair shall drop from our heads without His knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of His protection, or to be slow in trusting to His guidance! Sooner shall the heavens and the earth be destroyed than a man perish whose confidence is in God! [Examine your heart and see whether your confidence be worthy the goodness of God and the merits of Jesus Christ.]

Thou art my God: my lots are in thy hands. *Psalm* xxx. 16.

Throw yourself upon Him: He will not withdraw to let you fall. *St. Austin.*

The Love of God.—*25th Day.*

God has loved us so far as to give us His only Son. If He had had any thing better, He would have given it to us. Is it not purchasing our love very dearly to purchase it at this rate? A trifling bounty is entitled to our love; why then shall we not love a bounty that is infinite? What! does its being infinite render it less amiable?

God commands me to love Him. Is that commandment rigorous which orders us to love what is infinitely worthy of our affections? He commands us to love Him with all our hearts. Is a heart so small too much for a God so great? But in saying *all*, He admits of no exception. Whatever share I give Him, if I give Him not *all*, I give Him nothing. [Disclaim every love but that of God alone, and endeavor to love Him above all things, and to love others through Him, and in Him, and for Him.]

If I have not charity I am nothing. 1 *Cor.* xiii. 2.

If we had a difficulty to love God first, we certainly should have none to love Him after He has loved us. *St. Austin.*

The Love of our Lord Jesus Christ.—*26th Day.*

Nothing was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell; justice cried out for punishment: but Christ would listen only to His heart. It pleaded in my behalf, and obtained forgiveness. If I return Him not life for life, the least I can do is to return Him love for love. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves on gratitude. Shall we be ungrateful only to Jesus Christ? Shall He alone find us hard hearted? Had we ever a friend that sacrificed himself for us? [Beg the love of Jesus from Jesus Himself. Without His grace, we shall never be able to love Him.]

If any man love not our Lord Jesus, let him be anathema. 1 *Cor.* xvi. 22.

If I owe myself entirely for having been created, what shall I add for having been redeemed, and redeemed in so excellent a manner?—*St. Bernard.*

The Love of our Neighbor.—*27th Day.*

If we love not our neighbor, we cannot love God. Whatever good we do, it is all nothing if we do not love our brethren.

Even martyrdom itself will not avail us without charity. "This is my commandment," said Jesus, "that ye love one another as I have loved you." *St. John*, xv. 12. [Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly. Firmly purpose to promote their salvation, and never to do what may offend against charity.]

He that loveth his neighbor hath fulfilled the law. *Rom.* xiii. 8.

By charity alone the children of God are distinguished from the children of Satan. *St. Austin.*

LOVE OF OUR ENEMIES.—28*th Day.*

So essential is charity to the Christian religion, that we are obliged to love even our enemies. Christ has given the commandment and set the example. A God orders this, shall we find it hard to obey? A God forgives His very executioners, and we refuse to pardon a brother! He that will not forgive, shall not be forgiven. [Examine your heart at the sight of the crucifix, and, if you feel a hatred for any person, take sentiments of charity from the words of Jesus.]

Whosoever hateth his brother is a murderer. 1 *John*, iii. 15.

You, a Christian, desire to be revenged! but Christ hath not yet taken vengeance. *St. Austin.*

THE IMITATION OF OUR LORD.—29*th Day.*

The Son of God, when He united His divinity to our human nature, became the model of Christians. He is the head of the predestined; we are, therefore, bound to resemble Him. The manners of the world are carefully studied; the life of Jesus Christ is hardly thought upon. [See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus. Henceforth copy the virtues of His holy life.]

Master, I will follow thee whithersoever thou shalt go. *St. Matt.* viii. 19.

Without cause am I a Christian, if I follow not Christ. *St. Bernard.*

FERVOR IN THE SERVICE OF GOD.—30*th Day.*

Let us have as much zeal for God as God has for us; He acts exteriorly only for the perfection of our souls. All the desires of His heart, all the cares of His providence, all the tenderness of His mercy, are referred to this. What a subject of confusion for tepid souls! An action done for God, how trifling soever it be, is of far greater value than all the exploits of heroes. If we pique ourselves upon so much courage in laboring for vanity, what should be done when we are employed for eternity! [Examine your conduct with regard to the service of God. Consider the actions you are most remiss in, and excite yourself to perform them, henceforth, with a fervor worthy your Divine Master.]

In spirit fervent, serving the Lord. *Romans*, xii. 11.

Let the ardor you formerly had for the world be now entertained for Him that created it. *St. Austin.*

DEVOTION TO THE BLESSED VIRGIN MARY.—31*st Day.*

The Blessed Virgin, as the Mother of the Incarnate God, is the Mother of all His members, the Mother of all Christians. She is

ever desiring the salvation of those on earth, and ever relieving the poor souls in purgatory. She is our Mother and our Queen; let us bear to her a filial love, and show our love to her by entering into her views and striving, as her children, to bless souls on earth and to succor souls in purgatory. Oh, if all men loved this most merciful Mother, and had recourse to her in the hour of temptation, we would seldom see any one lost or suffer shipwreck. We fall, and we are lost when we fail to invoke her assistance. St. Thomas Villanova says: "O Mary, it is for you to defend us, since you, after God, are our refuge, our protectress, our sweetest hope." St. Philip Neri used to say to his penitents: "My children, if you wish to persevere, be *devout* to Mary." [Perseverance is so great a gift that we cannot merit it. "However," says St. Augustin, "it is given to those who ask." "*O Mary, my Mother and my Queen*, obtain for me grace to persevere."]

Behold your Mother. *St. John*, xix. 27.

Behold, from henceforth all generations shall call me blessed. *St. Luke*, i. 48.

He who loves Mary will persevere to the end. *Ven. Berchman.*

Mary! you throw open your arms, and clasp to your maternal heart the sinner abandoned by all. *St. Bonaventure.*

The plenitude of grace is found in Jesus Christ, as in the head, whence it flows to Mary, who communicates it to all His members. *St. Jerome.*

Let us go to Jesus by Mary: for the stem shall give us the flower, and by this flower we shall find God. *St. Bonaventure.*

Let no one think that the glory of Jesus Christ is diminished by increasing that of His Mother. *St. Bernard.*

Do not fear, but in all your necessities seek Mary. *St. Basil.*

God, to increase our confidence in *Him*, has given us *His* Mother. *St. Thomas Aquinas.*

The Mother of my God is my Mother also. *St. Anselm.*

N. B. It will be well sometimes to vary the subjects of your daily meditation from the foregoing. Thus, at pages 308 to 313, will be found numerous meditations, as also mode of meditation—p. 69, Rule of Life—p. 75, Retirement, prayer—p. 79, Eternity—p. 95, Sign of the Cross—p. 451, the Pope—p. 383, Devotion to our Blessed Mother—p. 499, the Christian Family—p. 504, the Blessed Sacrament—p. 555, the Psalms—p. 575, the Divine Office—p. 656, Holy Word of God—pages 657 to 675, Various Meditations from Scripture—p. 659, Scripture Maxims—p. 666, Purgatory—p. 326, Invocation of the Saints—p. 103, Acts of Faith, Hope, and Charity—p. 268, the Priesthood—p. 105, the Angelical Salutation—p. 109, First Communion—p. 111, Missions and Retreats—pages 113 to 129, different Virtues and Vices—p. 159, the Holy Rosary—p. 169, the Way of the Cross—p. 174, Preparation for Communion. For other suitable subjects consult the Table of Contents placed at the beginning of the book, also Index at the end.

EXAMEN OF CONSCIENCE

FOR THOSE SPECIALLY ENDEAVORING TO PRACTICE THE INTERIOR LIFE.

Examine yourself on the following points.

Want of desire of perfection—too little horror of mortal sin—affection for some venial sin—occasions of sin—indulgence of the

sight, speech, hearing, taste, smell, touch—curiosity—desire of being known and thought of—positiveness in private opinion—tepidity—frivolity—imprudence—singularity—talking of graces and advice received—criticising others—scrupulosity and want of ready and quiet obedience to the decisions of your confessor—discouragement—impatience—superciliousness—dreamy and fanciful wanderings of the imagination—neglect of meditation, examen of conscience, spiritual reading—daily mass—deferring confession—late rising and idleness—simplicity—purity of intention—conformity to the will of God—love of the counsels—spirit of poverty—exteriors of poverty—high appreciation of chastity—practice of unhesitating obedience—love of state of obedience—love of solitude, penance, prayer, meditation—spirit of recollection—regularity and fervor in approaching the Holy Sacraments, and in performing spiritual exercises—special effort to subdue your chief defect—love of the Passion, visits to the Blessed Sacrament, Holy Mass, Blessed Virgin, Angel Guardian—Sincere and thoughtful love of others—works of mercy, corporal and spiritual—desire to suffer for others, and for Jesus Christ.

☞ For full examen see p. 31—frequent examen, p. 549—daily examen, p. 315—duties of state of life, p. 34—suggestions as to choice of the works of mercy, corporal and spiritual, p. 40—Important observations on the examen of conscience, p. 44—The means of arriving at the interior life, p. 72.

Mortal and venial sins are placed together in the examens in this book—for no person will advance in virtue, or even be safe from grave moral danger, who disregards venial sins in his Confession. Some things are named which are not even necessarily venial, but which, if habitually committed or neglected, arise from some venial sin of sloth, levity, irreverence, pride, or impatience.

The Holy Word of God.

THE Word of God is contained (1) in those Scriptures which are declared by the Church to be inspired; (2) in those traditions which are approved by the authority of the Church as of Apostolical and Divine authority. The Word of God is conveyed to the minds and hearts of the faithful in sermons, in catechisms, in the confessional, in instructions, in the reading of the Sacred Scriptures, in the reading of the approved doctrinal and spiritual books. In the beginning of Christianity, the Word of God was made known to the faithful only in the first four of these six modes. It was the preaching of the Word of God which converted the world. The truth of that living authority was attested by miracles and by the prophecies of Jesus Christ and His spiritual empire, the Church, contained in the Scriptures of the Old Testament. The Word of God is chiefly brought home to the belief and guidance of the faithful by the four modes, which are different forms of preaching, or according to the original Word proclaiming the truth as a herald. Many people throughout the world cannot *read* the Word of God in the Scriptures, or as embodied in approved doctrinal and spiritual books; and many who can read would not read what the exigencies of their soul required at the particular time; neither if they did read would they understand. To understand so as to apply to personal necessi-

ties, requires a special grace, and God generally gives that grace through *hearing* the Word of God in the confessional or in authorized and sacred instructions in sermons and catechisms. Such, however simple and obvious, if listened to with simplicity and reverence, without captiousness, cavilling, and conceit, bring graces most special and most necessary even to souls the most enlightened, the most holy, and the most learned. Neglect or irreverence as to the receiving such a means of grace entails the most serious and often irreparable consequences. Indeed, St. Francis de Sales does not hesitate to declare that one of the surest marks of predestination is a love of hearing the Word of God. If you wish to keep from sin, to advance in virtue, to approach piously and thoughtfully to the holy Sacraments, be frequent and reverent in listening to the Word of God, and applying it to your own soul. A Christian in such dispositions and practices will obtain additional graces by devout meditation on the Sacred Scriptures. St. Paul, in giving instructions to a bishop, his disciple, tells him how all Scripture inspired by God is profitable to teach, to reprove, to correct, to instruct in justice; and faithfully carrying out this admonition, we find the language of the clergy of the Catholic Church in every age quite impregnated with the thoughts, expressions, words, ideas, comparisons, facts, and truths of the Sacred Scriptures. Many of the sermons of the monastic preachers and writers of the middle ages remain to us, and they are a perfect tissue of passages of Sacred Scripture. In countries where the Protestant errors have prevailed, we have not so strenuously urged on the faithful the frequent use of the Sacred Scriptures, lest we should seem to countenance the fatal novelties taught by Luther and his followers,* who pro-

* Namely, that the Sacred Scriptures contain all revealed truths, although those very Scriptures expressly tell us the contrary—that the Sacred Scriptures contain at least all things necessary for salvation, although they do not contain even a statement of what things alone are essential for salvation, nor do they provide any means of learning what books really are inspired and part of the Sacred Scriptures. That the Sacred Scriptures are quite easy to be understood by any candid and pious person, although we are told the very contrary in the Sacred Scriptures, and the Eunuch named in the Acts professed himself unable to comprehend them unless the Apostle would instruct him how to understand it—that even if misunderstood the error would not do any serious harm to the person misled, although St. Peter tells us, 2 Peter, iii. 16, that the Epistles of St. Paul are hard to be understood, and wrested by many to their own destruction. That the studying of the New Testament is the way to learn the doctrines and practices and religion of Jesus Christ—although that very New Testament contains the words of our Lord declaring that it is the "Church we are to hear," and that from the "One Church," "the Pillar and strong foundation of the truth," we are to learn His religion. That the Word of God is all contained in the Sacred Scriptures, although the Sacred Scriptures expressly tell us that the Word of God is also handed down in the authorized traditions of the Church (1 Thess. ii. 11, 14, and other passages). That all traditions are to be condemned like the Pharisaical traditions, although every one knows that as the Jews had authorized Mosaic traditions and authorized ecclesiastical traditions, and also unauthorized modern traditions, so the Christians receive the authorized apostolical traditions and the authorized ecclesiastical traditions, and reject the unauthorized modern traditions of Luther, Calvin, and their followers, who, however, themselves, admit with us such traditions as on the Procession of the Holy Ghost, Infant Baptism, Observance of Sunday, Eating meat with the blood in spite of Acts xv. 29, and on Canon of

fessed to reject all such portion of the Holy Word of God as was external to the written Scriptures, and caused fatal evils to themselves and their followers by placing the Sacred Scriptures in the place of the Church, and forcing them into a position which Almighty God did not intend,* a proceeding which caused amongst themselves endless dissensions, loss of faith, detriment to morals, and at length contempt of the Scriptures, with uncertainty and skepticism. On the other hand, the Catholic Christian, receiving his faith from the Church of God, uses the Sacred Scriptures as God intended them to be used, and therefore with an undiminished and constant reverence. The Christian episcopate and brethren under the supremacy of the Pope, fed by Peter with sound doctrine, find in the Sacred Scripture the text, the compendium, the hand-notes, the record, the manual, the germ of those heavenly truths to which the Church supplies the commentary, the development, and the explanation. The faithful Christian, taught by that ever-living Church commissioned and inspired by God, reads the Sacred Scriptures not with the anxiety of the explorer, or the bitterness of the controversialist, or the weariness of the disappointed, or the presumption of the froward, or the vanity of the curious; but he ponders over it in devout meditation; the sacred truths he has learned from the Church give to the Sacred Scriptures all the beauty of unity, and each verse strikes a chord in his soul, and imbues him with an ever-increasing spiritual wisdom. As a mother, fond yet vigilant, would place in the hands of her son the honored relic of a martyred father, so does the Church place the Sacred Scriptures in the hands and the hearts of her children. She surrounds them with reverence, she reads them with the worship of solemnity, she promulgates them with an affectionate but reverent solicitude. Before printing was discovered, one of the occupations of monks was to transcribe the Sacred Scriptures. The civilized world was thus covered with these, their labor of love. By their rules, they committed to memory a great portion of the Sacred volume. There probably never was a time when the language and facts of the Sacred Scripture were so familiar even to the humblest of the people; as soon as any barbarous dialect became a language, it possessed a vernacular translation; as soon as printing was discovered, the first book printed by Catholics was the Holy Bible. The Catholic Church had in Germany alone printed and circulated thirty-three different editions of the Bible before Luther sent the first page of his Bible to the press; and yet printing had been only recently discovered. In Italy eight new editions of the Italian translation successively appeared, and were promulgated throughout that country. The translation now used throughout Italy is by Archbishop Martini. It was a Dominican friar who divided the Bible into chapters and compiled the first concordance. Spain has produced translations into each of its dialects from the ear-

Scripture (though this they arbitrarily alter to a degree), and on incorruption of the Scripture text, &c.

* It must be remembered that to the Jews, instructed in the Books of the Old Testament, such books were appealed to by Jesus Christ and His Apostles as containing the clearest prophecies of Himself and His Church. To preserve those prophecies was one of the functions of the Old Testament and of the synagogue.

liest times. But it would need volumes to unfold all that the Catholic Church has done to promulgate, to illustrate, to translate, to preserve, to diffuse the Sacred Scripture throughout the world. [See "The Bible, its Use and Abuse," by Machlachlan, "Balmaz," &c.]

To the Catholic Church alone, under God, does the world owe the preservation of the Sacred Scriptures. For 1,500 years the Church had exercised that office when Luther audaciously altered one of the existing German Catholic translations, and put out in his name the inaccurate and mutilated version—an example followed with many variations by different Protestants. It is therefore important to remember that though the Protestant Bible embodies so much of the Sacred Scriptures, yet that the Protestants have neither an authentic canon of Scripture, nor an authentic version of Scripture, nor an authentic interpretation of Scripture; and yet let any person read the Catholic Catechism, and any book of Christian doctrine, such as "Hay's Sincere Christian," or "Milner's End of Controversy," or "Perry's Protesting Christian," "Dodsworth's Popular Delusions," or "Oakeley's Church and Bible," and then read the Gospels, the Acts, the Epistles, the Apocalypse, even in the Protestant version, and he will find he has got the key to interpret *the whole*, in the place of trusting his salvation to some isolated texts, and ignoring not only the venerable traditions of Christianity, but the express declarations of Jesus Christ Himself. But when persons hear that the Catholic Church has condemned and placed on the index of forbidden books, unsound, mutilated, and erroneous versions of the Scriptures, let such never imagine that this condemnation extends to those authorized versions which the Catholic Church promulgates amongst her children in the language of every nation of the earth. On the other side, do not let such persons expect to find Catholics using the Holy Bible as if it, and not the Church, was the "pillar and ground of the truth." If a king sends an ambassador, and intrusts to him his message and also some written doctrines, what would be thought if the ambassador were sent away unheard and derided, but the written documents retained? The Catholic Church is the ambassador, the plenipotentiary of Almighty God, but bears besides the living message written records most venerable, most authentic, most sacred, most divine.

Scripture Lessons.

The Catholic does not believe in the Church on the authority of Scripture so-called, but on the authority of Christ, whose commands are recorded in books called the Gospels. Supposing eye-witnesses not inspired had written narratives essentially agreeing, and recording with the more obvious sincerity the commands of Christ, and supposing that an unvarying testimony handed down to us those narratives, as has been the case with the Gospels; we consult them and find the authority of Christ established, and His words directing our allegiance to His Church, we find but One Church in unbroken succession from His time to our own, namely the Catholic Church, we become disciples of the Catholic Church, and learn from the Church that these books of Scripture are not only essentially historical and veracious narratives which we know, but that they are inspired; and we learn what writ-

ings form part of the Canon of inspired Scriptures. Our faith and piety are edified by their Sacred writings, but if any person begins to interpret any isolated passages in a novel way, advancing from it some new doctrine in faith or morals, the Church is appealed to, according to Christ's precept, and, through His supreme Pastor on earth, the Pope, defines whether such be true or false, or dangerous or doubtful.

The Just and Wicked.—*Wisdom.*

BUT the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. They shall judge nations and rule over people, and their Lord shall reign forever. They that trust in Him shall understand the truth: and they that are faithful in love shall rest in Him: for grace and peace are to His elect. For he that rejecteth wisdom and discipline is unhappy: and their hope is vain, and their labors without fruit, and their works unprofitable. For the fruit of good labors is glorious, and the root of wisdom never faileth. Oh, how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts. But the just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is gray hairs, and a spotless life is old age. He pleased God and was beloved, and living among sinners He was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts. That the grace of God and His mercy is with His saints, and that He hath respect to His chosen. But the just that is dead condemneth the wicked that are living, and youth soon ended, the long life of the unjust. For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety. They shall see him, and shall despise him: but the Lord shall laugh them to scorn. Then shall the just stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting, and groaning for anguish of spirit:—These are they whom we had some time in derision, and for a parable of re-

proach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on, and as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters: or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way. Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known. So we also being born, forthwith ceased to be: and have been able to show no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell. For the hope of the wicked is as dust which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by. But the just shall live forevermore: and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them. And His zeal will take armor, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet. He will take equity for an invincible shield: and He will sharpen His severe wrath for a spear, and the whole world shall fight with Him against the unwise. Then shafts of lightning shall go directly from the clouds; as from a bow well bent, they shall be shot out and shall fly to the mark. And thick hail shall be cast upon them from the stone-casting wrath. The water of the sea shall rage against them, and the rivers shall run together in a terrible manner. A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

Wisdom is better than strength, and a wise man is better than a strong man. Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her. She preventeth them that covet her, so that she first showeth herself unto them. He that awaketh early to seek her, shall not labor: for he shall find her sitting at his door. To think, therefore, upon her is perfect understanding: and he that watcheth for her, shall quickly be secure. For she goeth about seeking such as are worthy of her, and she showeth herself to them cheerfully in the ways, and meeteth them with all providence. For the beginning of her is the true desire of discipline; and the

care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption. And incorruption bringeth near to God. Therefore the desire of wisdom bringeth to the everlasting kingdom.

Penance.—*Ecclus.*

THEY that fear the Lord will seek after the things that are well pleasing to Him: and they that love Him, shall be filled with His law. They that fear the Lord, will prepare their hearts, and in His sight will sanctify their souls. They that fear the Lord keep His commandments, and will have patience even until His visitation, saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men. For according to His greatness, so also is His mercy with him.

Children.—*Ecclus.*

THE Sons of Wisdom *are* the Church of the just: and their generation, obedience and love. Children, hear the judgment of your father, and so do that you may be saved. For God hath made the father honorable to the children: and seeking the judgment of the mothers, hath confirmed *it* upon the children. He that loveth God, shall obtain pardon for *his* sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days. And he that honoreth his mother is as one that layeth up a treasure. He that honoreth his father, shall have joy in *his own* children, and in the day of his prayer he shall be heard. He that honoreth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother. He that feareth the Lord, honoreth his parents, and will serve them as his masters that brought him into the world. Honor thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. Glory not in the dishonor of thy father: for his shame is no glory to thee. For the glory of a man is from the honor of his father, and a father without honor is the disgrace of the son.

Son, support the old age of thy father, and grieve him not in his life; and if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. For good shall be repaid to thee for the sin of thy mother. And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

Tobias' Advice to his Son.—*Tobias.*

HEAR, my son, the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body: and thou shalt honor thy mother all the days of her life. For thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. And all the days of

thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned away from thee. According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime. Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all. See thou never do to another what thou wouldst hate to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine, upon the burial of a just man,* and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times: and desire of Him to direct thy ways, and that all thy counsels may abide in Him. Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good. Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

Pride.—*Ecclus.*

MY son, do thy works in meekness, and thou shalt be beloved above the glory of men. The greater thou art, the more humble thyself in all things, and thou shalt find grace before God: for great is the power of God alone, and He is honored by the humble. Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of His works be not curious. For it is not necessary for thee to see with thy eyes those things that are hid. In unnecessary matters be not over-curious, and in many of His works thou shalt not be inquisitive. For many things are shown to thee above the understanding of men. And the suspicion of them hath deceived many, and hath detained their minds in vanity. A hard heart shall fare evil at the last: and he that loveth danger shall perish in it. A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein. A wicked heart shall be laden with sorrows, and the sinner will add sin to sin. The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

Works of Mercy.—*Ecclus.*

SON, defraud not the poor of alms, and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy, and

* *i. e.*, by distributing alms to the poor for the benefit of his soul.

defer not to give to him that is in distress. Reject not the petition of the afflicted: and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee, to curse thee behind thy back. For the prayer of him that curseth thee in the bitterness of *his* soul, shall be heard: for He that made him, will hear him. Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man. Bow down thy head cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness. Deliver him that suffereth wrong out of the hand of the proud: and be not faint-hearted in thy soul. In judging be merciful to the fatherless as a father, and as a husband to their mother. And thou shalt be as the obedient son of the Most High, and He will have mercy on thee more than a mother.

Presumption.—*Ecclus.*

SET not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness. Follow not in thy strength the desires of thy heart: and say not—How mighty am I! and who shall bring me under for my deeds? for God will surely take revenge. Say not: I have sinned, and what harm hath befallen me? for the Most High is a patient rewarder. Be not without fear about sin forgiven, and add not sin upon sin: and say not: The mercy of the Lord is great, He will have mercy on the multitude of my sins. For mercy and wrath quickly come from Him, and His wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day. For His wrath shall come on a sudden, and in the time of vengeance He will destroy thee. Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge. Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee. Be meek to hear the Word, that thou mayest understand: and return a true answer with wisdom. If thou have understanding, answer thy neighbor: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded. Honor and glory is in the word of the wise, but the tongue of the fool is his ruin. Be not called a whisperer, and be not taken in thy tongue, and confounded. For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred, and enmity, and reproach. Justify alike the small, and the great.

True and False Friends.—*Ecclus.*

INSTEAD of a friend become not an enemy to thy neighbor: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double-tongued. Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly, and it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness. For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his ene-

mies, and shall lead him into the lot of the wicked. A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth. Be in peace with many, but let one of a thousand be thy counsellor. If thou wouldst get a friend, try him before thou takest him, and do not credit him easily. For there is a friend for his own occasion, and he will not abide in the day of thy trouble. And there is a friend that turneth to enmity: and there is a friend that will disclose hatred and strife and reproaches; and there is a friend a companion at the table, and he will not abide in the day of distress. A friend, if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household. If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good. Separate thyself from thy enemies, and take heed of thy friends. A faithful friend is a strong defence: and he that hath found him, hath found a treasure. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find Him. He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

Wisdom.—*Ecclus.*

MY son, from thy youth up receive instruction, and even to thy gray hairs thou shalt find wisdom. Come to her as one that plougheth and soweth, and wait for her good fruits. For in working about her thou shalt labor a little, and shalt quickly eat of her fruits. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. She shall be to them as a mighty stone of trial, and they will cast her from them before it be long. For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God. Give ear, my son, and take wise counsel, and cast not away my advice. Put thy feet into her fetters, and thy neck into her chains. Bow down thy shoulder, and bear her, and be not grieved with her bands. Come to her with all thy mind, and keep her ways with all thy power. Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go. For in the latter end thou shalt find rest in her, and she shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory. For in her is the beauty of life, and her bands are a healthful binding. Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy. My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors. Let thy thoughts be upon the precepts of God, and meditate continually on His command-

ments: and He will give thee a heart, and the desire of wisdom shall be given to thee.

HOLY PURITY.—*Ecclus.*

BE not jealous over the wife of thy bosom, lest she show in thy regard the malice of a wicked lesson. Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded. Look not upon a woman that hath a mind for many: lest thou fall into her snares. Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms. Gaze not upon a maiden, lest her beauty be a stumbling-block to thee. Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance. Look not round about thee in the ways of the city, nor wander up and down in the streets thereof. Turn away thy face from a woman dressed up, and gaze not about upon another's beauty. For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire. Every woman that is a harlot, shall be trodden upon as dung in the way. Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

Scripture Maxims.

ECCLESIASTICUS.

HONOR thy father, and forget not the groanings of thy mother. Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

With all thy soul fear the Lord, and reverence His priests.

With all thy strength love him that made thee: and forsake not his ministers.

Honor God with all thy soul, and give honor to the priests, and purify thyself with thy alms.

Give them their portion, as it is commanded thee, of the first fruits and of purifications: and for thy negligences purify thyself into a few.

And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

A gift hath grace in the sight of all the living, and restrain not grace from the dead.

Be not wanting in comforting them that weep, and walk with them that mourn.

Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

In all thy works remember thy last end, and thou shalt never sin.

Strive not with a man that is full of tongue, and heap not wood upon his fire.

Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

Despise not a man in his old age: for we also shall become old.

Rejoice not at the death of thine enemy: knowing that we all die, and are not willing that others should rejoice at our death.

Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

Let not the discourse of the ancients escape thee, for they have learned of their fathers: kindle not the coals of sinners by rebuking them, lest thou be burnt with the flames of the fire of their sins.

Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

Advise not with fools, for they cannot love but such things as please them.

Before a stranger do no matter of counsel; for thou knowest not what he will bring forth.

Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

Pride is hateful before God and men: and all iniquity of nations is execrable.

For when a man shall die, he shall inherit serpents, and beasts, and worms.

The beginning of the pride of man is to fall off from God.

Because his heart is departed from him that made him: for pride is the beginning of all sin; he that holdeth it shall be filled with maledictions, and it shall ruin him in the end.

God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

Pride was not made for men: nor wrath for the race of women.

The fear of God is the glory of the rich, *and* of the honorable, and of the poor.

Despise not a just man that is poor, and do not magnify a sinful man that is rich.

The great man, and the judge, and the mighty is in honor: and there is none greater than he that feareth God.

Extol not thyself in doing thy work, and linger not in the time of distress:

Better is he that laboreth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

The poor man is glorified by his discipline and fear: and there is a man that is honored for his wealth.

Praise not a man for his beauty, neither despise a man for his look.

The bee is small among flying things, but her fruit hath the chiefest sweetness.

Glory not in apparel at any time, and be not exalted in the day of thy honor: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

Before thou enquire, blame no man: and when thou hast inquired, reprove justly.

Before thou hear, answer not a word, and interrupt not others in the midst of their discourse.

Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

My son, meddle not with many matters; and if thou be rich,

thou shalt not be free from sin: for if thou pursue after, thou shalt not overtake: and if thou run before, thou shalt not escape.

Good things and evil, life and death, poverty and riches, are from God.

Abide not in the works of sinners. But trust in God, and stay in thy place.

For it is easy in the eyes of God on a sudden to make the poor man rich.

The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

Say not: What need I, and what good shall I have by this?

Say not: I am sufficient for myself: and what shall I be made worse by this?

In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

For it is easy before God in the day of death to reward every one according to his ways.

The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

Praise not any man before death, for a man is known by his children.

Bring not every man into thy house: for many are the snares of the deceitful.

Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

He that toucheth pitch shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

Blessed is the man that hath not slipt by a word out of his mouth, and is not pricked with the remorse of sin.

Happy is he that hath no sadness of his mind, and who is not fallen from his hope.

Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

There is none worse than he that envieth himself, and this is the reward of his wickedness.

And if he do good he doth it ignorantly, and unwillingly: and at last he discovereth his wickedness.

The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

Do good to thy friend before thou die, and according to thy ability, stretching out thy hand, give to the poor.

Shalt thou not leave to others to divide by lot thy sorrows and labors?

Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God.

But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

Turn to the Lord, and forsake thy sins:

Make thy prayer before the face of the Lord, and offend less.

Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most High God.

Go to the side of the holy age, with them that live and give praise to God.

The compassion of man is toward his neighbor; but the mercy of God is upon all flesh.

He hath mercy, and teacheth, and correcteth as a shepherd doth his flock.

My son, in thy good deeds, make no complaint, and when thou givest anything, add not grief by an evil word.

Shall not the dew assuage the heat? so also the good word is better than the gift.

Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

Humble thyself before thou art sick, and in the time of sickness show thy conversation.

Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth forever.

Before prayer prepare thy soul: and be not as a man that tempteth God.

Go not after thy lusts, but turn away from thy own will.

If thou give to thy soul her desires, she will make thee a joy to thy enemies.

Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

A workman that is a drunkard shall not be rich: and he that contemneth small things shall fall by little and little.

Wine and women make wise men fall off, and shall rebuke the prudent.

And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

Reprove a friend lest he may not have understood, and say I did it not: or if he did it, that he may do it no more.

Reprove thy neighbor, for it may be, he hath not said it: and if he hath said it, that he may not say it again.

Admonish thy friend: for there is often a fault committed.

And believe not every word. There is one that slippeth with the tongue, but not from his heart.

For who is there that hath not offended with his tongue? Admonish thy neighbor before thou threaten him.

Better is a man that hath less wisdom, and wanteth understanding, with the fear *of God*, than he that aboundeth in understanding, and transgresseth the law of the Most High.

There is an exquisite subtility, and the same is unjust.

And there is one that uttereth an exact word telling the truth.

There is one that humbleth himself wickedly, and his intention is full of deceit.

My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

The teeth thereof are the teeth of a lion, killing the souls of men.

He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

Although thou hast drawn a sword at a friend, despair not: for there may be a returning to a friend.

If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

Keep fidelity with a friend in his poverty, that in his prosperity also thou mayest rejoice.

Three sorts my soul hateth, and I am greatly grieved at their life:

A poor man that is proud: a rich man that is a liar: an old man that is a fool.

O how comely is judgment for a gray head, and for ancients to know counsel!

O how comely is wisdom for the aged, and understanding and counsel to men of honor!

Much experience is the crown of old men, and the fear of God is their glory.

Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.

Look not upon a woman's beauty, and desire not a woman for beauty.

Give not to a wicked woman liberty to gad abroad.

A jealous woman is the grief and mourning of the heart.

With a jealous woman is a scourge of the tongue, which communicateth with all.

A drunken woman is a great wrath: and her reproach and shame shall not be hid.

The fornication of a woman shall be known by the haughtiness of her eyes, and by her eye-lids.

On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

Take heed of the impudence of her eyes, and wonder not if she slight thee.

The grace of a diligent woman shall delight her husband.

Her discipline is the gift of God.

Such is a wise and silent woman, *and* there is nothing so much worth as a well-instructed soul.

A holy and shame-faced woman is grace upon grace.

And no price is worthy of a continent soul.

As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

As the everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

Two sorts of *callings* have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

Praise not a man before he speaketh, for this is the trial of men.

The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

Love thy neighbor, and be joined to him with fidelity.

But if thou discover his secrets, follow no more after him.

For as a man that destroyeth his friend, so also *is* he that destroyeth the friendship of his neighbor.

And as one that letteth a bird go out of his hand, so hast thou let thy neighbor go, and thou shalt not get him again.

Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in *remembrance*.

Forgive thy neighbor if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

Man to man reserveth anger, and doth he seek remedy of God?

He hath no mercy on a man like himself, and doth he entreat for his own sins?

He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon of his sins?

Remember thy last things, and let enmity cease:

For corruption and death hang over in His commandments.

Remember the fear of God, and be not angry with thy neighbor.

Remember the covenant of the Most High, and overlook the ignorance of thy neighbor.

Refrain from strife, and thou shalt diminish thy sins.

He that loveth his son, frequently correcteth him, that he may rejoice in his latter end.

He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

He that teacheth his son, maketh his enemy jealous, and in the midst of his friends, he shall glory in him.

His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

While he lived, he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

A horse not broken becometh stubborn, and a child left to himself will become headstrong.

Give thy son his way, and he shall make thee afraid.

Give him not liberty in his youth, and wink not at his devices.

Instruct thy son, and labor about him, lest his lewd behavior be an offence to thee.

Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

The joyfulness of the heart, is the life of a man, and a never-failing treasure of holiness: and the joy of a man is length of life.

Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in His holiness: and drive away sadness far from thee.

A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

He that loveth gold, shall not be justified: and he that followeth after corruption shall be filled with it.

Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

Gold is a stumbling-block to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

Who is he, and we will praise him? for he hath done wonderful things in his life.

Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them.

Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

Be not hasty in a feast.

Judge of the disposition of thy neighbor by thyself.

Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

Leave off first, for manners' sake: and exceed not lest thou offend.

And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink.

How sufficient is a little wine for a man well taught.

Watching, and choler, and gripes are with an intemperate man.

Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

Challenge not them that love wine: for wine hath destroyed very many.

Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

The heat of drunkenness is the stumbling-block of the fool, lessening strength and causing wounds.

Have they made thee ruler? be not lifted up: be among them as one of them.

Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge take thy place.

That thou mayest rejoice for them, and receive a crown as an ornament of grace, and get the honor of the contribution.

Hear in silence, and for thy reverence good grace shall come to thee.

Young man, scarcely speak in thy own cause.

If thou be asked twice, let thy answer be short.

In many things be as if thou wert ignorant, and hear in silence and withal seeking.

In the company of great men take not upon thee: and when the ancients are present speak not much.

Before a storm goeth lightning: and before shamefacedness goeth favor: and for thy reverence good grace shall come to thee.

And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

And do what thou hast a mind, but not in sins or proud speech.

And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

Honor the physician for the need thou hast of him: for the Most High hath created him. For all healing is from God, and he shall receive gifts of the king.

The Most High hath created medicines out of the earth, and a wise man will not abhor them.

Was not bitter water made sweet with wood?

The virtue of these things *is come* to the knowledge of men, and the Most High hath given knowledge to men, that he may be honored in his wonders.

By these he shall cure and shall allay their pains, and *of these* the apothecary shall make sweet confection, and shall make up ointments of health, and of his works there shall be no end.

For the peace of God *is* over all the face of the earth.

My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence.

O Death, how bitter is the remembrance of thee to a man that hath peace in his possessions.

O Death, thy sentence is welcome to the man that is in need, and to him whose strength faileth.

Fear not the sentence of death, Remember what things hath been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

All things that are of earth, shall return into the earth: so the ungodly shall from malediction to destruction.

Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

The firmament on high is his beauty, the beauty of heaven with its glorious show.

The sun when he appeareth showing forth at his rising, an admirable instrument, the work of the Most High.

And the moon in all her season, is for a declaration of times and a sign of the world.

The glory of the stars is the beauty of heaven, the Lord enlighteneth the world on high.

Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it.

By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

My soul shall praise the Lord even to death.

And my life was drawing near to hell beneath.

They compassed me on every side, and there was no one that would help me. I looked for the succor of men, and there was none.

I remembered thy mercy, O Lord, and thy works which are from the beginning of the world.

How Thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

Thou hast exalted my dwelling-place upon the earth, and I have prayed for death, to pass away.

I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help.

I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

And thou hast saved me from destruction, and hast delivered me from the evil time.

Therefore I will give thanks, and praise thee, and bless the name of the Lord.

When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

I prayed for her before the temple, and until the very end will seek after her, and she flourished as a grape soon ripe.

My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

I bowed down my ear a little, and received her.

I found much wisdom in myself, and I profited much therein.

To him that giveth me wisdom, will I give glory.

For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

My soul hath wrestled for her, and in doing it I have been confirmed.

I stretched forth my hands on high, and I bewailed my ignorance of her.

I directed my soul to her, and in knowledge I found her.

Draw near to me, ye unlearned, and gather yourselves into the house of discipline.

Submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

Behold with your eyes, how I have labored a little, and have found much rest to myself.

The Epistles and Gospels,

FOR THE SUNDAYS AND PRINCIPAL FESTIVALS THROUGHOUT THE YEAR.

First Sunday of Advent.

Introit. Ps. xxiv. *Ad te levavi.*—To thee, O Lord, have I lifted up my soul. In thee, O my God, I put my trust; let me not be ashamed, neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. *Ps.* Show, O Lord, thy ways to me, and teach me thy paths. V. Glory, &c. To thee, &c., to *Ps.*

And thus the Introit is always repeated.

I. Coll. Exert, we beseech thee, O Lord, thy power, and come; that, by thy protection, we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who liveth and reigneth, &c. Amen.

Epistle. *Rom.* xiii. 11-14. *Brethren:* Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on our Lord Jesus Christ.

Gospel. *Luke*, xxi. 25-33. *At that time:* Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees, when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen. I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.—Credo.

Second Sunday of Advent.

Introit. Is. xxx. *Populus Sion.*—People of Sion, behold, the Lord will come to save the Gentiles; and our Lord will make the glory of his voice heard, to the joy of your hearts. *Ps.* lxxix. Give ear, O thou that rulest Israel; thou that leadest Joseph like a sheep. V. Glory.

I. Coll. Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son; that, by his coming, we may be enabled to serve thee with pure minds. Who livest.

Epistle. *Rom.* xv. 4-13. *Brethren:* What things soever were

written, were written for our learning, that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore, will I confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again, he saith: "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles, and magnify him, all ye people." And again, Isaias saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. *Matt.* xi. 2-10. *At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went ye out into the desert to see? A reed shaken with the wind? What went ye out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee."—CREDO.

THIRD SUNDAY OF ADVENT.

Introit. Phil. iv. *Gaudete.*—Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men; for our Lord is nigh. Be nothing solicitous; but in every prayer let your petitions be made known to God. *Ps.* lxxxiv. O Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. V. Glory.

I. COLL. Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest.

EPISTLE. *Philip.* iv. 4-7. *Brethren:* Rejoice in our Lord always; again, I say, rejoice. Let your modesty be known to all men. Our Lord is nigh. Be nothing solicitous: but in everything by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. *John*, i. 19-28. *At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art

thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, *Make straight the way of the Lord*," as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.—CREDO.

FOURTH SUNDAY OF ADVENT.

Introit. Is. xlv. *Rorate.*—Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour. *Ps.* xviii. The heavens show forth the glory of God; and the firmament declareth the works of his hands. V. Glory.

COLL. Exert, we beseech thee, O Lord, thy power, and come, and succor us by thy great might; that, by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins. Who livest.

EPISTLE. 1 *Cor.* iv. 1-5. *Brethren:* Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsel of hearts: and then shall every man have praise from God.

GOSPEL. *Luke*, iii. 1-6. Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilana under the high priests Annas and Caiphas) the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord; make straight his paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain," and all flesh shall see the salvation of God."—CREDO.

Christmas Day.

FIRST MASS. AT MIDNIGHT.

Introit. Ps. ii. *Dominus dixit.*—The Lord hath said to me: Thou art my Son, this day have I begotten thee. *Ps.* Why have the Gentiles raged, and the people devised vain things? V. Glory.

Coll. O God, who hast enlightened this most sacred night by the brightness of Him who is the true Light; grant, we beseech thee, that we who have known the mysteries of this light on earth, may likewise come to the enjoyment of it in heaven. Who liveth.

Epistle. *Tit.* ii. 11-15. *Dearly Beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

Gospel. *Luke*, ii. 1-14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone around about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.—Credo.

SECOND MASS. AT BREAK OF DAY.

Introit. Is. ix. *Lux fulgebit.*—A light shall shine upon us this day; because the Lord is born for us: and his name shall be the Wonderful One, God, the Prince of Peace, the Father of the World to come, of whose reign there shall be no end. *Ps.* xcii. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. V. Glory.

COLL. Grant, we beseech thee, O Almighty God, that, as we are enlightened by the new light of thy Word become flesh, we may show in our actions the effects of that faith that shineth in our minds. Through.

EPISTLE. *Tit.* iii. 4-7. *Most dearly beloved:* The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost whom he hath poured forth upon us abundantly through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to hope of life everlasting. Through Jesus Christ our Lord.

GOSPEL. *Luke*, ii. 15-20. *At that time:* The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered at those things that were told them by the shepherds. But Mary kept all these words, pondering *them* in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.—CREDO.

THIRD MASS. IN THE DAY-TIME.

Introit. Is. ix. *Puer natus.*—A child is born to us, and a Son is given to us, and the government is upon his shoulder; and his name shall be called the *Angel of the Great Council. Ps.* xcvii. Sing to the Lord a new canticle, for he hath done wonderful things. V. Glory.

COLL. Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the birth of thy only-begotten Son. Through.

EPISTLE. *Heb.* i. 1-12. God, who at sundry times, and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For, to which of the angels hath he said at any time: "Thou art my Son; to-day have I begotten thee?" And again: "I will be to him a father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a flame of fire." But to the Son: "Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou, in the beginning, O Lord, didst found the earth, and the works of thy hands are the heavens. They shall perish, but thou shalt con-

tinue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed, but thou art the selfsame, and thy years shall not fail."

GOSPEL. *John*, i. 1–14. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God—to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us: and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

Introit. *Wisd*. xviii. *Dum medium*. While all things were in quiet silence, and the night was in the midst of her course, thy almighty Word, O Lord, came down from thy royal throne. *Ps*. xcii. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. V. Glory.

COLL. O almighty and eternal God, regulate our actions according to thy divine will; that, in the name of thy beloved Son we may abound in good works. Through.

EPISTLE. *Gal*. iv. 1–7. *Brethren:* As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fulness of time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons God hath sent the Spirit of his Son into your hearts, crying: *Abba*, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. *Luke*, ii. 33–40. *At that time:* Joseph and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold, the child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years; who departed not from the temple, by

fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord, and spoke of him to all that looked for redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom, and the grace of God was in him.

The Circumcision.

Introit. Isaias ix. *Puer natus est.*

Coll. O God, who by the fruitful virginity of the blessed Mary hast given mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we deserved to receive the Author of Life, our Lord Jesus Christ thy Son. Who, &c.

Epistle. *Tit.* ii. 11–15. *Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Gospel. *Luke*, ii. 21. *At that time:* After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.—Credo.

The Epiphany.

Introit. Mal. iii. *Ecce advenit.*—Behold, the Lord the ruler is come: and dominion, power, and empire are in his hand. *Ps.* lxxi. Give to the king thy judgment, O God, and to the king's son thy justice. V. Glory.

Coll. O God, who, by the direction of a star, didst this day manifest thy only Son to the Gentiles; mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through.

Lesson. *Isaias*, lx. 1–9. Arise, be enlightened, O Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see; all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come bringing gold and frankincense, and showing forth praise to the Lord.

Gospel. *Matt.* ii. 1–12. When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold there came

wise men from the east to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him." And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: "In Bethlehem of Juda." For so it is written by the prophet: "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately called the wise men, learned diligently of them the time of the star which appeared to them, and sending them into Bethlehem said: "Go, and diligently inquire after the child, and when you have found him bring me word again, that I also may come and adore him." Who having heard the king, went their way; and behold the star which they had seen in the east went before them until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house they found the child with Mary his mother, and falling down they adored him; and opening their treasures, offered him gifts, gold and frankincense and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.—CREDO.

FIRST SUNDAY AFTER EPIPHANY.

Introit. Is. vi. *In excelso.*—I saw a man seated on a high throne, whom a multitude of angels adored, singing all together: Behold him, whose name and empire are to last forever. *Ps.* xciv. Sing joyfully to God, all the earth; serve ye the Lord with gladness. V. Glory.

COLL. According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee, that they may know what their duty requireth of them, and be able to comply with what they know. Through.

EPISTLE. *Rom.* xii. 1–5. *Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

GOSPEL. *Luke.* ii. 42–52. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the tem-

ple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all those words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.—CREDO.

SECOND SUNDAY AFTER EPIPHANY.

THE FEAST OF THE HOLY NAME JESUS.

Introit. Phil. ii. *In nomine.*—At the name of Jesus, let every knee bend, in heaven, on earth, and under the earth: and every tongue confess that the Lord Jesus Christ is in the glory of God the Father. *Ps.* viii. O Lord our Lord, how wonderful is thy name over the whole earth! V. Glory.

COLL. O God, who didst appoint thy only-begotten Son the Saviour of mankind, and commandedst that his name should be called JESUS; mercifully grant, that we who venerate his holy name on earth, may also enjoy his sight in heaven. Through.

COLL. O Almighty and eternal God, supreme Ruler, both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Through.

LESSON. *Acts*, iv. 8–12. *In those days:* Peter being filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deeds done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner." Neither is there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved.

GOSPEL. *John*, ii. 1–11. *At that time:* There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus said to him: They have no wine. And Jesus said to her: Woman, what is it to me and to thee? my hour is not yet come. His mother said to the waiters: Whatsoever he shall say to you do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward called the bridegroom, and saith to

him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory, and his disciples believed in him.

Third Sunday after Epiphany.

Introit. Ps. xcvi. *Adorate.*—Adore God, all you his angels: Sion heard and was glad, and the daughters of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice: let many islands be glad. V. Glory.

Coll. O Almighty and eternal God, mercifully regard our weakness, and stretch forth the right hand of thy majesty to protect us. Through.

Epistle. *Rom.* xii. 16. *Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But, "if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good."

Gospel. *Matt.* viii. 1-13. *At that time:* When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go show thyself to the priests, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.—Credo.

Fourth Sunday after Epiphany.

The Introit, Gradual, Offertory, and Communion, as on last Sunday, till Septuagesima.

Coll. O God, who knowest that through human frailty we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Through.

Epistle. *Rom.* xiii. 8–10. *Brethren:* Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For "Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet:" and if there be any other commandment, it is comprised in this word, "Thou shalt love thy neighbor as thyself." The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

Gospel. *Matt.* viii. 23–27. *At that time:* When Jesus entered into a boat his disciples followed him; and behold a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?—Credo.

Fifth Sunday after Epiphany.

Coll. Preserve, we beseech thee, O Lord, thy family by thy constant mercy; that we, who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Through.

Epistle. *Coloss.* iii. 12–17. *Brethren:* Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

Gospel. *Matt.* xiii. 24–30. *At that time:* Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? From whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and

gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

Sixth Sunday after Epiphany.

Coll. Grant, we beseech thee, O Almighty God, that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Through.

Epistle. 1 *Thess.* i. 2-10. *Brethren:* We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father; knowing, brethren, beloved of God, your election. For our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

Gospel. *Matt.* xiii. 31-35. *At that time:* Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that the word might be fulfilled which was spoken by the prophets, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."—Credo.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

Septuagesima Sunday.

Introit. Ps. xvii. *Circumdederunt.*—The groans of death surrounded me, and the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice from his holy temple. *Ps.* I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. V. Glory.

Coll. Mercifully hear, we beseech thee, O Lord, the prayers of

thy people, that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through.

EPISTLE. 1 *Cor.* ix. 24, and x. 1. *Brethren:* Know ye not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. [Chap. x. 1-5.] For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. *Matt.* xx. 1-16. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And when having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place, idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and he did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more; and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called but few chosen.—CREDO.

SEXAGESIMA SUNDAY.

Introit. Ps. xliii. *Exurge.*—Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away, and forgettest our tribulation? Our belly cleaveth to the earth. Arise, O Lord, help us, and deliver us. *Ps.* We have heard, O God, with our ears: our fathers have declared to us thy wonders. V. Glory.

COLL. O God, who seest that we place no confidence in anything we do; mercifully grant, that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through.

EPISTLE. 2 *Cor.* xi. 19–33. *Brethren:* You gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein, if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck: a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without; my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. [Chap. xii. 1.] If I must glory (it is not expedient indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such a one rapt even to the third heaven. And I know such a man (whether in the body or out of the body I cannot tell, God knoweth), how he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. *Luke*, viii. 4–16. *At that time:* When a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And

other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundredfold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy: and these have no roots, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

Quinquagesima Sunday.

Introit. *Ps.* xxx. *Esto mihi.*—Be thou unto me a God, a protector, and a house of refuge, to save me; for thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me. *Ps.* In thee, O Lord, have I hoped, let me never be confounded; deliver me in thy justice, and rescue me. V. Glory.

Coll. Mercifully hear our prayers, we beseech thee, O Lord; and, being freed from the chains of our sins, preserve us from all adversity. Through.

Epistle. 1 *Cor.* xiii. 1-13. *Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely: it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

GOSPEL. *Luke*, viii. 31–43. *At that time:* Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more; Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.—CREDO.

ASH-WEDNESDAY.

Introit. Wisd. xi. *Misereris.*—Thou, O Lord, hast mercy on all, and hatest none of those things which thou hast created; thou winkest at the sins of men, to draw them to repentance, and thou pardonest them; because thou art the Lord our God. *Ps.* lvi. Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. V. Glory.

COLL. Grant, O Lord, that thy faithful may enter on this solemn fast with suitable piety, and go through it with unmolested devotion. Through.

LESSON. *Joel*, ii. 12–19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient, and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bride-chamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and has spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil; you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. *Matt.* vi. 16–21. *At that time:* Jesus said to his dis-

ciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, that they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is there is thy heart also.

First Sunday in Lent.

Introit. Ps. xc. *Invocabit.*—He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. *Ps.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. V. Glory.

Coll. O God, who purifiest thy Church by the yearly observation of Lent; grant, that what thy children endeavor to obtain of thee by abstinence, they may put in execution by good works. Through.

Epistle. 2 *Cor.* vi. 1–10. *Brethren:* We exhort you, that you receive not the grace of God in vain. For he saith: "In an acceptable time have I heard thee: and in the day of salvation have I helped thee." Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left: by honor and dishonor: by evil report and good report: as deceivers and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessed of all things.

Gospel. *Matt.* iv. 1–11. *At that time:* Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down; for it is written, "He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again, "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to

him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him: Begone, Satan; for it is written "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him; and behold angels came and ministered unto him.—CREDO.

SECOND SUNDAY IN LENT.

Introit. *Ps.* xxiv. *Reminiscere.*—Remember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world. Let not our enemies ever rule over us: deliver us, O God of Israel, from all our distresses. *Ps.* To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed. V. Glory.

COLL. O God, who seest how destitute we all are of strength, preserve us both within and without; that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Through.

EPISTLE. 1 *Thess.* iv. 1-7. *Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor, not in the passion of lust, like the Gentiles that know not God; and that no man over-reach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. *Matt.* xvii. 1-9. *At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their faces, and were very much afraid. And Jesus came and touched them, and said unto them: Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man shall be risen from the dead.—CREDO.

THIRD SUNDAY IN LENT.

Introit. *Ps.* xxiv. *Oculi.*—My eyes are ever towards the Lord, for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me, for I am alone and poor. *Ps.* To thee, O

Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed. V. Glory.

Coll. Be attentive, we beseech thee, O Almighty God, to the prayers of thy servants, and stretch forth the arm of thy divine Majesty in our defence. Through.

Epistle. *Ephes.* v. 1-9. *Brethren:* Be ye therefore followers of God, as most dear children; and walk in love, as Christ also loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand, that no fornicator, or unclean or covetous person (which is serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in all goodness, and justice, and truth.

Gospel. *Luke*, xi. 14-28. *At that time:* Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitude were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say, that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits, more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the breast that suckled thee. But he said: Yea, rather, blessed are they who hear the word of God, and keep it.—Credo.

Fourth Sunday in Lent.

Introit. *Is.* lxvi. *Lætare.*—Rejoice, Jerusalem; and meet together, all you who love her; rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and be satisfied with

comfort from her breasts. *Ps.* cxxi. I rejoiced at the things that were said to me: we shall go into the house of the Lord. V. Glory.

COLL. Grant, we beseech thee, O Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Through.

EPISTLE. *Gal.* iv. 22-31. *Brethren:* It is written that Abraham had two sons; the one by a bond-woman, and the other by a free woman. But he who was of the bond-woman was born according to the flesh; but he by the free woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering into bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free; which is our mother. For it is written: Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. So, then, brethren, we are not children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSPEL. *John* vi. 1-15. *At that time:* Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus, therefore, went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are they among so many? Then Jesus said: make the men sit down. Now there was much grass in the place. The men, therefore, sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain, himself alone.—CREDO.

Passion-Sunday.

Introit. Ps. xlii. *Judica.*—Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man; for thou art my God and my strength. *Ps.* Send forth thy light and thy truth: for they have conducted me, and brought me to thy holy mount, and into thy tabernacles. Judge, &c. to *Ps.*

Coll. Mercifully look down on thy people, we beseech thee, O almighty God; that, by thy bounty and protection, they may be governed and guarded both in body and soul. Through.

Epistle. *Heb.* ix. 11–15. *Brethren:* Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ (who by the Holy Ghost offered himself unspotted unto God) cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the New Testament; that, by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

Gospel. *John* viii. 46–59. *At that time:* Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore, you hear them not, because you are not of God. The Jews therefore answered and said to him: Do we not say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God: and you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at him. But Jesus hid himself and went out of the temple.

Palm-Sunday.

Introit. Ps. xxi. *Domine.*—Lord, keep not thy help far from me; look to my defence; save me from the lion's mouth, and

rescue me in my distress from the horns of the unicorns. *Ps.* O God, my God, look upon me: why hast thou forsaken me? They are my sins that keep salvation far from me. Lord, keep not, &c. to *Ps.*

COLL. O almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility; mercifully grant, that we may improve by the example of his patience, and partake of his resurrection. Through.

EPISTLE. *Philip.* ii. 5-11. *Brethren:* Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. *The* Passion *of our* Lord Jesus Christ, *according to* Matt. xxvi. *and* xxvii. *At that time:* Jesus said to his disciples: You know, that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them? Why do you trouble this woman? For she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will ye give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, "The Master saith, My time is near at hand. I will keep the pasch at thy house, with my disciples." And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answer-

ing, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; this is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this: for this is my blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place, which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful, even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi: and he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish

with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: he is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took council against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And

after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause, that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out, they met a man of Cyrene named Simon; him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots;" and they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on

the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost.* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Easter Sunday.

Introit. Ps. cxxxviii. *Resurrexi.*—I have risen, and am as yet

* Here all kneel and pause.

with you, *Alleluia:* thou hast stretched forth thy hand to me, *Alleluia:* thy knowledge is become wonderful, *Alleluia, Alleluia. Ps.* Lord, thou hast tried me, and known me: thou hast known my sitting down and my up rising. V. Glory.

COLL. O God, who, on this day, by thy only-begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Through.

EPISTLE. 1 *Cor.* v. 7, 8. *Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL. *Mark.* xvi. 1-7. *At that time:* Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee; there you shall see him, as he told you.—CREDO.

LOW SUNDAY.

Introit. 1 *Peter*, ii. *Quasimodo.*—As new-born babes, *Alleluia*, desire the rational milk without guile, *Alleluia, Alleluia, Alleluia. Ps.* lxxx. Rejoice to God our helper: sing aloud to the God of Jacob. V. Glory.

COLL. Grant, we beseech thee, O Almighty God, that we who have celebrated the solemnity of Easter, may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Through.

EPISTLE. 1 *John*, v. 4-9. *Dearly beloved:* Whatsoever is born of God overcometh the world: and this is the victory which overcometh the world; our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. *John*, xx. 19-31. *At that time:* When it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the

Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose *sins* you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him: My Lord and my God! Jesus said to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.—CREDO.

SECOND SUNDAY AFTER EASTER.*

Introit. Ps xxxii. *Misericordia.*—The earth is full of the mercy of the Lord. *Alleluia:* by the word of the Lord the heavens were established. *Alleluia. Alleluia. Ps.* Rejoice in the Lord, O ye just: praise becometh the upright. V. Glory.

COLL. O God, who, by the humiliation of thy Son, hast raised up the fallen world; grant to thy people perpetual joy; that they whom thou hast delivered from the danger of everlasting death, may arrive at eternal happiness. Through.

EPISTLE. 1 *Peter*, ii. 21–25. *Dearly beloved:* Christ also suffered for us, leaving you an example that you should follow his steps. *Who did no sin, neither was guile found in his mouth.* Who when he was reviled, did not revile: When he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. *John*, x. 11–16. *At that time:* Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth, and scattereth the sheep: and the hireling fleeth, because he is a hireling; and

* Called in the Dominican Calendar the first Sunday after the Octave of Easter.

he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.—CREDO.

THIRD SUNDAY AFTER EASTER.

Introit. Ps. lxv. *Jubilate.*—Shout with joy to God, all the earth. *Alleluia:* sing ye a psalm to his name, *Alleluia.* Give glory to his praise, *Alleluia, Alleluia, Alleluia. Ps.* Say unto God: How terrible are thy works, O Lord! Thy great power shall convict thy enemies of a lie. V. Glory.

COLL. O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness, grant that all who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through.

EPISTLE. 1 *Peter*, ii. 11–19. *Dearly beloved:* I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men: love the brotherhood: fear God: honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy *in Jesus Christ our Lord.*

GOSPEL. *John*, xvi. 16–22. *At that time:* Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore what is this he saith: A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.—CREDO.

Fourth Sunday after Easter.

Introit. Ps. xcvii. *Cantate.*—Sing to the Lord a new canticle, *Alleluia*, because the Lord hath done wonderful things, *Alleluia:* he hath revealed his justice in the sight of the Gentiles. *Alleluia, Alleluia, Alleluia. Ps.* His right hand and his holy arm hath saved us. V. Glory.

Coll. O God, who makest the faithful to be of one mind; grant that thy people may love what thou commandest, and desire what thou promisest; that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through.

Epistle. *James*, i. 17-21. *Dearly beloved:* Every best gift, and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

Gospel. *John*, xvi. 5-15. *At that time:* Jesus said to his disciples: I go to him that sent me; and none of you asketh of me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin; because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine and shall show it you. —Credo.

Fifth Sunday after Easter.

Introit. Is. xlviii. *Vocem.*—With the voice of joy make this to be heard. *Alleluia.* Publish to the utmost bounds of the earth, that the Lord hath redeemed his people. *Alleluia, Alleluia. Ps.* lxv. Shout with joy to God, all the earth: sing a psalm to his name: give glory to his praise. V. Glory.

Coll. O God, from whom all that is good proceeds; grant that thy people, by thy inspiration, may resolve on what is right, and, by thy direction, put it in practice. Through.

Epistle. *James*, i. 22-27. *Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law

of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. *Religion* clean and undefiled before God and the Father is this: to visit the fatherless and the widows in their tribulation: and to keep one's self unspotted from the world.

GOSPEL. *John*, xvi. 23-30. *At that time:* Jesus said to his disciples: Amen, amen, I say to you: if you ask the Father any thing in my name he will give it to you. Hitherto you have not asked any thing in my name. Ask and you shall receive: that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.—CREDO.

ASCENSION DAY.

Introit. Acts, i. *Viri Galilee.*—Ye men of Galilee, why look ye with surprise up to heaven? *Alleluia.* As you have seen him ascending to heaven, so shall he again return. *Alleluia. Alleluia, Alleluia. Ps.* Clap your hands, all ye nations: shout unto God with the voice of joy. V. Glory.

COLL. Grant, we beseech thee, O Almighty God, that we, who believe that thy only Son, our Redeemer, ascended this day into heaven, may also have our hearts always fixed on heavenly things. Through.

LESSON. *Acts*, i. 1-11. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were be-

holding him going up to heaven, behold two men stood beside them, in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. *Mark*, xvi. 14-20. *At that time:* Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And our Lord Jesus, after he had spoken to them, was taken up to heaven, and sitteth on the right hand of God. But they going, preached every where, the Lord working withal, and confirming the word with signs that followed.—CREDO.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

Introit. Ps. xxvi. *Exaudi, Domine.* Hear, O Lord, my voice, with which I have cried out to thee. *Alleluia.* My heart hath said to thee: I have sought thy face: I will seek thy face, O Lord: turn not thy face from me. *Alleluia, Alleluia. Ps.* The Lord is my light and my salvation: whom shall I fear? V. Glory.

COLL. O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Through.

EPISTLE. 1 *Peter*, iv. 7-11. *Most dearly beloved:* Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ; to whom is glory and empire forever and ever. Amen.

GOSPEL. *John*, xv. 26, xvi. 1-4. *At that time:* Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.—CREDO.

Whit-Sunday.

Introit. Wisd. i. *Spiritus Domini.*—The Spirit of the Lord hath filled the whole earth, *Alleluia;* and the whole universe hath heard his voice, *Alleluia. Alleluia. Ps.* Let God arise, and let his enemies be dispersed: let them who hate him fly before his face. V. Glory.

Coll. O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant, by the direction of the same Holy Spirit, that we may relish what is right, and always enjoy his consolation. Through.

Lesson. *Acts.* ii. 1–11. When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans; and how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Gospel. *John*, xiv. 23–31. *At that time:* Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandments, so do I.—Credo.

Trinity Sunday.

Introit. Benedicta.—Blessed be the Holy Trinity and undivided Unity. We will praise Him, because He hath shown his mercy to us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth! V. Glory.

Coll. O Almighty and Everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an eternal Trinity, and, in the power of majesty, to adore an Unity; we beseech thee that, by the strength of this faith, we may be defended from all adversity. Through.

Epistle. *Rom.* xi. 33-36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen.

Gospel. *Matt.* xxviii. 18-20. *At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach all nations: Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.—Credo.

Gospel *of the* First Sunday *after* Pentecost. *Luke*, vi. 36-42. *At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure and pressed down and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye.—*Deo Gratias.*

Corpus Christi.

Introit. Ps. lxxx. *Cibavit.*—He fed them with the fat of wheat, *Alleluia;* and filled them with honey out of the rock. *Alleluia, Alleluia, Alleluia. Ps.* Exult in God our help; joyfully sing to the God of Jacob. V. Glory.

Coll. O God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us. Who livest.

EPISTLE. 1 *Cor.* xi. 23-29. *Brethren:* I have received of the Lord, that which also I delivered to you, that our Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: *Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after he had supped, saying: *This chalice is the New Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.* For as often as you shall eat this bread, and drink this chalice, you shall show the death of our Lord, until He come. Therefore, whosoever shall eat this bread or drink of the chalice of our Lord unworthily, shall be guilty of the body and blood of our Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord.

GOSPEL. *John*, vi. 56-59. *At that time:* Jesus said to the multitude of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father has sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever.—CREDO.

SECOND SUNDAY AFTER PENTECOST.*

Introit. Ps. xvii. *Factus est.*—The Lord hath become my protector, and set me at large: he has saved me, because he loved me. *Ps.* I will love thee, O Lord, my strength: the Lord is my support, my refuge, and my deliverer. V. Glory.

COLL. Grant us, O Lord, both a constant love and fear of thy holy name, since thou never withdrawest thy protection from those whom thou solidly groundest in thy love. Through.

EPISTLE. 1 *John*, iii. 13-18. *Dearly beloved:* Wonder not if the world hate you. We know that we have passed from death to life: because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. *Luke*, xiv. 16-24. *At that time:* Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it; I pray thee hold me excused. And another said: I have

* Called in the Dominican Calendar, Sunday within the Octave of Trinity.

bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited, shall taste of my supper.—CREDO.

THIRD SUNDAY AFTER PENTECOST.*

Introit. Ps. xxiv. *Respice.*—Look thou upon me, and have mercy on me, O Lord, for I am alone, and poor, see my abjection and my labor, and forgive me all my sins, O my God. *Ps.* To thee, O Lord, have I lifted up my soul: In thee, O my God, I place my trust: let me not be ashamed. V. Glory.

COLL. O God, the protector of those who hope in thee, without whose aid nothing is strong, nothing holy; increase thy mercy towards us; that, under thy direction and conduct, we may so pass through the blessings of this life, as not to lose those which are eternal. Through.

EPISTLE. 1 *Peter*, v. 6-11. *Dearly beloved:* Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and establish you. To him be glory and empire for ever and ever. Amen.

GOSPEL. *Luke*, xv. 1-10. *At that time:* The publicans and sinners drew unto him to hear him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have

* Called in the Dominican calendar the first Sunday after the Octave of Trinity: the following Sundays are reckoned from the same day.

found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.—CREDO

FOURTH SUNDAY AFTER PENTECOST.

Introit. Ps. xxvi. *Dominus.*—The Lord is my light and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? My enemies that trouble me have themselves been weakened, and have fallen. *Ps.* If armies in camp should stand together against me, my heart shall not fear. V. Glory.

COLL. Grant, we beseech thee, O Lord, that the world, with regard to us, may be governed in peace by thy providence, and thy Church pay her devotions to thee in tranquillity. Through.

EPISTLE. *Rom.* viii. 18–23. *Brethren:* I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also who have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body *in Christ Jesus our Lord.*

GOSPEL. *Luke*, v. 1–11. *At that time:* It came to pass, that when the multitude pressed upon him to hear the word of God he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have labored all the night and have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth, thou shalt catch men. And having brought their ships to land, leaving all things they followed him.—CREDO.

FIFTH SUNDAY AFTER PENTECOST.

Introit. Ps. xxvi. *Exaudi.*—Hear, O Lord, my voice, with which I have cried to thee: be thou my helper: forsake me not,

do not thou despise me, O God, my Saviour. *Ps.* The Lord is my light and my salvation; whom shall I fear? V. Glory.

COLL. O God, who hast prepared invisible good things for those that love thee: pour forth into our hearts an affectionate love for thee; that, loving thee in all things, and above all things, we may come to the enjoyment of thy promises, which are above whatever we can desire. Through.

EPISTLE. 1 *Peter*, iii. 8–15. *Dearly beloved:* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise, blessing: for unto this you are called, that you may inherit a blessing. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord against them that do evil things." And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. *Matt.* v. 20–24. *At that time:* Jesus said to his disciples: Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be *in danger* of the council. And whosoever shall say, thou fool, shall be *in danger of* hell fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath anything against thee: leave there thy gift before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift.—CREDO.

SIXTH SUNDAY AFTER PENTECOST.

Introit. Ps. xxvii. *Dominus fortitudo.*—The Lord is the strength of his people: the protector of the salvation of his anointed. Save, O Lord, thy people, and bless thy inheritance, and govern them forever. *Ps.* To thee, O Lord, will I cry out. O my God, be not silent: refuse not to answer me, lest I become like those who descend into the pit. V. Glory.

COLL. O God of all power, to whom entirely belongeth whatever is best: implant in our hearts the love of thy name, and grant us an increase of religion, that thou mayest improve in us what is good, and preserve what thou thus improvest by the practice of piety. Through.

EPISTLE. *Rom.* vi. 3–11. *Brethren:* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likeness* of his resurrection. Knowing this, that our old man is crucified with him,

that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. *Mark*, viii. 1–9. *At that time:* When there was a great multitude with Jesus and had nothing to eat: calling his disciples together, he said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.—CREDO.

SEVENTH SUNDAY AFTER PENTECOST.

Introit. Ps. xlvi. *Omnes Gentes.*—Clap your hands, all ye gentiles: shout unto God with the voice of joy. For the Lord is most high, he is terrible: he is a great KING over all the earth. V. Glory.

COLL. O God, whose providence is never deceived in what it appointeth; we humbly beseech thee to remove whatever may be prejudicial to us: and grant us whatever may be to the advantage of our souls. Through.

EPISTLE. *Rom.* vi. 19. *Brethren:* I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity: so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. *Matt.* vii. 15–21. *At that time:* Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut

down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.—CREDO.

EIGHTH SUNDAY AFTER PENTECOST.

Introit. Ps. xlvii. *Suscepimus.*—We have received thy mercy, O God, in the midst of thy temple; according to thy name, so also is thy praise unto the ends of the earth: Thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised: in the city of our God, on his holy mountain. V. Glory.

COLL. Grant us, O Lord, we beseech thee, the spirit of thinking and doing what is right; that we, who cannot even subsist without thee, may live according to thee. Through.

EPISTLE. *Rom.* viii. 12–17. *Brethren:* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. *Luke.* xvi. 1-9. *At that time:* Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.—CREDO.

NINTH SUNDAY AFTER PENTECOST.

Introit. Ps. liii. *Ecce Deus.*—Behold, God is my helper, and the Lord is the support of my soul: turn out the evils upon my enemies, and cut them off in thy truth, O Lord my protector. *Ps.* Save me, O God, by thy name: and deliver me in thy strength. V. Glory

COLL. May the ears of thy mercy, O Lord, be open to the prayers of thy suppliants: and, that they may succeed in their desires, make them ask those things that are agreeable to thee. Through.

EPISTLE. 1 *Cor.* x. 6-13. *Brethren:* Let us not covet evil things as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

GOSPEL. *Luke.* xix. 41-47. *At that time:* When he drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer." But you have made it a den of thieves. And he was teaching daily in the temple.—CREDO.

TENTH SUNDAY AFTER PENTECOST.

Introit. Is. xlviii. *Cum clamarem.*—When I cried out, the Lord heard my complaint against those that were coming against me; and he that was before all ages, and will be forever, humbled them: cast thy care on the Lord, and he will feed thee. *Ps.* Hear, O God, my prayer, and despise not my petition; look down upon me, and hear me. V. Glory.

COLL. O God, who chiefly manifestest thy almighty power in pardoning and showing mercy, increase thy goodness towards us; that, having recourse to thy promises, we may be partakers of thy heavenly blessing. Through.

EPISTLE. 1 *Cor.* xii. 2-11. *Brethren:* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto

profit. To one, indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, *divers* kinds of tongues; to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

Gospel. *Luke*, xviii. 9-14. *At that time:* Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.—Credo.

Eleventh Sunday after Pentecost.

Introit. Ps. lxvii. *Deus in loco.*—God in his sanctuary: God, who maketh brethren abide together in concord, he will give might and strength to his people. *Ps.* Let God arise, and his enemies shall be dispersed; and let those that hate him, flee before his face. V. Glory.

Coll. O Almighty and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants; pour forth thy mercy upon us; and both pardon what our conscience dreadeth, and grant such blessings as we dare not presume to ask. Through.

Epistle. 1 *Cor.* xv. 1-10. *Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen by Cephas; and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles: and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace in me has not been void.

Gospel. *Mark*, vii. 31-37. *At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he

put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak.—CREDO.

TWELFTH SUNDAY AFTER PENTECOST.

Introit. Ps. lxix. *Deus in adjutorium.*—Come to my assistance, O God: O Lord, make haste to help me: let my enemies who seek my soul, be put to shame and confusion. *Ps.* Let them be put to flight and shame, who conceive evil against me. V. Glory.

COLL. O Almighty and merciful God, from whose gift it proceedeth that thy people worthily serve thee; grant, we beseech thee, that we may run on, without stumbling, to the obtaining the effects of thy promises. Through.

EPISTLE. 2 *Cor.* iii. 4-9. *Brethren:* We have confidence through Christ towards God: not that we are sufficient to think anything as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit. For the letter killeth; but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSPEL. *Luke*, x. 23-37. *At that time:* Jesus said to his disciples: Blessed are the eyes that see the things that you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said to him: Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting

him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pieces, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.—CREDO.

THIRTEENTH SUNDAY AFTER PENTECOST.

Introit. Ps. lxxiii. *Respice.*—Have regard to thy covenant, O Lord, and abandon not the souls of thy poor: arise, O Lord, judge thine own cause, and forget not the cries of those who seek thee. *Ps.* Why, O God, hast thou cast us off unto the end: why is thy wrath kindled against the sheep of thy pasture? V. Glory.

COLL. O Almighty and Eternal God, grant us an increase of faith, hope, and charity; and that we may deserve what thou promisest, make us love what thou commandest. Through.

EPISTLE. *Gal.* iii. 16-22. *Brethren:* To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. *Luke.* xvii. 11-19. *At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks; and this was a Samaritan. And Jesus answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.—CREDO.

FOURTEENTH SUNDAY AFTER PENTECOST.

Introit. Ps. lxxxiii. *Protector.*—Behold, O God, our protector; and look on the face of thy Christ: for better is one day in thy courts above thousands. *Ps.* How lovely are thy tabernacles, O

Lord of hosts! My soul longeth and fainteth for the courts of the Lord. V. Glory.

COLL. Preserve, O Lord, we beseech thee, thy Church by thy constant mercy: and since our weak mortality is continually falling without thy assistance, may thy grace withdraw it from what is hurtful, and direct it in the ways of salvation. Through.

EPISTLE. *Gal.* v. 16–24. *Brethren:* Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit: and the Spirit against the flesh: for these are contrary to one another, so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. *Matt.* vi. 24–33. *At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other; or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast in the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.—CREDO.

FIFTEENTH SUNDAY AFTER PENTECOST.

Introit. Is. lxxxv. *Inclina.*—Bow down thy ear, O Lord, and hear me: save thy servant, O my God, who hopeth in thee: have mercy on me, O Lord; for I have cried to thee all the day. *Ps.* Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul. V. Glory.

COLL. May thy continual mercy purify and defend thy Church: and since without thee it cannot be safe, may it always be directed by the influence of thy grace. Through.

EPISTLE. *Gal.* v. 25, vi. 1–10. *Brethren:* If we live in the

Spirit, let us also walk in the Spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. (Chap. vi.) Brethren, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, especially to those who are of the household of the faith.

GOSPEL. *Luke*, vii. 11-16. *At that time*: Jesus went into a city called Naim: and there went with him his disciples and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

Introit. Ps. lxxxv. *Miserere.*—Have mercy on me, O Lord, for I have cried to thee all the day: for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. *Ps.* Bow down thy ear, O Lord, and hear me: for I am needy and poor. V. Glory.

COLL. May thy grace, O Lord, always prevent and follow us; and make us constantly zealous in the practice of good works. Through.

EPISTLE. *Ephes*, iii. 13-21. *Brethren*: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the

Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. *Luke*, xiv. 1-11. *At that time:* When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him: and he that invited thee and him come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, and when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.—CREDO.

SEVENTEENTH SUNDAY AFTER PENTECOST.

Introit. Ps. cxviii. *Justus es.*—Thou art just, O Lord, and thy judgment is right: deal with thy servant according to thy mercy. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

COLL. Grant we beseech thee, O Lord, that thy people may avoid all contagion of the devil: and with a clean heart follow thee, the only true God. Through.

EPISTLE. *Ephes.* iv. 1-6. *Brethren:* I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God, and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

GOSPEL. *Matt.* xxii. 35-46. *At that time:* The Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and first commandment. And the second is like to this: *Thou shalt love thy neighbor as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They say to him, David's. He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?* If David then call

him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.—CREDO.

EIGHTEENTH SUNDAY AFTER PENTECOST.

Introit. Eccles. xxxvi. *Da pacem.*—Give peace, O Lord, to those who patiently wait for thee, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel. *Ps.* I rejoiced at the things that were said to me: we shall go into the house of our Lord. V. Glory.

COLL. May the influence of thy mercy, O Lord, direct our souls: for without thy help we can do nothing well pleasing to thee. Through.

EPISTLE. 1 *Cor.* i. 4-8. *Brethren:* I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. *Matt.* ix. 1-8. *At that time:* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.—CREDO.

NINETEENTH SUNDAY AFTER PENTECOST.

Introit. Ps. lxxvii. *Salus populi.* I am the saviour of my people, saith the Lord: in whatever distress they call on me, I will hear them: and will be their Lord for ever. *Ps.* Attend, O my people, to my law; incline your ears to the words of my mouth. V. Glory.

COLL. O almighty and merciful God, favorably defend us from all adversity; that, being free both in soul and body, we may with security of mind perform thy service. Through.

EPISTLE. *Ephes.* iv. 23-28. *Brethren:* Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him

labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Gospel. *Matt.* xxii. 1-14. *At that time:* Jesus spoke to the Scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways: and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen.—Credo.

Twentieth Sunday after Pentecost.

Introit. Dan. iii. *Omnia quæ.*—Whatever thou hast done to us, O Lord, thou hast done by a just judgment: for we have sinned and disobeyed thy commandments: but glorify thy name, and deal with us according to thy great mercy. *Ps.* cxviii. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

Coll. Favorably grant, we beseech thee, O Lord, thy servants both pardon and peace; that being cleansed from the guilt of all their offences, they may serve thee with secure minds. Through.

Epistle. *Ephes.* v. 15-21. *Brethren:* See, therefore, how you walk circumspectly, not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

Gospel. *John*, iv. 46-53. *At that time:* There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come

down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.—CREDO.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

Introit. Esther, xiii. *In voluntate.*—All things, O Lord, are in thy power: and no one can resist thy will: for thou madest all things, heaven and earth, and whatever is contained within the compass of the heavens: thou art Lord of all. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord. V. Glory.

COLL. Preserve thy family, O Lord, we beseech thee, by thy constant mercy: that, under thy protection, it may be freed from all adversity; and, by the practice of good works, continue devoted to thy name. Through.

EPISTLE. *Ephes.* vi. 10-17. *Brethren:* Be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. *Matt.* xviii. 23-35. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord

called, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.—CREDO.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

Introit. Ps. cxxix. *Si iniquitates.*—If thou, O Lord, wilt mark iniquities; Lord, who shall stand it? For with thee there is propitiation, O God of Israel. *Ps.* Out of the depths I have cried to thee, O Lord: Lord, hear my voce. V. Glory.

COLL. O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy church, and grant, that what we ask with faith, we may effectually obtain. Through.

EPISTLE. *Philip.* i. 6-11. *Brethren:* We are confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all; for that I have you in my heart; and that in my bands, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL. *Matt.* xxii. 15-21. *At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what thou dost think, is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do ye tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.—CREDO.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

[Should there be but 23 Sundays after Pentecost, the Mass of the 24th is said to-day, and this on the preceding Saturday (if it be neither a double nor semi-double), in which case it is said on some vacant day before it.]

Introit. Jer. xxix. *Dicit Dominus.*—The Lord saith: I entertain thoughts of peace, not of affliction: you shall call on me, and I will hear you and bring back your captive people from all places. *Ps.* Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. V. Glory.

COLL. Pardon, O Lord, we beseech thee, the sins of thy peo-

ple; that we may be delivered by thy goodness from the guilt we have contracted by our own weakness. Through.

EPISTLE. *Philip.* iii. 17–21; iv. 1–3. *Brethren*: Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often, (and now tell you weeping,) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. (Chap. iv.) Therefore, my dearly beloved brethren, and most desired, my joy, and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have labored with me in the Gospel, with Clement, and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. *Matt.* ix. 18–26. *At that time*: As Jesus was speaking to the multitude, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.—CREDO.

[As there cannot be less than 23, nor more than 28 Sundays after Pentecost, it is to be observed, that the Mass of the 24th is always said on that Sunday which immediately precedes Advent. When, therefore, it happens that there are any intervening Sundays between the 23d and the last, the Epistles and Gospels are taken from the Sundays which were omitted after Epiphany: for instance, if but one Sunday, the Mass is of the 6th after Epiphany: if two, of the 5th and 6th: if three, of the 4th, 5th, and 6th: and if four, of the 3d, 4th, 5th, and 6th.]

TWENTY-FOURTH, OR LAST, SUNDAY AFTER PENTECOST.

All as on the Twenty-third Sunday, except

COLL. Stir up, we beseech thee, O Lord, the hearts of thy faithful; that becoming more zealous in the performance of good works, they may receive from thy goodness more effectual remedies for their disorders. Through.

EPISTLE. *Colos.* i. 9–14. *Brethren*: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may

walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

Gospel. *Matt.* xxiv. 15-35. *At that time:* Jesus said to his disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and give suck in those days. But pray that your flight be not in the winter, nor on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him: For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand: if therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west; so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and there shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass.—Credo.

THE PROPER OF SAINTS.

Immaculate Conception of the B. V. Mary.

8th December.

Introit. Hail, Holy Mother, who didst bring forth the King Who reigns over heaven and earth for evermore. *Ps.* My heart

hath uttered good tidings: I address my works to the king. V. Glory.

COLL. *Famulis.* Grant, O Lord, we beseech thee, to thy servants, the gifts of thy heavenly grace: that as our redemption began in the delivery of the Blessed Virgin, so in this solemnity of her Immaculate Conception, we may have an increase of peace. Through.

EPISTLE. *Prov.* viii. 22–35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of water as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not as yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he encompassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the post of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. *Matt.* i. 1–16. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Ezron. And Ezron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her who had been *the wife of* Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren, in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

St. Patrick, Ap. and Patron of Ireland.

17th March.

Introit. The Lord settled with him a covenant of peace, and made him a chief that he might have the honor of priesthood for ever. *Ps.* O Lord, remember David and all his meekness. V. Glory.

Coll. O God, who wast pleased to send blessed Patrick, thy bishop and confessor, to preach thy Glory to the Gentiles; grant that, by his merits and intercession, we may, through thy grace, be enabled to keep thy commandments. Through.

Epistle. *Eccles.* xliv. xlv. Behold a great priest, who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings, he stored up his mercy for him: and he found favor in the eyes of the Lord. (Chap. xlv.) He exalted him in the sight of kings; and gave him a crown of glory. He made with him an eternal covenant: and bestowed on him a great priesthood: and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God; and to offer him precious incense for an odor of sweetness.

Gospel. *Matt.* xxv. 14–23. *At that time:* Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou has been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

Annunciation of the B. V. Mary.

25th March.

Introit. Ps. xliv. All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King:

her neighbors shall be brought to thee in joy and gladness. *Ps.* My heart hath uttered a good word: I speak my works to the King. Glory.

COLL. Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. thy virgin, so we may improve in the affection of piety. Through.

EPISTLE. *Is.* vii. 10-16. *In those days:* The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? therefore, the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. *Luke.* i. 26-38. *At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name *Jesus.* He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall over-shadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

SS. PETER AND PAUL.

29th June.

Introit. Acts. xii. 11. Now I know in very deed that the Lord hath sent his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps.* cxxxviii. O Lord, thou hast proved me, and hast known me: thou hast known my sitting down and my rising up. V. Glory.

COLL. O God, who hast consecrated this day by the martyrdom of thy glorious apostles Peter and Paul; grant that thy Church may in all things follow their directions by whom was laid the foundation of religion. Through.

EPISTLE. *Acts.* xii. 1-11. *In those days:* Herod the king stretched forth his hand to afflict some of the church. And he

killed James the brother of John with his sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out they passed on through one street; and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gospel. *Matt.* xvi. 13-19. *At that time:* Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some, Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.—Credo.

Assumption of the B. V. Mary.

15*th August.*

Introit. Let us all rejoice in the Lord, whilst we celebrate this festival in honor of the blessed Virgin Mary, for whose Assumption the angels rejoice, and praise the Son of God. *Ps.* My heart hath uttered a good word: I speak my works to the King. V. Glory.

Coll. Forgive, O Lord, we beseech thee, the sins of thy people; that we, who are not able to do anything of ourselves, that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the Mother of thy Son. Through.

Epistle. *Ecclus.* xxiv. 11-20. I sought rest everywhere, and I shall abide in the inheritance of the Lord. Then the Creator of

all things gave his orders, and said to me: and he that made me rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in thy elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so I was established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion. I was exalted like a palm-tree in Cades, and as a rose plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: like the myrrh I yielded a sweet odor.

GOSPEL. *Luke*, x. 38-42. *At that time:* Jesus entered into a certain town; and a certain woman named Martha received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her.—CREDO.

FEAST OF ALL SAINTS.

1st *November.*

Introit. Let us all rejoice in the Lord, and celebrate this festival in honor of all the saints, on whose solemnity the angels rejoice, and praise the Son of God. *Ps.* Rejoice in the Lord, O ye just: praise becometh the upright. V. Glory.

COLL. Almighty and eternal God, by whose favor we honor, on one solemnity, the merits of all thy saints; grant we may obtain a plentiful blessing of thy so much desired mercy, since we have so many petitioners in our behalf. Through.

EPISTLE. *Apoc.* vii. 2-12. *In those days:* Behold I, John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Judah, *were* twelve thousand signed: Of the tribe of Reuben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nepthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zebulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thou-

gand signed. After this I saw a great multitude, which no man could number, of all nations and tribes, and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength to our God for ever and ever. Amen.

Gospel. *Matt.* v. 1–12. *At that time:* Jesus seeing the multitude, went up into a mountain, and when he was set down his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.—Credo.

Commemoration of the Faithful Departed.

2d November.

Introit. Grant them eternal rest, O Lord; and let perpetual light shine on them. *Ps.* A hymn becometh thee, O God, in Sion: and a vow shall be paid to thee in Jerusalem. O hear my prayer: all flesh shall come to thee. Grant them eternal rest, O Lord; and let perpetual light shine on them.

Coll. *For* Bishops *or* Priests. O God, by whose favor thy servants were raised to the dignity of bishops (*or* priests), and thus honored with the apostolic functions; grant, we beseech thee, that they may be admitted to the eternal fellowship of thy apostles in heaven. Through.

Coll. *For* Brethren, Friends, *and* Benefactors. O God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life; that by the intercession of blessed Mary, ever a virgin, and of all thy saints, thou wouldst receive them into the enjoyment of eternal happiness. Through,

Coll. *For all the* faithful *departed.* O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins; that, through the help of pious supplications, they may obtain the pardon they have always desired. Who livest.

Epistle. 1 *Cor.* xv. 51–57. *Brethren:* Behold I tell you a mystery: We shall all indeed rise again; but we shall not all be changed. In a moment, in the twinkling of an eye, at the last

trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. And when this mortal hath put on immortality then shall come to pass the saying that is written: *Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?* Now the sting of death is sin, and the strength of sin *is* the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gospel. *John*, v. 25-29. *At that time:* Jesus said to the multitude of the Jews: Amen, Amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself: so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment.

For the Dead.

[*On the day of Decease or Burial.*]

Introit. Grant them eternal rest, O Lord; and let perpetual light shine on them. *Ps.* A hymn becometh thee, O God, in Sion: and a vow shall be paid to thee in Jerusalem. O hear my prayer: all flesh shall come to thee. Grant them eternal rest, O Lord: and let perpetual light shine on them.

Coll. O God, whose property it is always to have mercy and to spare, we humbly present our prayers to thee in behalf of the soul of thy servant [.....], which thou hast this day called out of the world; beseeching thee not to deliver it into the hands of the enemy, nor to forget it forever: but command it to be received by the holy angels, and to be carried into paradise: that, as it believed and hoped in thee, it may be delivered from the paths of hell, and inherit everlasting life.

Epistle. 1 *Thes.* iv. 12-17. *Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so those who have slept through Jesus, will God bring with him. For this we say unto you, in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment: and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

Gospel. *John*, xi. 21-27. *At that time*: Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give

it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord. I have believed that thou art Christ the Son of the living God who art come into this world.

Form of Serving at Mass.

[*For Directions to Servers, see p.* 189, *and in Ordinary of the Mass, p.* 195 *to* 225; *Examen on faults in serving, p.* 38, *also Rule of Life, p.* 73. *Dominican mode, p.* 738.]

The Acolyte kneeling at the left hand of the Priest, Answers as follows:—

Pr. Introibo ad altare Dei.

Ac. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Ac. Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus!

Pr. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

Ac. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

Ac. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

Ac. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Ac. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Ac. Qui fecit cœlum et terram.

Pr. Confiteor Deo, &c.

Ac. Misereatur tui omnipotens Deus et, dimissis peccatis tuis, perducat te ad vitam æternam.

Pr. Amen.

Ac. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo omnibus sanctis, et tibi, Pater, quia, peccavi nimis cogitatione, verbo et opere [*here he strikes his breast thrice*] meâ culpâ, meâ culpâ, meâ maxima culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c.
Ac. Amen.
Pr. Indulgentiam, absolutionem, &c.
Ac. Amen.

When a Bishop says Mass, he here takes the maniple which the acolyte must be ready to give him.

Pr. Deus tu conversus, vivificabis nos.
Ac. Et plebs tua lætabitur in te.
Pr. Ostende nobis, Domine, misericordiam tuam.
Ac. Et salutare tuum da nobis.
Pr. Domine, exaudi orationem meam.
Ac. Et clamor meus ad te veniat.
Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.
Pr. Kyrie eleison.
Ac. Kyrie eleison.
Pr. Kyrie eleison.
Ac. Christe eleison.
Pr. Christe eleison.
Ac. Christe eleison.
Pr. Kyrie eleison.
Ac. Kyrie eleison.
Pr. Kyrie eleison.
Pr. Dominus vobiscum, [*A bishop says* Pax vobiscum] *or* Flectamus genua.
Ac. Et cum spiritu tuo, *or* Levate.
Pr. Per omnia sæcula sæculorum.
Ac. Amen.

[*At the end of the Epistle say*, Deo gratias.]

The Epistle, Gradual, and *Alleluia*, or Tract, being read, remove the Missal to the right hand of the Altar, making a genuflexion as you pass before the middle of the Altar. The Acolyte should always kneel or stand on the contrary side to the Missal.

Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.
Pr. Sequentia sancti Evangelii secundum, &c.

[*Making the sign of the Cross, say,*]

Ac. Gloria tibi ✠ Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of Jesus; at the end say,

Ac. Laus tibi Christe.

[*Here the Sermon is usually preached.*]

Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.

[*The Acolyte goes to the Credence table for the wine and water, which he pours on the fingers of the Priest.*]

Pr. Orate Fratres, &c.

Ac. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.
Pr. Per omnia sæcula sæculorum.
Ac. Amen.
Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.
Pr. Sursum corda.
Ac. Habemus ad Dominum.
Pr. Gratias agamus Domino Deo nostro.
Ac. Dignum et justum est.

The Sanctus.

[*Here the Acolyte rings the Bell thrice.*]

When you see the Priest spread his hands over the Host and Chalice, give warning by the Bell of the consecration which is about to be made. Then touching the vestment with your left hand, and having the Bell in your right, your head inclined, ring during the elevation of the Host; which being ended you must kiss the vestment, and presently do the same at the elevation of the Chalice. As often as you pass the Blessed Sacrament, adore on your knees.

Pr. Per omnia sæcula sæculorum.
Ac. Amen.
Pr. Et ne nos inducas in tentationem.
Ac. Sed libera nos a malo.
Pr. Per omnia sæcula sæculorum.
Ac. Amen.
Pr. Pax Domini sit semper vobiscum.
Ac. Et cum spiritu tuo.

At the Priest's Communion ring the Bell thrice. If there be communicants, recite the "Confiteor," and spread the Communion cloth. After the faithful have communicated, the Acolyte pours wine into the Chalice, and wine and water on the fingers of the Priest for the ablutions, and removes the Missal. A Bishop here again washes his hands, as at the Offertory.

Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.
Pr. Per omnia sæcula sæculorum.
Ac. Amen.
Pr. Ite, Missa est, *or* Benedicamus Domino.
Ac. Deo Gratias.

Or, in Masses for the Dead.

Pr. Requiescant in pace.
Ac. Amen.

[*Remove the Missal if the book is left open, and bow down reverently to receive the Blessing bestowed on all who have assisted at the Holy Sacrifice.*]

[*At a Bishop's Mass.*]

Bp. Sit nomen Domini benedictum.
Ac. Ex hoc nunc et usque in sæculum.
Bp. Adjutorium nostrum in nomine Domini.

Ac. Qui fecit cœlum et terram.
Pr. Pater, et Filius, et Spiritus Sanctus.
Ac. Amen.

[*At the beginning of the last Gospel.*]

Pr. Dominus vobiscum.
Ac. Et cum spiritu tuo.
Pr. Initium, *or* Sequentia Sancti Evangelii, &c.
Ac. Gloria tibi ✠ Domine.

[*At the end say,*]

Deo gratias.

[*Put out the candles and lay all up carefully.*]

☞ The above form has been purposely placed at the end of the Book for the sake of ready reference. The Acolyte should never consider he has accomplished his duty worthily if he has merely with reverence ministered to the Priest and replied to him; he should be engaged in prayer during the whole of Mass. If he desires silently to accompany the Priest in prayers most familiar to those used by him in offering up the Holy Sacrifice, he will find the responses clearly marked as he reads his private devotions in the Ordinary of the Mass. [page 194.] An Acolyte would do well to accustom himself to hear Mass by way of meditation, [p. 241 and 311], and many find great devotion in reciting their beads in honor of the mysteries for the corresponding virtues, and offering them up along with the Holy Sacrifice.

Serving Mass according to the Dominican rite.

See page 190—note, p. 196—note, p. 203, rubric, p. 213, and note, p. 219. The wine and water having been presented at the beginning of Mass, are not presented at the Offertory, but immediately after the Offertory, the Acolyte pours the Water as usual for the Lavabo, the bell is rung at the usual places, and with the exception of what is named above, the responses and mode of serving is the same as in the Roman Rite. The Acolyte should from the beginning after Mass kneel on the side opposite to the Missal, and in the Sacristy of the Mass, standing on the Priest's left hand side he should receive the vestments and arrange them, kissing the hand of the Priest as he gives him the stole and maniple. See directions to servers, p. 189.

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BOOKS FOR SPIRITUAL READING, DOGMA, ETC.

Every person should collect and constantly use Books of Piety and of Religious Instruction. It is also a great act of charity to give or lend books to Catholics, and to non-Catholics, who are either unable or unwilling otherwise to obtain them. There are a few of the books in the following list somewhat of a controversial character, but most are recommended as impressing on the heart or mind a love or knowledge of virtue and truth. It would be well for persons of limited means to order these books by degrees, beginning with the first of each Division and proceeding through the first and second Divisions, simultaneously, in regular order, selecting also some out of the Third Division. Young people should be encouraged to commence buying such libraries at an early age. If living at a place where there is no Catholic bookseller, you could learn from a Priest how to obtain any of the books named, as also how to provide yourself with a Catholic Almanac, Catholic Newspapers and literary Periodicals. You should also obtain for young people, or for your own idle moments, any series of Catholic entertaining or instructive books, biographies, histories, voyages and travels, pious tales, or amusing periodicals. These are now becoming numerous, and Catholic Catalogues will suggest works adapted to every age and taste. Supposing your time and resources enable you to extend your literary pursuits, be careful in procuring non-Catholic works that you obtain only those pure in tone, honest in narrative, and, except incidentally, not Anti-Catholic. In subjects of Religion and Morality, and in translations of the Sacred Scriptures, you should confine yourself to books bearing the Imprimatur of the Catholic Church. The following list does not profess to be a guide to the Student on Ecclesiastical, Historical, or Liturgical matters, and therefore books of that kind are not inserted--except a very few, which are also adapted to the more general objects contemplated.

Division I.

Imitation of Christ, by Thomas à Kempis.
Spiritual Combat.
Books of Spiritual Reading, by Father Furniss.
Memorial and Sinner's Guide, by Fr. Louis de Granada.
Philothea; or Introduction to a Devout Life.
Challoner's Meditations

S. Alphonsus on the Religious State.
Holy Order of St. Dominic, by Father Suffield.
Lacordaire's Apology for the Order of St. Dominic.
Think well On't.
Gobinet's Instructions for Youth.
Holy Ladder of Perfection, by St. John Climacus.
Hidden Treasure of the Mass, by B. Leonard.
Dominican Series of Spiritual Books.
Archbishop Kenrick's Month of Mary.
Benedictine Series of Spiritual Books.

By St. Alphonsus Liguori.

On the Christian Virtues.
On the Eternal Truths.
Visits to the B. Sacrament.
On the Commandments.
On the Incarnation, Childhood, and Passion of our Lord.
Preparation for Death.
Way of Salvation.

Little Books of Our Lady.
Hell Opened to Christians.
Butler's Lives of the Saints.
Catholic Year, by Gother and Husenbeth.
Hours at the Altar, by Bouillerie.
Pinamonti, on Duty of Almsgiving.
The Christian Teacher.
Rodriguez, on Christian Perfection, abridged edition.
Duffy's Golden Library.
Devout Client of Mary, by F. Segneri.
Devout Exercises for Month of May, by Rev. J. Wyse.
Graces of Mary.
Temporal and Eternal.
The Christian Scholar.
Letters on First Communion, by Dr Pagani.
Lives of Fathers of the Desert.
Treatise on the Love of God, by S. Francis of Sales.
Month of the Sacred Heart, by Father Tickell.
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